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# NOTES AND QUERIES:

ser. 5, v. 7

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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LONDON, SATURDAY, JANUARY 6, 1877.

## CONTENTS. — N° 158.

NOTES:—The Story of "Notes and Queries," 1.—The First Public Meeting—Niam-Niam Folk-Lore, 2.—Shakspeariana, 3.—Biographia Dramatica—Specialists upon Books, 4.—Wesley in "The Dunciad," 5.—Curious Epitaph—The Duchess of Devonshire—Mr. R. Thomson—The Island of Barataria—Right of Way, 6.

QUERIES:—"Ogre"—"Roma Vetus," &c.—Wales called "Letamia"—Prince Eugene's Prayer—Napoleon I., 7—"Hudibras"—"Superior" and "Inferior"—Heraldic—Pilgrim Family—Gilliam Family—Lancashire Clergymen—"Facies"—Old Song Book, 8—Thomson's "Hymn to the Creator"—"A Help to English History"—"Flanderkin"—Millers' Sons—Thorwaldsen's Bust of Byron, &c., 9.

REPLIES:—A Society for the Publication of Church Registers, 9—Haydon's "Autobiography," 11—Style and Title—Birds named in Drayton's "Polyolbion," 12—Missing Ancient Hindu Grant—Rev. R. S. Hawker, of Morwenstow, 13—"Adversity needs not," &c.—H. Ingles—The Sin-Eater—Shakspeare and the Bible—Lochleven Castle and its Keys, 14—Old Collect for Christmas Day—Common Lias Fossil—Clemant + Tosear—J. Bingham—St. Nathalan—Proclaiming an Earl's Titles at the Altar—Sir B. Gascoigne, 15—Scot: Scotland: Scotia—The Mews, Charing Cross—Female Burials in St. Peter's, Rome—"Dromedary," 16—Knox and Welsh Families—St. Alkeld—Scandinavian Mythology—"La Coquette Corrignée"—"Faccioliati et Forcellini Lexicon," 17—"To catch a crab"—Dr. Homer's "Bibliotheca Americana Universalis"—Records of Long Service—"Man-a-Lost"—Autographs of Sir J. Reynolds—Mrs. Cuthbertson—Sheridan's Begum Speech—Voltaire upon Racine, 18—Umbrellas—"Infants in hell," &c., 19.

Notes on Books, &amp;c.

## Notes.

## THE STORY OF "NOTES AND QUERIES."

(Continued from 5th S. vi. 222.)

Every week added new and distinguished names to the list of avowed contributors, while others no less able preferred to identify their communications by pseudonyms or initials only. Thus, in the fourth number, appeared articles from the pens of Mr. Edward Hawkins, Mr. Singer, and the Rev. Mackenzie Walcott.

It was my privilege to be acquainted for many years with the learned, frank, outspoken, and straightforward Keeper of the Antiquities in the British Museum, who was possessed of a great variety of information on matters totally distinct from the department over which he presided with so much advantage. For instance, no man in England had so thorough an acquaintance with the history of caricature in this country; and his collection of the works of our caricaturists was the most complete that had ever been formed. Many a pleasant morning have I passed in examining that collection; and it was my good fortune on one occasion to discover the point of a small satirical print in his possession, which had baffled the inquiries not only of Mr. Hawkins himself, but of the late Mr. John Wilson Croker and Lord Holland. The print I allude to is that described in the Third Series of "N. & Q.," vol. ii. p. 401, and vol. x. p. 323. My success in

this respect led him to challenge me to make further inquiries of a similar character, when baffled in his endeavours to discover and make a note of the point of any caricature; for his collection was not only systematically catalogued, but carefully annotated, as all who had occasion to avail themselves of the liberality with which he placed his portfolios at the service of his literary friends will testify. Mr. Wright, in his *England under the House of Hanover*, has paid a grateful tribute to Mr. Hawkins for the kindness with which he placed his large collections at his service.

Upon the death of Mr. Hawkins the Trustees of the British Museum became the purchasers of his caricatures, and I may here record an act of great liberality on the part of Mr. Hawkins's representatives which deserves to be made known. All those who have paid any attention to this class of satirical works must have experienced the difficulty of arranging them in chronological order from the grossness and indecency by which many of them are disfigured, and are compelled, if they desire to make their collections complete, to keep separately the most objectionable ones. Mr. Hawkins adopted this very proper course; a separate portfolio contained those caricatures which were most offensive, but many of which were among the most valuable (historically) in his collection. Some two or three years after it had been deposited in the Museum, I fancied I had found a clue to one of these objectionable caricatures relating to a distinguished personage, and on my next visit to the British Museum visited the Print Room for the purpose of ascertaining whether or not I was right. To my surprise the print was not to be found. Mr. Reid had never seen it, and it was not until he had referred to Mr. Hawkins's MS. catalogue, and found it duly recorded there, that he was satisfied that I had seen it in Mr. Hawkins's possession. Two or three other references to the catalogue for prints of a similar character soon established the fact that the portion of Mr. Hawkins's collection to which they belonged had never reached the Museum. The fact was the portfolio containing them, having been kept separately from the rest, had been overlooked by the family, who, on being applied to, most handsomely handed it over to the Museum, although it had never been seen by the gentleman who valued the collection, and who must have added a considerable sum to the estimated value if it had been submitted to his inspection.

The name of Samuel Weller Singer had for some years ceased to figure in literary journals, until Mr. Singer was induced to emerge from his pleasant library at Mickleham, and give the world, in "N. & Q.," some of the fruits of his long literary leisure; for, as he told me some weeks afterwards, when I met him at the publisher's, "N. & Q." had served to call him into a new



literary existence. Mr. Singer's *History of Playing Cards*, and many carefully superintended and well annotated editions of our older poets, had long before established his reputation as a scholar and an antiquary. But a glance at the titles of some thirty or forty various articles contributed by Mr. Singer to the first and second volumes—including, as they do, papers on curious points of Anglo-Saxon and early Teutonic literature, on Spanish literature, on Ulrich von Hutten and the *Epistole Obscurorum Virorum*, on Early English writers, popular antiquities, and passages in Shakspeare—shows that the writer's learning was as accurate as it was varied, and proves how important an addition he was to the list of contributors. I had met him originally at Mr. Douce's, but since the death of my old friend, whose fortune Mr. Singer inherited, I had never seen him, and it was a very agreeable surprise to me when I found I had been the means of securing to the public some of the results of his long and well-directed studies. I am inclined to believe that had it not been for "N. & Q." the lovers of Shakspeare would never have seen Mr. Singer's most valuable edition of their favourite poet.

WILLIAM J. THOMS.

(To be continued.)

#### THE FIRST PUBLIC MEETING.

In Buckle's *History of Civilization* (vol. i. p. 394) I find it asserted that "in 1769 there was held the first public meeting ever assembled in England, the first in which it was attempted to enlighten Englishmen respecting their political rights." It is no doubt true that this form of political agitation became very common during the unpopular Grafton administration; but the assertion that public meetings date their origin from this period is surely altogether wrong, and an example of that intense hostility to the *laudator temporis acti* which on more than one occasion has led the accomplished author astray. I am inclined to think that a little research would afford proof that at no period of English history were political meetings absolutely unknown. But the public meeting in its modern form is unquestionably the birth of that memorable period of civil dudgeon which ushered in the civil wars. Every reader of the literature of that time will be familiar with the meetings for addressing the king or petitioning Parliament, held throughout the country in 1641-2, which appear to have differed but little from those of the present day, except that it was customary for every person present to sign the petition or resolutions. And these assemblies were declared legal. Clarendon expressly mentions that, owing to the attempted suppression of a meeting in Southwark (1641) by the Under Sheriff of Surrey, the House ordered that no proceedings were to be taken "upon any inquisition that might concern

any persons who met together to subscribe a petition to be preferred to that House" (*Commons' Journals*, Dec. 13, 1641). "After this," says Clarendon, "all obstacles of the law were removed, and the people taught a way to assemble together in how tumultuous a manner soever" (*History*, ed. Oxford, 1807, vol. ii. p. 525). The extent to which this was carried is well illustrated in the *Memoirs of Nehemiah Wallington*, particularly in the chapter "Of Petitions and the Manner of their Coming." The Parliament, however, afterwards discouraged the practice, for the fifth head of the "Declaration of the Army," sent from St. Albans in June, 1647, begins, "We desire that the right and freedom of the People to represent to the Parliament, by way of humble petition, their Grievances, may be cleared and vindicated"; and in the *New Chains Discovered* (1648) of Col. Lilburne, it is alleged that the House had given "private orders for seizing upon citizens and soldiers at their meetings," which he resents as "the bitter fruit of the vilest and basest bondage that ever English men groan'd under." It is worth notice that there is no allusion to the right of meeting in the proposed Republican constitution, entitled the "Petition of Advice," from which I infer that at this period the right was no longer a matter of dispute.

One of the first acts passed after the Restoration (13 Car. II. cap. v.) was directed against "tumultuous and disorderly preparing petitions," and the preamble somewhat naively refers to them as "having been a great means of the late unhappy confusions and calamities of this nation." By this Act it was made necessary to obtain the consent of three justices of the peace for any petition to which it was proposed to obtain upwards of twenty signatures. A glance, however, at a file of newspapers of the first half of the last century, will show that this law did not prevent the holding of meetings to petition Parliament upon any subject which greatly agitated the public mind—notably the Excise Bill, and the laws relating to the woollen trade.

With these precedents at hand, not dug up from musty archives, but lying, as it were, upon the surface, it is difficult to account for Mr. Buckle's statement.

There are other assertions in the same chapter which also require revision. In the summary view of the state of literature, it is said that reviews were unknown before the accession of George II., the fact being that at least three journals of this description were published during the reign of William III.

C. ELLIOT BROWNE.

#### NIAM-NIAM FOLK-LORE.

The enclosed leaves from a note-book may be acceptable at this Christmastide :—



## THE "BORRU," AN AFRICAN PLANCHETTE.—

"From the wood of the *Sarcocephalus Russegeri*, which they call 'damma,' a little four-legged stool is made, like the benches used by the women. The upper surface of this is rendered perfectly smooth. A block of wood of the same kind is then cut, of which one end is also made quite smooth. After having wetted the top of the stool with a drop or two of water, they grasp the block, and rub its smooth part backwards and forwards over the level surface with the same motion as if they were using a plane. If the wood should glide easily along, the conclusion is drawn that the undertaking in question will assuredly prosper; but if, on the other hand, the motion is obstructed, and the surfaces adhere together—if, according to the Niam-niam expression, a score of men could not give free movement to the block—the warning is unmistakable that the adventure will prove a failure."—Schweinfurth's *Heart of Africa*, vol. ii. p. 32.

## "KARRA," THE MAGIC TUBER.—

"I also found a very peculiar creeper, with a double horny or finger-shaped tuber attached to the axils of the leaves, like the edible helmia, to which genus of plants it doubtless belongs. It is transplanted by the natives from the woods, and trained in the neighbourhood of the huts, and is known under the name of 'Karra.' Among the Niam-niam these tubers are looked upon as a sort of charm, and it is believed that a good show of them upon the leaves is an infallible prediction of a prolific hunting season. It was, moreover, affirmed that if a huntsman wants to render his bow unerring in its capabilities, he has only to hold it in his hand while he 'slaughters' one of the tubers over it, that is, takes a knife and cuts off the end and cuts it in pieces."—*Ibid.*, vol. ii. p. 400.

## AUGURIES FROM COCKS AND HENS.—

"There are other auguries common to the Niam-niam with various negro nations, and which are considered as of equal or still greater importance. An oily fluid, concocted from a red wood called 'bengye,' is administered to a hen. If the bird dies, there will be misfortune in war; if the bird survives, there will be victory. Another mode of trying their fortune consists in seizing a cock, and ducking its head repeatedly under water until the creature is stiff and senseless. They then leave it to itself. If it should rally, they draw an omen that is favourable to their design; whilst if it should succumb, they look for an adverse issue."—*Ibid.*, vol. ii. p. 33.

## CHARM TO DETECT A THIEF.—

"The turf-like *Chlorophytum*, with its variegated leaves of mingled white and green, is employed among the Niam-niam as a charm to detect a thief, much in the same way as the *Canavalia ensiformis*, known as the 'overlook' or horse-bean, is employed in Jamaica and Haiti, where it is sown in the negro plantations for that purpose."—*Ibid.*, p. 119.

THO. SATCHELL.

Oak Village, N.W.

## SHAKSPEARIANA.

## NOTE ON THE CRUX OF "THE TEMPEST."—

"I forget:

But these sweet thoughts, doe even refresh my labours,  
Most busie lest, when I doe it."

Act iii. sc. 1, ll. 13, 14.

In the various solutions that have been proposed of this famous *crux*, it does not appear that the

proper bearing of "even" has been recognized. That any one's labours should be refreshed by sweet thoughts of his mistress, is a fact to be generally assumed. But to understand "even" as bearing upon "refresh" would be somewhat contrary to such assumption. The word evidently points to "most busy" as qualifying "labours," the meaning being, "But these sweet thoughts do refresh even my most busy labours." I would therefore remove the comma after "labours" and put it after "busy." That would make it necessary to connect "lest," in some way, with "when I do it." The verb "do" is a pro-verb, representing the verb "think" implied in "thoughts"; and the clause "when I do it" is a loose way of saying "when I think, or indulge in, sweet thoughts of my mistress." Now the mode in which his most busy labours are refreshed by sweet thoughts of his mistress is indicated by "I forget," that is, he is rendered oblivious to them.

If the interpretation thus far is correct, there must be an idea veiled in "lest," which reflects or points to "I forget," as a consequence of "when I do it." That idea is revealed by the change of one letter, *e* for *o*. The word should be "lost," in the sense of being completely absorbed in anything, and oblivious to all other things. Lady Macbeth says to her husband, "Be not lost so poorly in your thoughts."

The passage might be paraphrased thus: "But these sweet thoughts do refresh even my most busy labours, lost, as I am, to myself and to those labours, when I indulge in them."

I would punctuate as follows:—

"But these sweet thoughts do even refresh my labours  
Most busy,—lost, when I do it."

HIRAM CORSON.

The Cornell University.

"KING LEAR," Act iv. sc. 2, ll. 50-60:—

"With plumed helm thy slayer begins threats.

See thyself, devil."

Who is this "slayer"? Not France, for he is spoken of in the preceding line; not Cornwall, for why should he be called Albany's slayer? He is his confederate against France, notwithstanding the secret designs which may be planned on both sides against the brother-in-law; and, finally, why should Albany, after *these* words of Goneril, be driven to the superlative and rather furious expression, "See thyself, devil"? There must have been said something horrid, something extraordinarily unnatural, that drives this mild character to such an outburst of feeling; and we cannot suppose that the other received reading, "thy state," should answer those questions.

But let us look back to Act iii. sc. 7, ll. 14-20:

"Cornwall. Where is the king?  
Oswald. My Lord of Gloster hath conveyed him hence:  
Some five or six and thirty of his knights,



Hot questrists after him, met him at gate ;  
Who, with some other of the lords dependants,  
Are gone with him towards Dover ; where they boast  
To have well armed friends."

Goneril hears this, and, exaggerating and dressing it up, relates to her husband what she has heard, namely, that even her father begins threats; but a certain uncourteous feeling prevents her from calling him "My father"—she says in a rather spiteful and contemptuous tone, "This Lear."

Perhaps you will concede that an inarticulate and swift pronunciation of the words, "this Lear," might easily be exposed to a misunderstanding for "thy slayer." And after Goneril has spoken so naturally of her father, it is not more than natural that Albany calls her a devil.

Finally, let us not forget that "thy slayer" is not elsewhere to be found in Shakspeare.

F. A. LEO.

Berlin.

"DO WITHAL" (5<sup>th</sup> S. vi. 405).—The undersigned ventures to suggest that those words ought to be printed thus: "I could not do with all." So many honourable ladies sought his love that he could not pay court, or attention, to them all. He denying that attention which they required, they fell sick and died. Maybe it is intended that the verb "do" should carry a meaning which may not appear on the pages of "N. & Q." Perhaps the above suggestion has been made by others; if so, it is wholly unknown to, and, indeed, cannot now be found out by,

R. & —.

Much as I am pleased to accept the explanation of the phrase, "I could not help it," it has sometimes occurred to me that in the passage F. J. V. quotes from *The Merchant of Venice* the meaning is "I could not do with all," i.e. Portia, she and Nerissa, "accounted like young men," finding "How honourable ladies sought her love, which she denying, they fell sick and died," meant to assign as the reason that she could not "do with all"; in other words, could not marry all.

DAVID WOTHERSPOON.

#### BIOGRAPHIA DRAMATICA.

The following is a list of some of the works which may be advantageously consulted on the subject (see 5<sup>th</sup> S. vi. 449):—

##### French.

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*Annales dramatiques, ou Dictionnaire abrégé des Théâtres*, par une Société de Gens de Lettres. Paris, 1809-12, 9 vols. 8vo.

Beauchamps (de). *Recherches sur les Théâtres de France*, depuis 1161. Paris, 1735, 4to.

Bamassier (Jules). *Les Auteurs dramatiques et la Comédie-Française à Paris aux XVII<sup>e</sup> et XVIII<sup>e</sup> Siècles*. Paris, 1874, 12mo.

(De la Porte et Chamfort.) *Dictionnaire dramatique*. Paris, 1776, 3 vols. 8vo.

(De Lériss.) *Dictionnaire portatif des Théâtres*. Paris, 1763, sm. 8vo.

Escudier (Marie et Léon). *Les Cantatrices célèbres*. Paris, Dentu, 18mo.

Etienne et Martainville. *Histoire du Théâtre Français, depuis le Commencement de la Révolution jusqu'à la Réunion générale*. Paris, 1802, 4 vols. 12mo.

Fournel (V.). *Les Contemporains de Molière*. Paris, Didot, 3 vols. 8vo.

Gautier (Th.). *Histoire de l'Art dramatique en France depuis vingt-cinq ans*. Paris, Hetzel, 1859, 6 vols. 18mo.

Hallays-Dabot. *Histoire de la Censure théâtrale*. Paris, Dentu, 18mo.

Houssaye (Arsène). *Princesses de Comédie et Déeses d'Opéra*. Paris, Furne et Jouvet, 8vo., plates.

Lemazurier (P. D.). *Galerie historique des Acteurs du Théâtre Français, depuis 1600 jusqu'à nos Jours*. Paris, 1810, 2 vols. 8vo.

Loire (L.). *Anecdotes Théâtrales*. Paris, Dentu, 18mo.

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Royer (A.). *Histoire universelle du Théâtre, depuis les Origines jusqu'à la fin du XVIII<sup>e</sup> Siècle*. Paris, 1869-70, 4 vols. 8vo.

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Arteaga (Stef.). *Le Revoluzioni del Teatro musicale italiano, della sua Origine fino al presente*. Bologna, 1785, 3 vols. 8vo.

Baretti (Gius.). *Italian Library, containing an Account of the Lives and Works of the valuable Authors of Italy*. London, 1757, 8vo.

Haym (N. Fr.). *Biblioteca italiana*. Milano, 1771, 2 vols. 4to.

Hillebrand (K.). *De la Comédie italienne, in Etudes historiques et littéraires*. Tome I.: *Etudes italiennes*. Paris, 1863, 18mo.

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Clodius (H. Jonath.). *Primæ linæ bibliothecæ lusoriæ*. Lipsiæ, 1761, 4to.

Klein (J. L.). *Geschichte des Dramas*. Leipzig, 1865-70, 8 vols. 8vo.

Lessing (G. E.). *Hamburgische Dramaturgie*. Leipzig, 1856, 12mo.

Schlegel (A. W.). *Vorlesungen über dramatischer Kunst und Literatur*. Heidelberg, 1846, 2 vols. 12mo.

Wolff (O. L. B.). *Encyclopædie der deutschen National Literatur*. Biographisch-Kritisches Lexicon deutscher Autoren, nebst Proben aus ihren Werken. Leipzig, 1835, 8 vols. 4to.

HENRI GAUSSERON.

Ayr Academy.

#### SPECIALISTS UPON BOOKS.

It appears to me that an instructive book might be compiled with some such title as the above, the object being to collect from all quarters the opinions and critical dicta of men, distinguished in any line of study, upon other great authors in general literature, who have treated more or less fully upon the subjects to which the said specialists

have devoted the study of a life. One is glad to hear that a noted metallurgist has passed a high encomium on the scientific value of Swedenborg's remarks on metals. I should like to know what a man of the calibre of John Hunter would have to say upon the medical value of Bishop Berkeley's views on tar-water, as set forth in his *Siris*. Dr. Bucknill, or some medical writer, has called Coleridge "the poet's poet." The remark was made before in reference to Spenser; but it is interesting to get the record of a medical mind under the excitation of a poet's work expressing its critical appreciation of value in poetry. One is pleased to have Prof. Martyn's botanical commentary on the *Georgics*, &c., of Virgil, and Lord Bacon's comments on his profundity as a politician. I was glad to find in Frank Buckland's clever book, *Curiosities of Natural History*, when treating of frogs as barometers, that he quotes the line,

"Et veterem in limo ranæ cecineret querelam,"

from the *Georgics*, and adds his competent and valuable testimony to the high reputation of Virgil as "a good observer of nature." In another place (p. 273), in treating of the barbel, which he calls "a regular fresh-water pig," he compliments Hood for so aptly recording this grubbing propensity of the fish, styling him "that most observant of poets, Hood." It would be charming to know what Cuvier thought of Goldsmith's *Animated Nature*; what Boyle thought of Paracelsus. One likes to see Pascal tackle Montaigne, criticizing his *Raimonde de Sebonde*. Or, if you could get Spinoza's notions on the Talmud; or what Palestrina thought of the song of birds, or of the music of the rhythm of Dante; what Avicenna thought of Hindoo medicine, or of the pharmaceutics of Homer; what Philo-Judæus would have said to the cosmogony of Hesiod; what Columbus judged of the astronomy and navigation of the ancients, which he so profoundly studied. It would be finer than turtle to an alderman to have a sharp cracksmen's commentary on Hotten's last *Slang Dictionary*. It would be pleasant to get a timber-merchant's notions about the forestry of Spenser; or Mr. Hancock the jeweller's views upon *The Stones* of Theophrastus, as commented by Sir J. Hill.

I think enough is said already to show what a book might be made, and what splendid results and discovery might follow on, from bringing all the clear diamond light of now-hidden intellect in contact with the stores of precious treasure already gathered in the mine of knowledge, but which remain in darkness because there is not enough of pure brain-light invited to make its objects stand out in colour and perspective as a landscape at noontide. Very much could be done very easily, and it is worth an effort. If there were many Frank Bucklands, it could be done quickly.

C. A. WARD.

WESLEY IN "THE DUNCIAD."—It is well known that in the first and, so called, surreptitious edition of *The Dunciad*, printed in 1728, in part i. line 115, occurs the passage—

"A Gothic Vatican of Greece and Rome,

Well purg'd and worthy W—y, W—s, and Bl—."

And that there might be no doubt who was meant, it was stated in *The Key to the Dunciad*, printed the same year,—

"Page 7, line 116, Mr. Westly, Mr. Wats, Mr. Blome, Poets."

In the first authentic edition, 4to., 1729, this line was altered into—

"Well purg'd and worthy Withers, Quarles, and Blome," and the note is subjoined—

"It was printed in the surreptitious editions W—ly, W—s, who were persons eminent for good life: the one [Sam. Wesley senior] writ the life of Christ in verse; the other [J. Watts] some valuable pieces in the lyric kind on pious subjects. The line is here restor'd according to its original."

It is, however, to be observed that this correction was not made first in Pope's authorized edition; it was made, I believe, in the second surreptitious edition of 1728, certainly in the third edition of that year. If the correction was made by Pope, then it follows that he was a party to these so called surreptitious editions. That this was so is rendered still more probable by the fact that the line even as altered did not please Pope, for in later issues he altered it again into—

"Well purg'd and worthy Settle, Banks, and Broome."

On the assumption that the surreptitious editions were issued without the author's knowledge, it is hardly probable that the printer or publisher would have changed Wesley and Watts into "Withers" and "Quarles." EDWARD SOLLY.

Sutton, Surrey.

"PANTACLE."—In *Damon and Pythias*, by Richard Edwards (*Ancient British Drama*, i. 87), the two pages, Jacke and Wyll, quarrel, and Jacke says:—

"If you play Jacknapes in mocking my master and despising my face,

Even here with a *pantacle* I will you disgrace;

And, though you have a far better face than I,

Yet who is better man of us these two fists shall try."

Subsequently he says:—

"Take this at the beginning,"

to which Wyll replies:—

"Prayse well your winning: my *pantacle* is as readie as yours."

The editor supposes that by "pantacle" Jacke means *pantofle*, a slipper, and Nares writes to the same effect; but this explanation can hardly be admitted. I would suggest that *pantacle* stands for *pentacle*, which properly is a magical figure having five angles, and is here jocularly used for the hand with its five fingers; cp. the German,



*einen Fünf-thaler-schein auf das Gesicht schreiben.* The change of *e* into *a* before a liquid is common enough. I will cite only two instances: Nares gives *franzie* for phrensy, from Taylor, the Water-poet; again, the title of one of Heywood's plays is *The Fair Maide of the Exchange, with the Pleasant Humours of the Cripple of Fanchurch Street.*

F. J. V.

**CURIOUS EPITAPH.**—In Crayford churchyard I found the following rather singular inscription on a head-stone set up by the parishioners in remembrance of Peter Isnell. As I do not remember to have met with it in type, it may be worth preservation in "N. & Q." :—

"Here lieth the body of Peter Isnell (30 years clerk of this parish). He lived respected as a pious and a mirthful man, and died on his way to church to assist at a wedding, on the 31st day of March, 1811, aged 70 years. The inhabitants of Crayford have raised this stone to his cheerful memory, and as a tribute to his long and faithful services.

The life of this clerk was just threescore and ten, Nearly half of which time he had sung out Amen. In his youth he was married, like other young men; But his wife died one day, so he chaunted Amen. A second he took; she departed, what then? He married and buried a third, with Amen. Thus his joys and his sorrows were treble, but then His voice was deep bass as he sung out Amen. On the horn he could blow as well as most men, So his horn was exalted in blowing Amen. But he lost all his wind after threescore and ten; And here, with three wives, he waits till *agen* The trumpet shall rouse him to sing out Amen."

ENILORAC.

**THE DUCHESS OF DEVONSHIRE.**—I have before me "*The Passage of the Mountain Saint Gothard*," a Poem, by Georgiana, Duchess of Devonshire," a finely printed quarto of 48 pages, 1802, with an accompanying French translation by M. l'Abbé de Lille, and an inserted portrait represented to me to be that of the authoress, but cut close, and therefore without the inscription it no doubt bore. It is an oval, seven by five and a half inches, representing a lady seated before a pillar; small, thin side face looking to the left, in morning wrapper, her right hand resting on a book; hair brushed back and tied with a ribbon, and a lock falling on each shoulder.

I can trace no resemblance between the portrait and that of the abducted charmer lately bewitching the town. Perhaps some one having an intact copy will say if this is really Georgiana, the authoress, and if she is, notwithstanding, identical with the beauty, but drawn probably by a less masterly hand than that of Gainsborough.

J. O.

**MR. ROBERT THORNTON.**—The following account of a library of some splendour may not be uninteresting to your readers :—

"The splendid library of Mr. Robert Thornton, who lately failed in his gambling speculations in the funds,

was not at Clapham Common, as has been stated in some of the papers, but was recently built at his house in Grafton Street; and it is not easy to describe the excessive *foppery* with which his books were ornamented. The present is the age for *illustrating* books, by fitting in all manner of prints and drawings analogous to the subject. Mr. Thornton bestowed this embellishment in a way the most expensive. His *Suetonius*, for example, he illustrated by having *miniature portraits*, in oil, by the best masters, of the Twelve Cæsars, framed and glazed, inlaid in one cover, while twelve of the principal Roman ladies, painted to match, were in the other, both guarded with crimson velvet. His bindings were all in the most sumptuous style, and many of them curious by their devices. His Johnston's *History of Highwaymen*, for instance, was ornamented by the Count de Chaumont (an emigrant, who did not disdain to employ his talent, creditably for himself, in bookbinding during the exile of the noblesse) with emblems of the fate that robbers ought to come to, viz. the gallows, on the four corners!" —*Edinburgh Annual Register*, 1814, "Chronicle," p. cxxxii.

WILLIAM GEORGE BLACK.

**THE ISLAND OF BARATARIA.**—Every one knows that the island, to the governorship of which Sancho Panza was advanced by the favour of the duke, was called Barataria; but it is not so well known that there is a place, I believe an island, on the coast of North America, State of Louisiana, of this name. The question arises, Was one of these places called after the other, and was the real Barataria so called in honour of the fictitious one? Cervantes says, in the translation I have :—

"Sancho then, with all his attendants, arrived at a town containing about a thousand inhabitants, which was one of the largest and best the duke had. They gave him to understand that it was called the Island of Barataria, either because Barataria was really the name of the place, or because he obtained the government of it at so cheap a rate";

and a translator's note says, "*Barato* is the adjective opposed in Spanish to *caro*, dear, and is expressed by our word cheap." I see that on October 10, 1814, Commodore Daniel Patterson addresses a letter from New Orleans to the Secretary of the U.S. Navy, acquainting him of the success of his expedition against the pirates of Barataria and the destruction of their establishment at the islands of Grandterre, Grand Isle, and Cheniere. Perhaps some American contributor can say how this place got its name.

W. H. PATTERSON.

Belfast.

**RIGHT OF WAY.**—There had always been a path through the churchyard of Walpole St. Peter, near Lynn Regis, and when the new church was built, in the time of Henry VI., the edifice extended almost to the verge of the churchyard, thus obstructing the path. The parishioners being unwilling to give up their path, a vaulted way was constructed under the chancel, which caused the altar to be approached by ten steps.

RIVUS.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"OGRE."—The following passage is from the *Spectator*, November 11, 1876, p. 1876 :—

"He had reason to believe in the continued existence of the Aghors, or Ughors—Anglicè Ogres—who live naked in the Kattiawar jungle, and are still cannibals, though devout Hindoos."

This etymology is worth a few words, I think. Is it new, or are these Ughors the old Hunnish or Tartar Ugrians, who appear under varying titles—Cutiguri, Utiguri, of old writers; Uighurs of Colonel Yule's *Marco Polo*; Hongrois or Oigours of Littré? The traditional derivation was from this name, and possibly some case might be made out for it.

"Two hordes of 'White' Huns, called respectively Cutiguri and Utiguri, in all probability a fusion of Finns and Ugrians (Igours or Ogors), to the latter of whom and their terrible reputation in less barbarous countries we owe the familiar 'ogres' of our children's story-books."—Curteis's *The Roman Empire*, p. 193.

But the authorities are against this, and give reasons. Diez, Brachet, Littré, Wedgwood, all make *ogre*=*ocrum*=*orcum*, i.e. Latin *Orcus*, hell, personified, a god of the lower regions, hence a devil, a monster. The reason is plain; the forms in the kindred Romance languages will not allow the traditional derivation for any form except the one word *ogre* of French and English, and a modern Spanish form *ogro*, while *orcus* accounts for all forms alike. There are one or two points on which a little more information is wanted. First, is there any ground for a connexion of the word with the Ugrians or Oigours? and if so, where is such an etymology first suggested? Did such an ideal etymology give the word its modern shape? Next, Littré quotes "Anglo-Sax. *orc*, démon infernal," from *orcus*, and it is in Bosworth—"1. hell; 2. a goblin." Both correctly, no doubt. But is there not a mistake or confusion when Wedgwood quotes under *ogre*, from Drayton (from Nares)—

"Her marble-minded breast impregnable, rejects  
The ugly *orks* that for their lord the ocean woos"?

This is like

"The haunt of seals and *orcs* and seamew's' clang."

Milton, *Par. Lost*, xi. 835.

*Orcs* (say the notes) mentioned by Ariosto, Drayton, and Sylvester. Is not the fact that, the earlier word *orc* being lost (not in Strattmann), then in the sixteenth century a new *orc* from Italian, a revival of Lat. *orca*, comes in? This is not *orcus* at all, nor belonging to *ogre*, but is *orca*, Greek ὄρυξ, a whale, as in Minshew *orch*, *ork*, "whirlepoole, a monstrous fish." *Orc* seems not to have become common in English; and *ogre*

is little noticed by the dictionaries. It is not in Minshew, nor in an early edition of Johnson, and not in Richardson. Lastly, Littré gives no very early instance in French, "son *ogre* de père," Voltaire, 1740, of the father of Frederic II. What is the date of this plainly French word being used by English writers, and what the date of the use of it in French in this exact form? O. W. T.

"ROMA VETUS AC RECENS atrisque sedificiis ad eruditam cognitionem expositis. Auctore Alexandro Donato e Societate Jesu. Tertio edita ac multis in locis nunc aucta, et castigata reddita; verum etiam Figuris Aeneis illustrata. Romae ex officina Philippi Rubei. MDCLXV. Superiorum permissu."

I am anxious to obtain information, through the pages of "N. & Q.," as to the reputation and value of the above book. My copy is small 4to., bound, with gilt edges—a volume of some 500 pages.

W. D. B.

WALES CALLED "LETAMIA."—In vol. i. of Sir T. D. Hardy's *Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland*, p. 85, in an account of a MS. Bodl. "De Sancto Kenedo Confessore, Joannes Anglicus in Sanctilogio suo de Sanctis Walliæ et Scotiæ," the first lines are quoted thus:—"Est quædam terra, quæ antiquitus Letamia, nunc autem Minor Britannia nuncupatur."

When and by whom was Wales called "Letamia," and what does the name mean?

I. S. LEADAM.

PRINCE EUGENE'S PRAYER.—In an old life of Prince Eugene I have seen a long prayer, said to have been a favourite with him, beginning thus, "O my God, I believe in thee, do thou strengthen my faith"; and under the title of "Prince Eugene's Prayer" I have met with the same composition in a modern English book of devotion. Now, a few years back I heard this prayer recited in a Roman Catholic church, and it is to be seen, with certain differences, in the *Garden of the Soul* (32mo. ed., p. 99), in this instance entitled "An Universal Prayer." Did Prince Eugene compose the prayer, and has the Roman Catholic Church adopted it? or did the Prince take it from some existing book for his own purposes? In either case, has the prayer any further literary history?

E. E. A.

NAPOLEON I.—Is there any full and reliable account, contemporary or other, of the reasons that led the first Napoleon to adopt the bees of Childeric as the symbols of his power? Was it merely an arbitrary whim of the Emperor, or was it discussed at length with his ministers? Was it anywhere referred to in print at the time? Was the choice announced in a decree? Were any reasons given but the simple fact of the discovery of the bees in the tomb of Childeric? Was this emblem

ever used, except on the imperial robes and the caparisons of the horses? H. P. A.

"HUDIBRAS."—I have an edition 12mo., printed for D. Brown and others, 1720, in one vol., entitled :—

"Hudibras, in Three Parts, &c. With Additions. To which is added Annotations, &c. Adorned with Cuts."

It has a fine portrait. The "cuts," some of which are on folding plates, are rude but not without character or humour. They seem clearly to have influenced Hogarth. I should be glad of any information about this edition, which is not noted in Lowndes. MOY THOMAS.

Garden House, Clement's Inn.

"THE CRITICAL HISTORY OF ENGLAND, Ecclesiastical and Civil, wherein the Errors of the Monkish Writers and others before the Reformation are Expos'd and Corrected.....and particular Notice is taken of *The History of the Grand Rebellion* and Mr. Echard's *History of England*." Second edition, London, two vols. 8vo., 1726.

Who was the author of the above? CORNUE.

ON THE USE OF THE WORDS "SUPERIOR" AND "INFERIOR."—Not knowing of any dictionary or grammar of sufficient authority, I appeal to the readers of "N. & Q." for information as to the correct use of the words *superior* and *inferior*. Must they always be regarded as comparatives, or can they be used as simple positive adjectives? Is it correct to say, for example, "The goods were of inferior quality," or, more simply, "were inferior"? Can we say "very inferior," or must we always put it, "very much inferior"? It certainly would sound very odd to say "more inferior," but one hears occasionally "most inferior." C. O. B.

CURIOUS INSCRIPTION ON A TOMB.—The following is a copy of an inscription on a tomb which stands alone in a larch plantation four miles from Macclesfield, and about one-third of a mile from Gawsorth Church, in Cheshire :—

"Stay, thou whom chance directs or ease persuades  
To seek the quiet of these sylvan shades;  
Here undisturbed and hid from vulgar eyes  
A wit, musician, poet, player, lies:  
A dancing-master, too, in grace he shone,  
And all the arts of opera were his own.  
In comedy well skilled, he drew Lord Flame,  
Acted the part, and gained himself the name;  
Averse to strife, how oft he'd gravely say  
These peaceful groves should shade his breathless clay,  
That when he rose again, laid here alone,  
No friend and he should quarrel for a bone;  
Thinking that, were some old lame gossip nigh,  
She possibly might take his leg or thigh."

When did Johnson live and die, and where did he carry on his various professions?

W. T. HYATT.

Enfield, N.

[Samuel Johnson was a half-mad Cheshire dancing master of the first half of the last century. In 1729 his

extravaganza, *Hurlothrumbo* (in which he played Lord Flame), was acted during thirty successive nights. The public got tired of piece and author. See, for full particulars, Ormerod's *Cheshire*; *Biog. Dramat.*; Genest's *History of the Drama*, &c.; and *Thespian Diet*. The time of Johnson's death is not known, but before his decease he nearly killed a nervous lady by fright at his polite assurance that he should consider himself bound to pay her his first visit as a ghost.]

HERALDIC.—I desire to learn whose arms are the following; they are stamped on a pair of cast iron fire-dogs, which were many years ago purchased out of an ancient farmhouse situated within four miles of Droitwich. Below the shields is apparently the date 1612; but as the dogs have been much injured by polishings, it might be 1622 or 1632. The shield is party per pale, and the dexter half is again divided, "per pale," into two coats, *i.e.*, a chevron between three mullets, and on a bend two owls. There are, of course, no means of ascertaining the tinctures. The sinister of the shield is, A chevron between three garbs. The Finches of Rushock once owned the farm. Perhaps MR. GRAZEBROOK or MR. WOODWARD will enlighten me. C. G. H.

THE FAMILY OF PILGRIM.—Can any of your readers inform me what family of Pilgrim went to the West Indies? In Barbados, Government House is called Pilgrim, and I find a "Thos. Pilgrim" owned land in that island in 1638, and a "Thos. Pilgrim" lived there in 1680. Near St. Lucia was an island called Pilgrim, and also a bay, in 1722. G. P. T.

GILLIAM FAMILY.—What are the arms borne by this family? Is it of Welsh or of Norman extraction? J. P. S.

LANCASHIRE CLERGYMEN.—Information is requested about the following clergymen, who at the dates named held cures in Lancashire :—Thomas Hunter, 1701; John Coulton, 1751; George Holden, 1766; William Bateson, 1781.

H. FISHWICK, F.S.A.

Carr Hill, Rochdale.

"FACIES."—I shall be obliged by reference to passages in any of the classics in which the word *facies* is used to describe, not the features, face, or portrait, but the person, figure, or a statue of any hero, emperor, or divinity; and similar references to passages in mediæval writers in which this sameword *facies* is used to describe a statue of the Virgin or an image of any saint. THETA.

OLD SONG BOOK.—I have an old song book which lacks the title-page, and all, if anything, before "A Table of y<sup>e</sup> Songs." It contains one hundred songs; the first is "A Miser's Song," the last is "The Jilt." Each song occupies a page, therefore there are one hundred pages in the book,



which also corresponds with "the Table." The words are set to music, with generally music in addition for the flute or other instrument. The book is printed from music plates, not type, and measures seven inches by five inches, being a sort of small quarto, or rather square octavo. I would wish much to know the title of my book, so that I may refer to the British Museum Catalogue, and consult their copy if they have one. Can any reader help me?

GETE.

THOMSON'S "HYMN TO THE CREATOR" IN STANZAS.—Dr. George Mac Donald, in *England's Antiphon*, says :—

"In the poems of James Thomson we find two hymns to the God of Creation—one in blank verse, the other in stanzas.....The one in blank verse, which is an epilogue to his great poem, *The Seasons*, I prefer."

He then proceeds to give the well-known lines, beginning :—

"These, as they change, Almighty Father, these  
Are but the varied God," &c.

I have looked through several editions of Thomson's works, but have not succeeded in finding any "Hymn to the Creator" in "stanzas." What poem does Dr. Mac Donald refer to?

H. BOWER.

"A HELP TO ENGLISH HISTORY."—Is there a late edition of the above work, by P. Heylyn, D.D., issued in 1641 and again in 1709? Is there any recent work which corresponds to it—I mean one that will show the family names of, for instance, all who have been Dukes of Devonshire, &c.?

C. W. TUTTLE.

Boston, U.S.

"FLANDERKIN."—Is this a correct word for "Flemish"?—"Dutch and Flanderkin beauty."

MILLERS' SONS.—Rembrandt was the son of a miller; Mortimer was the son of a miller; Constable was the son of a miller. Can this list be augmented?

C. A. WARD.

Mayfair.

THE BUST OF BYRON BY THORWALDSEN.—Some recent letters in the *Times* have called attention to the above bust in the Ambrosian Library, Milan. Permit me to enclose a copy of the inscription on that bust, and to ask if some one will be so good as to explain the allusions it contains :—

Byron Effigies

Quam

Thorwaldsen inventor

Ronchettio sutori sui temporis primo  
Clarioribus viris ac proceribus jucundo

Hujus F. Antonius

Sonantis Eburis

Magister Bibliothecæ

Donavit.

Is anything known of Ronchetti and Antonio? There is clearly something wrong in the Latin, but I believe the copy is correct.

JAYBEEDEE.

## Replies.

### A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS.

(5th S. vi. 484.)

ARGENT suggests that genealogical clergymen should transcribe their own registers; that the generous liberal clergy should place their registers at the disposal of the society; and that the brothers, sisters, and sons of clergymen, and sisters married to clergymen, should join in the good work of copying them.

I am afraid he would find few who would be willing to undertake so dull a work. As it is, many of the clergy, at all events in the diocese where I reside, cannot be induced to make copies of their registers to be presented annually at the visitation. It would be better to form a society to carry into effect what the first Lord Romilly, when Master of the Rolls, was anxious to accomplish,—to transfer all public and ecclesiastical documents from their present scattered, and often neglected, damp, and dusty repositories, to the Record Office. Here they would be preserved and indexed, and could be inspected at any time. To the proposition of Lord Romilly objections were made by bishops' secretaries and the parochial clergy; they were unwilling to part with the documents and to lose their fees.

But if the transfer of documents was confined to those which are prior to the beginning of this century, or even prior to the beginning of the last century, there would be little or no loss to those who now have the custody of them, as few would require certificates of registers and of other deeds before this century, much less before the last.

The Will Office goes on this supposition, and allows, without payment, the examination of wills prior to 1700 by obtaining a judge's order, which is freely given to all whose object is history, genealogy, or archaeology; and a comfortable room is provided, and a very intelligent and courteous superintendent, well versed in ancient lore, is generally present, and ready to give every information.

It would be much more convenient to literary men if all ancient documents were brought to one central place,—such, for instance, as London, the resort of men from all parts of the country,—than that they should be scattered in a great number of different localities, exposed to loss and to decay.

A few years ago I had a letter from a farmer's daughter, stating that her father was dead and she wished to dispose of his books, some of which were very old. On going to see them, I found a parish register of 1560 to 1660, which, if I had not obtained it, would have shared the fate of many others, and been sold for tailors' and shoe-makers' measures.

If a survey were made of the old muniment rooms of bishops, colleges, corporations, &c., in



many of them there would be found most interesting and valuable documents, uncared for and mouldering away. Take, for instance, the muniment room of the diocese of Lincoln: there all the old ecclesiastical documents, to use the words of an archaeologist who lately visited them, are in a state of hopeless confusion; among them are the pre-Reformation records relating to Oxfordshire, which, unfortunately, were left behind when Henry VIII. took that county from the diocese of Lincoln and appointed over it a separate bishop. Efforts have been made from time to time to reclaim them, but without effect. The plea has always been that they are so mixed up with the records of Lincoln and other counties that it would take too long a time to separate them. But if the Record Office was allowed to clear the cupboards and the boxes, and take the contents to London, they would very soon be separated and arranged.

If Lord Romilly's plan is ever permitted to be carried out, a vast deal of information as to families, places, and ancient customs would be brought to light, and a strong argument afforded against those who pretend that church property is national property, by showing that those who possessed large territories voluntarily granted in perpetuity lands and tithes to the ministers of religion who ministered in holy things to the people of their estates. J. W. LODOWICK.

I fear that ARGENT is too sanguine in his expectation of its being practicable to form a society for the purpose mentioned. His scheme is of far greater magnitude than the basis of the Harleian Society, if he proposes to extend the publication to *all* parish registers; and if he does not intend so to extend it, how will he limit it? Has he contemplated the practical difficulties? I do not mean the objections of clergymen, for I believe they would soon learn that it would be to their advantage to make public the contents of their registers, that persons might know to whom to apply for certificates. But has he considered the extent of his project in a practical manner? Say there are in England some 12,000 parishes. We may, I think, estimate that, on an average, the registers of each parish, if printed, as he proposes, *in toto*, would fill an octavo volume of the ordinary size. At the rate of issue he suggests we can see at a glance the period which would be required to complete the work, and can form some conception of the shelf room which would be required to stow away the "Registers Library" when finished. The obvious reply will, of course, be, "It cannot be accomplished at once." But how will he begin? Will he take a parish in Kent, then one in Yorkshire, and next one in Cornwall, as transcripts may be obtainable, or will he take a district or county? Again, another question arises. Are

parish registers, generally, worth printing *in toto*? I trow not. Few persons have used parish registers more than I have done, or value them more highly; nevertheless, I can safely say that in many parish registers there is not one entry in a hundred that one person in a hundred thousand, or one genealogist in a hundred, would care an iota about. If ARGENT be really in earnest, let him endeavour to form a society for printing the registers of the parishes in one district, diocese, or county first, say those in the City of London, than which none are of greater general interest, and for this I authorize him to enter my name as a subscriber. If his scheme be successful so far, it may be easily extended.

That some steps should be taken for the preservation of, and ready access to, the existing MS. registers, is a matter of urgent importance. I am thankful to say that, as a body, the clergy are far more alive to the value of these records than they were a century, or even half a century, ago; but I must add, from my own experience, that there is not one clergyman in fifty who can read the older registers—"the old black-letter writing," as they call it. In the inaugural address which I had the honour to deliver to the Historical Section of the Congress of the Royal Archaeological Institute, at Exeter, in 1873 (*Archæological Journal*, vol. xxx. p. 420), I ventured to suggest as, in my opinion, the most feasible plan, that the originals of all the parish registers prior to the Act of 1812 should be placed in the custody of the Master of the Rolls, as proposed by a Bill brought into Parliament in the previous year, and that every parish should be supplied by Government with certified copies of its own registers, which should have all the authority of the originals, and be treated in the same manner. The clergy and parishioners would then be able to read their registers, and literary men and genealogists would have an opportunity of referring to the originals in a central place of deposit, where they would be safely preserved.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

ARGENT's suggestion, if it could be carried out, is one that would delight the heart of every antiquary. But can it be? I do not know the exact number of parishes in England and Wales, but the *Encyc. Brit.* (8th ed., 1855) gives the number of benefices as 11,782. The church registers would of course be those of births, marriages, and deaths, and if a volume were issued every year including the three, and taking in four or five parishes, many centuries must pass before the work would be finished. No; a single society could not accomplish the task. But it might be done if the work were taken up by Government, and the books issued as parts of the Public Records. If this is not possible, could not our local archæolo-

gical societies do it for their various counties? They would be obliged to increase their subscriptions, and appoint special committees, and so on, but still it does seem to be within the bounds of possibility for the labour to be done by them.

Some years ago clergymen and others were invited to copy the inscriptions in churchyards, and forward them to some society in London. Has this been done? and if so, what society preserves the books? I suppose the British Museum Library would preserve such collections amongst its MSS. Allow me to offer a suggestion. It is this. Let a book be kept at the lodge of all our cemeteries, into which it shall be the duty of the attendant to copy the inscription on every stone that is erected. These books, after a time, might be sent to London, to some library where they would be open to the public. H. BOWER.

May I be allowed to suggest that the "church books" of Nonconformist chapels might advisedly be included among the objects of ARGENT's proposed society? I remember one instance in which, while registers were searched in vain, a "church book" supplied important items.

Such a society would be a boon to genealogists—simply invaluable. How many pedigrees could be set right, missing links supplied, &c., if the searcher did but know what register to consult!

HERMENTRUDE.

In common, probably, with many of your readers, I cordially welcome, and hope to hear more of, ARGENT's well-weighed suggestion. "If it were done when 'tis done, then 'twere well 'twere done quickly." To those who may not have had occasion to examine any number of registers, might I venture to commend a perusal of chap. iii. in the late John Southernden Burn's *History of Parish Registers* (1862), being that on their present "State of Preservation"? H. W.

New Univ. Club.

Should a society be established for this purpose, I shall be very willing to follow a leader with the registers of my parish. Lead I could not; as my copy only goes as far as 1782, and I should require some little time to bring it down to the suggested date, 1837.

Clent, Worcestershire.

VIGORN.

HAYDON'S "AUTOBIOGRAPHY" (5th S. vi. 344, 516).—I thank MR. PIESSE for his kind, but unexecuted, intention of telling me "a little." Like Haydon in his account of the first news of the battle of Waterloo, he has written from memory, and blundered. My statement that the *Autobiography* was composed within certain limits of date (not "about twenty-eight years after Waterloo") was no "surmise," as MR. PIESSE calls it, but an inference from certain notices of date occurring in

it, and from passages referring to it in Haydon's *Journals*. MR. PIESSE says that Haydon's *atelier* was "in a house in Burford Place, on the left-hand side out of Edgware Road," implying that Haydon lived there in 1815, and that my expression, "on his way home from Edgware Road to Great Marlborough Street," should, he thinks, be inverted. There is here a double blunder. "Burford Place" should be Burwood Place; and my expression needs no inversion at all, for in 1815 Haydon was living in Great Marlborough Street, and says that he was on his way thither from his friend John Scott's in Edgware Road when he met the Foreign Office messenger in Portman Square with the first news of Wellington's great victory. (I call it Wellington's in despite of the late Col. C. C. Chesney and all the host of Prusso-philists or -phobists who "go in" for Blucher, Ziethen and Co. This by the way.) Haydon, in fact, did not begin his occupation of the house (afterwards a house in Burwood Place) in which he died until 1824. I cannot make out to whom MR. PIESSE's description, "very eccentric and violent in temper, poor in pocket, handsome in person, rather tall and stout, always wearing large round-eyed spectacles," is intended to apply—whether to the Duke of Newcastle or to Haydon. The latter was certainly "eccentric," as certainly "violent in temper" and "poor in pocket"; but, though he may have been "handsome," was undeniably "stout," and always wore "large round-eyed spectacles," he cannot be said to have been "rather tall," for he was undoubtedly *below* the middle height; so much so, indeed, as to be known to some of his "friends in Rathbone Place" as "little Haydon." All this, however, is beside the mark. My query was intended not to draw out descriptions of Haydon's personal appearance and habits, but solely to obtain the means of clearing up the doubt in which I find myself as to the exact nature of Haydon's blunder in his very circumstantial account of "The First News of the Victory of Waterloo." He says that it was in Portman Square, on his way from Edgware Road to Great Marlborough Street, that he met the Foreign Office messenger, and sent him by mistake into a house as being Lord Harrowby's which was, in reality, Mrs. Boehm's. He adds, correctly, that Lord Harrowby's house was in Grosvenor, and not in Portman Square. But then, unfortunately, Mrs. Boehm's house was not in Portman Square, but in St. James's Square. Now, was it in this latter square that Haydon met the messenger, really sending him into Mrs. Boehm's after all; or did he, meeting him in Portman Square, send him into some house (not of course Mrs. Boehm's) where, as he says, there was "actually a rout"? Such an incident as the sudden irruption of a Foreign Office messenger, with the first news of so great a victory as that which freed Europe from the curse of Napoleon's ambition,



greed, and treachery, into the wrong house in the midst of a "rout," must have been written about, and even, one would think, printed about, in contemporary letters, diaries, or newspapers. The host, hostess, and guests of the "wrong house" would assuredly not have kept silence in such a case, but would have put in, actively enough, their little claim to notoriety by hooking themselves on to Wellington and Waterloo. Now, can any of the numerous contributors to, and readers of, "N. & Q." furnish me with a reference to MS. or print containing any mention of the intrusion of Haydon's misdirected Foreign Office messenger, armed with the news of the victory of Waterloo, into somebody's house in Portman Square?

H. F.

STYLE AND TITLE (5th S. iii. 308, 337; vi. 522.)—I have much pleasure in replying to Mr. WOODWARD's query. The recently deceased Dowager Countess Powis (d. of James, third Duke of Montrose) was for twenty years known as Lady Lucy Clive, while the wife of Viscount Clive.

I assume that neither Mr. INNES nor Mr. WOODWARD will object to instances of marquesses' daughters married to husbands of inferior rank, which make the case in point even stronger,—e.g., Lord Sandon's wife is called Lady Mary Sandon; the present Lady Tankerville was Lady Olivia Ossulston until the Earl succeeded to his father's title; Lady Marian Alford is the widow of Viscount Alford.

If Lady Sydney Montagu, on marrying Lord Inverurie, were styled "Lady Inverurie," she would be dropping her superior rank; and if called "Lady Sydney Keith-Falconer," that would be her proper designation had she married the Earl of Kintore's younger son.

A woman never loses, and should not concede, her native precedence unless she becomes the wife of a *peer*.

I have shown that there are precedents, and therefore maintain that Lady Sydney Inverurie is rightfully so called.

SIBBALD SCOTT.

Mr. WOODWARD requests SIR S. SCOTT to give another instance in which a duke's daughter, marrying a commoner who, as eldest son of a peer, bears a courtesy title, has joined together her husband's title and her own Christian name. I can give him one of a marquise's daughter, which will suit for the purpose as well as a duke's. Lady Alice Hill, sister of the late Marquis of Downshire, married Thomas Taylour, styled by courtesy Lord Kenlis, only son of Thomas Taylour, by courtesy Earl of Bective, who was son of the Marquis of Headfort. Until the recent decease of his grandfather, when his father succeeded to the marquise, and himself to the courtesy title of Earl of Bective, Lord Kenlis's wife was styled, and

called herself, Lady Alice Kenlis. I believe this to be the custom under the circumstances.

C. G. H.

I am glad this question has again been raised. I still think my view is right, and have to point out that the cases cited by SIR S. D. SCOTT—Lady Cecilia Bingham and Lady Constance Grosvenor—prove nothing against it, Bingham and Grosvenor being not merely the courtesy titles, but also the family names of the husbands of these ladies.

BEROALD INNES.

Allow me to point out, at a moment's notice, three instances of precedent for "Lady Sydney Inverurie"—Lady Constance Grosvenor, Lady Marian Alford, Lady Katherine Valletort. In fact, the custom (whether right or wrong) is universal.

L. E.

Lady Mary Sandon, so known as being the daughter of a marquis, although by courtesy Viscountess Sandon, affords an instance of a rule which does not apply only to the daughters of a duke.

H. W.

BIRDS NAMED IN DRAYTON'S "POLYOLBION" (5th S. vi. 513.)—Of those about which MR. PICKFORD inquires, the *red-sparrow* is evidently but a misprint for reed-sparrow, everywhere now the commonest name of what naturalists call the reed-bunting; the *nope* is the bullfinch, a name still also in use; the *yellow-pate* can hardly be anything else than the yellow-hammer, or yellow-bunting, though I confess I am unable to see how the poet's characteristics of it are applicable; the *tydy* is doubtless the wren, occasionally called "tidley"; and the *hecco* is certainly the green woodpecker.

ALFRED NEWTON.

Athenæum.

The following extracts from my forthcoming *Glossary of Corrupted Words* will answer two, at least, of MR. PICKFORD's queries:—

The *hecco* is the woodpecker—a name probably derived from its characteristic habit of pecking old timber in search of insects, as if the *hacker* (Picard *héquer*, to hew wood). Compare its German name *baumhacker*, and *nut-hatch* = nut-hacker. Florio explains the Italian *picchio* as "a knoecke, a pecke, a clap, a iob, a snap, a thumpe or great stroke. Also, a bird called a *wood-hacker*, a wood-wall, a woodpecker, a tree iobber, a hickway, a iobber, a spight, a snapper." So Lat. *picus* is perhaps originally "the pecker." Synonymous in other languages are Dan. *træ-pikker*, Swed. *vedknar*, Welsh *cnocell-y-coed*, Gk. *drukoláptes*.

*Hecco* is found in the following corrupted forms:—*Hick-way* (Cotgrave, Florio), *hick-wall*, *hygh-why*, *hickol*, *hickle*, *heighaw* (Picard *huyau*), *heyhoo*, *huhole* (Florio), and *hew-hole*.

*Nope* is a bullfinch, and is evidently a coales-



cence of the article with its substantive (as in *newt*, &c.); a *nope* for an *ope*. The original word is *alp* (*olph*, *olf*).

"*Alpe*, a bryde. *Ficedula*."—*Prompt. Parvulorum* (c. 1440).

"*Alp*, a bullfinch."—"Dictionarium Rusticum," in *Systema Agriculturae*, 1687.

"In many places were nightingales,  
*Alpes*, finches, and wodwales."

*Romaunt of the Rose*, l. 658.

"*Chocheperre*, a kinde of *nowpe* or bullfinch."—*Cotgrave*.

"*Fraylexillo*, a bird with blacke feathers on the head, like linget, called of some an *owpe*."—*Minheu, Span. Dict.*

In Somersetshire *owpe* is corrupted into *hoop*. "*Hoop*, a bullfinch, ex. Cock-hoop, hen-hoop."—*Williams and Jones, Glossary*.

A. SMYTHE PALMER.

Lower Norwood, S.E.

The *yellow-pate*, probably the yellow-hammer, here, on the Borders, is called yite, yellow yite, and yellow yorlin. The only other bird that we have likely to get the name is the gold-crest. The "laughing *hecco*" will, I think, be the green woodpecker. Its note is designated a laugh, and the way I have heard a gamekeeper from the South pronounce one of its many local names (*ecle*) sounded very like *hecco*; or it may be the same as a very old name for this bird, "high-hoe" (*Willoughby's Ornithology*, p. 135). A. B.

Kelso.

MISSING ANCIENT HINDU GRANT BY RÁJA KARNA (5th S. vi. 187, 290, 351).—The Pándava branch of the Chandra-vansi dynasty was founded by, and is called after, Rája Pándu; and the Hindú Sákā,\* or era, Kali Yuga commences with the accession of Yúdishtira, the eldest of his five reputed sons, to the throne at Hastiná-púr† on the Tunga-Bhadra river, seventy miles north-east from its junction at Harihara with the Haridra, according to the Mahábhárata,

"The stately capital that from the elephant  
Derives its name,"

as given in the various names, Hastiná-púr, Nágákhya, Gaja-khyám, Gaja-sawáya, and Ana-gunde, by which it is spoken of†

The Sákā Yúdishtira, or fabulous period called Kali Yuga, commences with his accession to the Gaddi at Hastiná-púr—an all important event in Hindú chronology, said to have taken place at the vernal equinox, 3,102 years before the Christian

\* *Prinsep's Useful Tables*, p. 40; *Buchanan's Southern India*, vol. iii. p. 110.

† "Passage of Arms at Hastiná-púr," by Prof. H. H. Wilson, *Quarterly Oriental Magazine*, 1825, vol. iii. p. 137; Dr. R. Rost, *India Office Library*; *Journal of Bombay branch of the Royal Asiatic Society*, 1873, by Prof. Rám Krishna Gopál, *Bhandákár, M.A.*, vol. x. p. 81.

era; but, as the Gauja Agrahára grant is dated at the solar eclipse of Sunday, April 7, 1521, in the 111th year of the Sákā Yúdishtira, it follows that the era Yúdishtira, styled Kali Yuga, must have commenced in A.D. 1410, or 4,420 years subsequent to the period assigned to it by popular tradition.

The Gauja Agrahára grant was made by the reigning Rája of Hastiná-púr, Janamé-Jáya, the son of Párikshita, and great-grandson of Yúdishtira of the Sákā, in presence of the idol in the great temple at Harihara, on the occasion of a public sacrifice made to Agni, fire, attended by 32,000 inhabitants from the adjoining villages, at which his captive prisoners, according to the Mahábhárata\* and the Puránas generally, were burnt to death in incredible numbers with the most atrocious cruelty. A minute detail of the boundaries of the Gauja Agrahára estate is given in the deed of conveyance, which is engraved on plates of copper. It was made about eleven o'clock, Sunday, April 7, 1521, when the eclipse observed at Ulm was also recorded; and the grant, as well as the lands, having now been in possession of the families to whom it was made for a period of 350 years, its chronological value cannot possibly be set aside by denouncing it to have been a forgery.

Yúdishtira† was called Andhra, Andla, and Andhaka, the blind, on account of his short-sightedness, and the Andhras of Magadha were probably his descendants, or those of his cousin, Jarásandha. Will W. E., who has himself so great a knowledge of the subject, under the above circumstances, kindly explain when and how the grant and lands could have come into the possession of their present owners, if the historical reality of Janamé-Jáya is not allowed; and a deed of gift, attested in every way that was possible to make it legal and durable, set aside as being a worthless forgery, or, what is equally improbable, a mendacious fiction? R. R. W. ELLIS.

Starcross, near Exeter.

REV. R. S. HAWKER, OF MORWENSTOW (5th S. v. 403, 441, 479, 524; vi. 42).—My friend MR. J. E. BAILEY, in the course of his interesting notes on the late gifted but eccentric Vicar of Morwenstow, in referring to the appearance of "Sir Beville" in a certain collection of ballads under a different title, and with the statement that the MS. had been found in "an old oak chest" at an ancient hall, remarks that "the vicar, who loved a joke, was perhaps at the bottom of this affair." This is very unlikely, as I recollect sending him a review in which his disguised ballad

\* *Astika*, called also *Sarpa Satru Parva*, *Fragmens du Mahábhárata*, traduits par Th. Pavie, Paris, 1844, p. 33, 165.

† *Rāj Tāringinī*, translated by Shea and Troyer, vol. ii. p. 38, *India Office Library*.

was quoted with commendation, and his next letter contained some vigorous lamentations as to the wrong thus inflicted upon him. Mr. Hawker himself assured me of the rarity of the little volume entitled *Records of the Western Shore*. The spirited ballad "Annot of Benallay" is reprinted in the eighth volume of the *Reliquary*, with some commentary by the undersigned. Some additions were made in a notice of *Cornish Ballads* (1869) which appeared in the same periodical. A singular fact which has escaped Mr. BAILEY is that "Genovava" appeared in a part of Burns's Fireside Library, entitled *German Ballads, Songs, &c.*, comprising translations from Schiller, Uhland, Bürger, Goethe, Körner, Becker, Fouqué, Chamisso, &c., London, James Burns, n.d., 12mo. The poem will be found at p. 161, and has appended to it the well-known initials R. S. H.

What is the literary history of this volume? In addition to the translations, which are vigorous and good, it includes several original poems. The contributors are H. T., S. M., R. I. W., G. F. Richardson, F. E. S., and R. S. H. Can they now be identified? WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell.

"ADVERSITY NEEDS NOT," &c. (5th S. vi. 429.)—This is, of course, the story of Philip of Macedon and his page, the latter being enjoined the duty of reminding his master on awaking that he was "but a man." In that ghastly book, *The Mirror which Flatters Not*, by P. de la Serres, translated by T. Cary, and printed in 1638, the incident will be found both morally enforced and pictorially represented, in company with such congenial mementoes as the victorious Saladin being kept in check by his standard of a shirt, displayed as an emblem that this would be all he would carry to the grave, while Adrian's ambition is controlled by a like reminder of his mortality in a coffin in the van of his triumphant processions; and lastly, Diogenes exhibiting to Alexander a pile of skulls to intimate that there was no distinction in the grave, the whole headed by a frontispiece of a skeleton regally robed and surrounded by his emblems of mortality. These engravings were also used for Woodward's *Fair Warnings to a Careless World*. J. O.

The story alluded to is this:—

"Philippus, postquam apud Chæroneam Atheniensium profligavit opes, adeo ex nimia felicitate efferrī cepit, ut se hominem fortune malis obnoxium esse non cogitaret amplius. Verum cum intelligeret, quid mali ex tanta superbia sibi immineret, ex aulicis pueris uni id muneris injunxit, ut ad solis exortum in suum cubiculum ingressus inlameret: Rex meminisset non deum sed hominem esse, multis fragilitatibus, ærumnis ac malis obnoxium et expositum."—Cælius Rhodig. Lib. xix. cap. 33, *Lectiorem Antiquorum*, ap. Lang. *Polyanth. Noviss. v. "Hominis."*

ED. MARSHALL.

I have a curious old engraving representing a

bed-chamber with a person in bed, and a boy drawing back a curtain, with this speech proceeding from his mouth, "Sire, souvenes vous, que vous estes homme." Underneath the print contains these words:—

"Philippe Roy de Macedoine, commande a un de ses pages, de l'éveiller tous les Matins et luy dire, Sire, souvenes vous, que vous estes homme."

The engraving is marked "C. Galle f.," "N. V. Horst i.," both artists who flourished in the former half of the seventeenth century.

A. B. MIDDLETON.

The Close, Salisbury.

HENRY INGLES (5th S. vi. 490.)—In *Graduati Cantabrigienses* this reverend gentleman appears only as M.A. Possibly, like some of his predecessors at Rugby, he never proceeded to the degree of D.D. In the second edition of the Rugby registers (as also in *Gent. Mag.*, 1809), it is true, this degree is bestowed on him, but in the earlier and fuller edition it is conspicuous by its absence. A chapter on the roll of head-masters is a desideratum which *The Book of Rugby School* (1856) made no attempt to supply. It may be hoped that, in connexion with the list of masters which will be prefixed to the annotated edition of the school registers, now contemplated, such information as is here sought for will be fully and accurately put on record. RUGBEIAN.

New Univ. Club.

THE SIN-EATER (5th S. vi. 505.)—MR. WATSON may perhaps not be aware of a very curious and almost identical parallel to this Yorkshire religious ceremony, superstition, or whatever it may be called, in the book on Turkistan recently published by Mr. Schuyler. He found it, if I remember right, among the Mussulmans of Khokand as a regular part of their religious observances.

A. C. B.

[See "N. & Q.," 1st S. vi. 390, 541.]

SHAKESPEARE AND THE BIBLE (5th S. vi. 509.)—MR. WATSON doubtless will be glad to learn (if he is not acquainted with the book) that a work on curious parallel passages—"Shakespeare and the Bible"—was published in the year 1843 by Messrs. Calkin & Budd, of London, entitled:—

"Religious and Moral Sentences, culled from the Works of Shakespeare, compared with Sacred Passages drawn from Holy Writ: being a Selection of Religious Sentiments and Moral Precepts blended in the Dramatic Works of our Immortal Bard."

The work to my mind is very carefully done, and is very curious in its way. It is a work I often consult with profit and pleasure.

WILLIAM TEGG.

LOCHLEVEN CASTLE AND ITS KEYS (4th S. xii. 516; 5th S. i. 254, 300; vi. 473.)—It may be noted that there is preserved at Blair-Adam



House, in Kinross-shire (within sight of Lochleven), a large and very antique key, which was presented by Sir Walter Scott to the late Rt. Hon. Lord Chief Commissioner Adam as one of the ancient keys of the castle recovered from the lake.

CLEF.

OLD COLLECT FOR CHRISTMAS DAY (5<sup>th</sup> S. vi. 513).—The old Collect stood in 1549 as follows:—

"God, which makest us glad with the yerely remembrance of the birth of thy only sonne Jesus Christ: graunt that as we joyfully receive him for our redemer, so we may with sure confidence beholde hym when he shall come to be our judge, who liveth and reigneth," &c.

I copy from Pickering's 4to. reprint, which may, I believe, be depended on. Canon Bright's version is as nearly as possible literal. Of course, "remembrance" replaced "expectation" in 1549, because this "first communion" was for Christmas Day, instead of for the Eve as in the Sarum Missal, from which the Collect was translated for the English Church.

A. C.

THE COMMON LIAS FOSSIL (5<sup>th</sup> S. vi. 426).—The *Gryphea incurva* is known about Cheltenham as the devil's toe-nail, but is more generally called a crow bug.

W. J. BERNHARD SMITH.

Temple.

+ CLEMANT + TOSEAR (5<sup>th</sup> S. vi. 410).—Clement Tosier was a bell-founder of Salisbury from 1680 to 1717. See Lukis on *Church Bells*, pp. 8, 9, 13.

J. T. F.

Hatfield Hall, Durham.

JOHN BINGHAM (5<sup>th</sup> S. vi. 427).—The monument to "John Bingham, Esquire, Sadler to Queene Elizabeth and King James," still exists in the great church of St. Saviour at Southwark. It is a handsome mural monument on the west wall of the north transept, opposite to the recumbent effigy of the poet Gower. It affords an early instance of the application of the title "esquire" to a person in trade, and in retail trade.

A. J. M.

ST. NATHALAN (5<sup>th</sup> S. vi. 428).—

"By his means Scotland was preserved from the Pelagian heresy. He was one of the apostles of that country, and died in A.D. 452. He resided at Tullicht, now in dioc. Aberdeen, and built the churches of Tullicht Bothelmin and of the Hill; in the former of these he was buried, and it long continued famous for miracles wrought by his relics."

For further details see Alban Butler's *Lives of the Saints*, under January 8.

T. F. R.

St. Nathalan was Bishop of Aberdeen. He resided at Tullicht, in the diocese of Aberdeen, and died in the year 452. See *The Aberdeen Breviary*.

C. J. E.

PROCLAIMING AN EARL'S TITLES AT THE ALTAR (5<sup>th</sup> S. vi. 447).—I am inclined to think the last three words contain an unfounded assumption.

A. R.'s newspaper paragraph does not say the titles were proclaimed at the altar, though the coronet was offered there. The ceremony was probably nothing more than the ordinary proclamation of a peer's titles *over the grave*, and the offering of the coronet was most likely merely of a private nature. C. F. S. WARREN, M.A. Bexhill.

At the funeral of Edward Stanley, fifth Earl of Derby, who died in 1558:—

"On Saturday before the funeral the body was brought into the chapel... On Thursday, in the morning, before the sermon, Henry, then E. of Derby, his son and successor, being present, with the esquires and gentlemen, his attendants, and the three chief officers of his house, viz., his steward, treasurer, and comptroller, standing about the body with white staves in their hands, Clarenceux King-of-Arms, with his rich coat on, published this thanksgiving and style of the defunct, in form following:—'All honour, laud, and praise to Almighty God, who through his divine goodness hath taken out of this transitory world, to his eternal joy and bliss, the Right Honourable Edward, Earl of Derby, Lord Stanley and Strange, and Lord of Man and the Isles, Chamberlain of Chester, one of the Lords of her Majesty's most honourable Privy Council, and Knight Companion of the most noble Order of the Garter.'"—*History of the Noble House of Stanley*, Manchester, 1840, 24mo., p. 105.

HIRONDELLE.

I remember to have seen it stated, but cannot now refer to any authority, that this custom was observed on the occasion of the interment, in Durham Cathedral, of that excellent prelate, Bishop Van Mildert, the last of the Counts Palatine, one of whose titles was Earl of Sedberge.

E. H. A.

Proclaiming the style and title of the deceased, breaking the wands of office, and throwing the fragments into the grave, &c., were regular ceremonies in a strictly heraldic funeral.

P. P.

SIR BERNARD GASCOIGNE (5<sup>th</sup> S. vi. 447).—I cannot at this moment answer Mr. PIGGOT's question as to this person, but will endeavour to obtain some information about him. Please permit me to put an additional question relating to the Colchester business.

Matthew Carter, a Royalist quartermaster, who was engaged in the defence of Colchester, wrote an account of what took place there. I am anxious to know what editions there are of this book. The first was printed in 1650, in a small 8vo. There is a copy of it in the British Museum (press mark 600, b. 8).

I possess an edition published at Colchester, and "printed and sold by J. Pilborough in High Street." It is an 8vo. without date; but, from a memorandum in my copy, it must have been issued not later than 1767. I cannot find this edition in the British Museum catalogue. There is, however, another edition there (press mark

9528, b.), 8vo. undated, but with the year 1810 suggested in the catalogue with a query. This is called the fourth edition on the title-page. In a particular passage where I have compared them both, these differ materially from the text of the first edition. What I wish to know is whether these modern editions have been printed from another copy of Carter's manuscript, or whether, as I strongly suspect, the text has been altered for the sake of making it good eighteenth century English.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SCOT : SCOTLAND : SCOTIA (5th S. vi. 431).—In an address to the Pope by Giraldus Cambrensis, he refers to Scotland as "quæ nunc abusive Scotia dicitur." I think this address is included in the second volume of his works, published under the direction of the Master of the Rolls. It is long since I read them.

WM. CHAPPELL.

THE MEWS, CHARING CROSS (5th S. vi. 448).—The authority for the statement that Chaucer was appointed custodian of the King's Mews, in 1389, is to be found in the Royal Patent Rolls (Pat., 13 R. II., p. 1, m. 30). It is printed entire in the appendix to Godwin's *Life of Chaucer*, vol. ii. p. 633, where amongst other things the king confides to the care of Galfridi Chaucer "et mutas nostras pro falconibus nostris juxta Charyng-crouch." The appointment bears date July 12, 1389; and, according to Godwin (ii. 499), Chaucer only held it about twenty months, as John Gedney filled the office on Sept. 16, 1391.

EDWARD SOLLY.

The following is from p. 49 of Sir Harris Nicolas's life of Chaucer, prefixed to *Chaucer's Romant of the Rose*, &c., 3 vols., London, Pickering, 1846 :—

"On the 12th of July, 1389, he was appointed to the valuable office of Clerk of the King's Works at the Palace of Westminster, Tower of London, Castle of Berkhemstead, the King's Manors of Kennington, Eltham, Clarendon, Sheen, Byfleet, Childern Langley, and Feckenham; also at the Royal Lodge of Heatherbergh, in the New Forest, at the Lodges in the Parks of Clarendon, Childern Langley, and Feckenham, and at the Mews for the King's falcons at Charing Cross. His duties, which he was permitted to execute by deputy, are fully described in the patent (Rot. Pat., 13 Ric. II., p. 1, m. 30, G.) : his salary was two shillings per diem, and there were probably other sources of profit."

C. D.

FEMALE BURIALS IN ST. PETER'S, AT ROME (5th S. vi. 449).—MR. THOMPSON is not correct in supposing that only three women are buried in St. Peter's. The others, besides Queen Christina of Sweden, for whom he inquires, are the famous Countess Matilda, whose remains were translated from Mantua by Pope Urban VIII., and (Queen) Maria Clementina, wife of James (III.) Stuart.

But besides these three there is at least one other. Those who have visited the crypt will remember that the grave of Agnese Colonna was there shown as that of the only lady, not of sovereign rank, interred in the basilica.

JOHN WOODWARD.

Montrose.

In the account of Queen Christina's funeral, given in Archenholz's *Mémoires de Christine*, vol. ii. App. 173, it is stated that she was the third queen who had come to lay her bones in Rome. The first was Catherine, the wife of Stephen V., the last King of Bosnia, who, when Bosnia was overrun by the Turks in 1463, was by them "flayed alive." This queen fled to Rome, and died Oct. 15, 1478. The second was Charlotte, Queen of Cyprus, who, on the death of her husband James, King of Cyprus, in 1473, was set aside by the Venetians. She came to Rome, and died there July 16, 1487. The third was Christina of Sweden, who died at Rome, April 19, 1689.

A. McMORRAN.

There are five women buried in the basilica, namely, the Countess Matilda; Agnese Gaetani Colonna; Charlotte, Queen of Cyprus, ob. A.D. 1487; Christina of Sweden; and Maria Clementina Sobieski, wife of the Pretender.

K. H. B.

Naples.

Was not Matilda, Countess of Tuscany (that great benefactress to the Church during the pontificate of Gregory VII.), also interred at St. Peter's? She died at Rome, and I remember a monument in St. Peter's to her memory.

M. V.

Extract from Starke's *Travels in Europe*, London, Murray, 1832, pp. 197-8 :—

"St. Peter's, Rome.—Over the door which leads to the cupola is the tomb of Maria Clementina Sobieski. Toward the high altar is the tomb of Christina of Sweden. Beyond is the tomb of the Countess Matilda (died 1115). In the subterranean church, that of Charlotte, Queen of Jerusalem and Cyprus."

V. DE PONTIGNY.

Upper Norwood.

"DROMEDARY" (5th S. vi. 426).—W. T. M. can scarcely have considered the evidence for the etymology of *dromedary*, dictionary in hand. It is a pity to make such crude guesses. The camel, an Eastern animal known to the Latins through their intercourse with the Greeks, like many other animals, brought its name with it. There were two names in use among the Greeks : one, *camel*, an entirely foreign word ; another, *dromas*, "the runner," a Greek word, cf. "Et cameli, quos adpellant *dromadas*," Livy, xxxvii. 40, where he is speaking of the forces of Antiochus. The Greek shape of the word is plain here and in other writers. After a time the word took a thoroughly Latin shape in *dromedarius*, with a Latin substantival suffix, like *quadrigarius*, a driver, or *tolutarius*, a trotter, which, as used of a horse, is more exactly



analogous, cf. "Vidimus camelos quos ob nimiam velocitatem *dromedarios* vocant," Jerome, end of fourth cent. Other references might be given, and plainly the animal was known to be swift. Even if such evidence was not absolutely clear, where is authority for such a form as W. T. M. requires, or for a metathesis of *o* and *r* in derivatives of *dormire*? The English *dromedary* is as old as the *Promptorium Parvulorum*: "Dromedary, beste, Dromedarius, dromedus." Where is the room for inferences from the sleepy look of the animal?

O. W. TANCOCK.

KNOX AND WELSH FAMILIES (5<sup>th</sup> S. vi. 427).—(2.) Faldonside, now known as Faldonside, is distant from Selkirk about five miles N.E. Permit me to add, by way of giving a little interest to so brief a reply to HERMENTRUDE, that in the neighbourhood of Faldonside is

"Cauldshiel's dark, unfathomed lake,"

a mountain tarn about one mile in circumference, which forms the southern boundary to the property of Abbotsford. Reposing upon its northern bank, Walter Scott, in 1817, wrote the pathetic lines commencing—

"The sun upon the Weirclaw Hill,  
In Ettrick's vale, is sinking sweet."

This loch is the source of the rivulet that forms the romantic dell called Rhymer's Glen, one of Scott's favourite retreats, between which and "fair Melrose" stand the country houses of Huntlyburn and Chiefswood, both well known to readers of Lockhart's admirable biography of the poet.

J. MANUEL.

ST. ALKELD (5<sup>th</sup> S. vi. 449).—In the east window of the south aisle of the church of Middleham, in Wensleydale, there used to be depicted, in ancient stained glass, St. Alkelda undergoing martyrdom by strangulation with a napkin. To her, Middleham Church was dedicated. On my last visit to Middleham, in the summer of 1874, this had been removed, in order that the window might be filled with modern stained glass, and I heard that it was preserved at a house in the town—it is to be hoped with care, as it was an invaluable relic of the past.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"I fear," wrote the venerable and learned F. C. H. to "N. & Q.," Oct. 23, 1869, "there is no hope of recovering any particulars of the life or martyrdom of this saint. Her festival is on the 28th of March." See 4<sup>th</sup> S. iv. 297, 349, 420; v. 52; xi. 280.

J. MANUEL.

SCANDINAVIAN MYTHOLOGY (5<sup>th</sup> S. vi. 503).—DR. BREWER makes the following assertion:—"The Scandinavians . . . had no word for Autumn. Spring, Summer, and Winter are common to the

Scandinavian family of languages; but the word Autumn has been borrowed from the Latin."

The Scandinavians, however, do not use the word "autumn," as they possess, unlike ourselves, two native words for that season,—*höst* (connected with the German *herbst*, autumn, and our word harvest) and *efteraar* (the after-year). Connected with the word *höst* is the verb *höste*, to reap or harvest.

NICOLAI C. SCHON, Jun.

Chorlton-cum-Hardy.

"LA COQUETTE CORRIGÉE" (5<sup>th</sup> S. vi. 349, 376).—The author is Jean Sauvé (dit La Noue, or De la Noue), not Jean Louvé. See Michaud, *Biographie Universelle*; Brunet, *Manuel du Libraire*; *Nouvelle Biographie Universelle* de Didot, &c. W. F. P., who, 5<sup>th</sup> S. vi. 347, speaks so severely of "the astounding propensity to blundering common to French writers in dealing with English proper names," will see by this error that Englishmen also are apt—I will not say to blunder, for that is a harsh word, but to make mistakes in quoting French proper names. The truth is, on both sides of the Channel we are perfectly on a par in this respect, and curious examples of English (as well as French) misquotation are not wanting. I will here cite two, which just now occur to me, and may amuse the readers of "N. & Q." Is it not odd to read of "the famous French poet Monsieur Moleiro," and to be informed that among the works of George Sand is a novel entitled *La Mère du Diable*? The first is from the *Roscius Anglicanus* of Downes, London, 1708, p. 28, and the second from an article on George Sand, published last year in the *Graphic*, very soon after her death. Moleiro is, of course, Molière, and George Sand's novel is *La Mare au Diable*, which is somewhat different from *La Mère du Diable*.

To return to La Noue, MIDDLE TEMPLAR will find a long and interesting criticism of his comedy in La Harpe, *Cours de Littérature Ancienne et Moderne*, Paris, 1826, vol. xiii. pp. 344-53. In the same volume, pp. 188-90, La Harpe also speaks of a tragedy by the same author, *Mahome Second*, which seems to have been better than his *Coquette Corrigée*. In Voltaire's *Correspondence* there is one letter, at least, addressed to La Noue.

A. BELJAME.

Paris.

"FACCIOLATI ET FORCELLINI LEXICON" (5<sup>th</sup> S. vi. 107, 214, 298, 332).—Not having had any opportunity of seeing the editions enumerated by MR. NORGATE, I, of course, cannot question his accuracy. Unhappily, the friend on whose information I relied, and whose intimacy I had enjoyed for over sixty years, departed this life last July 13, in his seventy-eighth year. I now write merely to record the name of a very learned, respected, and estimable gentleman, who, I have no doubt, will be better known and appreciated hereafter

than he was during his life as a scholar and critic. James Henry, A.M., M.D., devoted the last thirty-three years of his life to the study of Virgil and the preparation of an elaborate commentary on the *Æneid*. He printed, at Leipzig, the first edition of it, and gave away all the copies to libraries, learned societies, and private friends. He spent many years in visiting all the great libraries in Italy, Germany, and France, to collate MSS. and editions of his favourite poet. He left the remainder of his work ready for the press, with instructions and means for its being printed and circulated by his executors. He has been quoted with honour by the late Prof. Conington.

S. T. P.

"TO CATCH A CRAB" (5th S. vi. 203, 272, 524.)—I suppose names and things have altered in the rowing world of late years, or "to catch a crab" has two different meanings at London and Cambridge. JABEZ says, at the last reference, "to catch a crab" in rowing is "to catch the water when it ought to be cleared." I can only say, as an old London oarsman, that exactly the reverse has always been understood on the Thames, certainly about London.

"To catch a crab" is to miss the water in the stroke, and fall backwards over the thwarts, probably with the heels in the air, an exploit that may frequently be seen performed at the commencement of the rowing season. I never could quite see the origin of the slang phrase, though many surmises might be offered. J. C. F.

Upper Grosvenor Street.

[Our correspondent J. BERNHARD SMITH corroborates the testimony of J. C. F., and refers to the famous incident in Marryat's *Frank Mildmay*, where Sally catches a crab and declines to repeat the catching.]

DR. HOMER'S "BIBLIOTHECA AMERICANA UNIVERSALIS" (5th S. iv. 288; v. 75.)—The reply in "N. & Q." from MR. WILLARD FISKE, Cornell University, Ithaca, U.S., respecting the resting-places of this valuable MS., in two-fold shape, is another striking proof of the interest kept up in the literary world by the queries in "N. & Q." and of their interesting results. I omitted, however, to state, and now seek to repair my omission, that my information was derived, in the first instance, from the Rev. Dr. BLOXAM's *Register of the Residents, Fellows, Demies, Chaplains, Clerks, Choristers, &c., of St. Mary Magdalen College, Oxford*, a work of great labour and research, which has proceeded as far as the third volume, 8vo., Oxford, 1853-1863.

J. MACRAY.

RECORDS OF LONG SERVICE (5th S. v. 266, 335, 479.)—Two coloured women, named Annette and Kitty, were both born the slaves of Mrs. Joshua Clibborn, of Brooklyn, N.Y. (*née* Fishbourne, of Georgia). The former was in her service fifty-five

years, the latter seventy-five years; they were never separated for one single day, and died within six weeks of one another. IDONEA.

"MAN-A-LOST" (5th S. i. 385, 433, 490; ii. 218.)—A Cornish version of this story will be found in Hunt's *Popular Romances of the West of England*, Second Series, p. 104, under the title of "How Mr. Lenine gave up Courting."

WILLIAM GEORGE BLACK.

AUTOGRAPHS OF SIR JOSHUA REYNOLDS (5th S. vi. 88, 219.)—I have a copy of the *Pensées Ingénieuses des Pères de l'Eglise* (Paris, 1700), on the title-page of which is the autograph, "Joshua Reynolds." Beneath the title is a brief note, apparently in the same hand, relating to the person who compiled the volume, "Recueillis par le Père Bonhours." I have myself no knowledge of Sir Joshua's MS., but inside the cover of the volume is a bookseller's pencil note, pointing out that the autograph is to be found therein.

J. WOODWARD.

Montrose.

MRS. KITTY CUTHBERTSON (5th S. vi. 168, 274.)—Is not the *Romance of the Forest* the same as the *Romance of the Pyrenees*? The former appeared first in the *Lady's Magazine*. I always understood that it was written by Mrs. Clara Reeve.

E. LEATON BLENKINSOPP.

SHERIDAN'S BEGUM SPEECH (5th S. v. 513; vi. 115, 197.)—Perhaps NIGRAVIENSIS had in his mind, when he penned his query, some recollection of the following passage in Macaulay's essay on Warren Hastings:—

"The charge touching the spoliation of the Begums was brought forward by Sheridan, in a speech which was so imperfectly reported that it may be said to be wholly lost, but which was, without doubt, the most elaborately brilliant of all the productions of his ingenious mind. .... Within four and twenty hours Sheridan was offered a thousand pounds for the copyright of the speech, if he would himself correct it for the press" (*Essays*, vol. ii. 233, ed. 1854).

MR. WARD suggests that the report in his possession is made up of notes by Sheridan himself, but it seems more probable, when we consider the various statements, that it is only a transcript of notes made by a hearer, like the MS. in the hands of JABEZ. Macaulay's words certainly imply that no authorized edition was ever published.

WILLIAM GEORGE BLACK.

VOLTAIRE UPON RACINE (5th S. vi. 268, 335.)—This seems to me a more convenient heading for the index than "La Psychologie de Shakspeare." On returning to town and consulting my copy of Racine (*Théâtre Complet de J. Racine, précédé d'une notice par M. Auger, Secrétaire Perpétuel de l'Académie Française*, Paris, Didot Frères, 1846, grand en-18), I find that, as might be ex-



pected, M. GAUSSERON's recollection of Voltaire's expressions is much more nearly right than mine, although even he, if M. Auger is to be trusted, is not perfectly accurate. Auger says (lib. cit., p. 9):—

"Voltaire le croyait le plus parfait de tous nos poëtes, et le seul qui soutienne constamment l'épreuve de la lecture. Il en parlait même avec tant d'enthousiasme, qu'un homme de lettres lui demandant pourquoi il ne faisait par sur Racine le même travail qu'il avait fait sur Corneille: 'Il est tout fait,' lui répondit Voltaire; 'il n'y a qu'à écrire au bas de chaque page, BEAU, PATHÉTIQUE, HARMONIEUX, SUBLIME.'"

#### MIDDLE TEMPLAR.

UMBRELLAS (5th S. vi. 202, 313, 335, 394).—Since writing my last note on this subject I have come across an early and quaint use of the word in Quarles, bk. iv. emblem 14 (published in 1635):

"Look up, my soul, advance the lowly stature  
Of thy sad thoughts; advance thy humble eye:  
See, here's a shadow found: the human nature  
Is made th' umbrella to the Deity,  
To catch the sunbeams of thy just Creator:  
Beneath this covert thou may'st safely lie."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"INFANTS IN HELL BUT A SPAN LONG" (2nd S. xi. 289; 5th S. vi. 256, 316, 352).—This expression, the embodiment of the doctrine of the damnation of unbaptized infants, was in being more than half a century before Burns was born. Thomas Story, an eminent minister among Friends and sometime Master of the Rolls in Pennsylvania, in his *Life and Journals* (ed. 1747, Newcastle-upon-Tyne, p. 308), mentions having a controversy with a young man from Connecticut, a Presbyterian, at Scituate, Mass., in 1704, who believed they were all damned who were unbaptized, who said, concerning infants, "that many millions of them not a span long were hanging in hell." This is twice repeated on the same page. An able author of Philadelphia has published an interesting work on the history of this peculiar belief, which the Presbyterians of America of the present day deny ever prevailed among them to any extent. He shows, however, to the contrary. The pamphlet, which I believe has since been extended to a volume, is entitled—

"Infant Salvation in the Calvinistic System: a Review of Dr. Hodge's *Systematic Theology*. By C. P. Krauth, D.D." Pp. 82, 8vo., Philadelphia, 1874.

A review of the above states that the author "brings forward a vast amount of Calvinistic authorities, and displays such an acquaintance with the Reformed literature as few of the Reformed divines can boast of."

WILLIAM JOHN POTTS.

Camden, New Jersey.

MR. BOUCHIER will be glad to know that Canon Ryle agrees with him as to *infants*, whatever may

happen to children old enough to understand tracts. Canon Ryle, in his *Commentary*, on Matthew xix. 13, 14, observes: "With such a passage as this surely we may hope well about the salvation of all who die in infancy, 'Of such is the kingdom of heaven.'"

P. P.

THE PIED PIPER OF HAMELIN (5th S. vi. 51, 175, 338).—There is a version of this story, too long to quote in "N. & Q.," in P. Gasparis Schotti *Physica Curiosa* (Herbipoli, 1697), p. 452.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

AUTHORS AND QUOTATIONS WANTED (5th S. vi. 450, 498, 525, 546).—

"Of thine unspoken word," &c.

In Horace's *Epistles* (l. 18) occurs the line—

"Et semel emissum volat irrevocabile verbum."

This is more likely to be the original of the above lines. Again, "Litera scripta manet" of Horace contains same idea.

J. WINGFIELD, M.A.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Woman, and her Work in the World.* By C. N. Cresswell, of the Inner Temple. (Hardwicke & Bogue.)

EIGHT years ago the author of this clever book was asked to deliver a lecture to a suburban literary association, time limited to two hours (which, we must say, was a great compliment to the ability of the lecturer as well as to the patience of an audience), and manner required to be such as would not ruffle the nice sense, or, as Mr Cresswell better puts it, would enable the lecturer to "tread lightly, as the toes of his audience would be sensitive even to the most delicate impressions." Thereupon Mr. Cresswell, with the natural audacity of a Templar, took "Woman" for his subject; and, choosing "the quiet side of our home life," illustrated it like a gentleman who thoroughly understood what he was about. It has been the pastime of a long vacation to recast this lecture for the benefit of a wider public, whose susceptibilities and sensitiveness are thoroughly respected. Among the author's conclusions may be noted that "the sustaining power which gives vigour and permanence to a nation.....is derived from moral causes affecting the relations of the sexes, and an instinct of natural justice regulating their mutual intercourse." In China women enjoy rank, influence, and education through the inborn piety of the people, who have no dogmatic religion. In Burmah and Siam "the teaching of Buddha and the example of his spotless life has created a national sentiment of mutual respect and dependence between the sexes which has elevated woman to a social position almost superior to that of man." Under the Mosaic law and under Mahometanism, Mr. Cresswell finds woman under a yoke of degradation. Jesus placed woman on a perfect equality with man; but man, slow to accept such a basis of civilization, has disobeyed the regulation, and decay will follow disobedience unless man adopts the "abiding principle of social well being, the equitable adjustment of the burden of humanity between the sexes, and the establishment in the State of those just relations between the man and the woman which we believe to have been ordained from the beginning of the world." But this last conclusion, is it not contrary to the evidence in Mr. Cresswell's brief, where it is written, "The spirit and ordinance of the Mosaic law assigned to woman an

inferior status. Polygamy, maintained by the spoils of war, made the Jewish wife of no higher account than the prize of military valour"? Saye on this one point, where the pleader contradicts himself, we rule that Mr. Cresswell is entitled to a verdict, and much future profitable practice.

*The Troubles of our Catholic Forefathers, related by Themselves.* Third Series. Edited by John Morris, Priest of the Society of Jesus. (Burns & Oates.)

THE reverend editor's third series of his book of martyrs is confined to painful incidents which had Yorkshire for their stage. Every person of Christian-like feeling will read the narrative with as much indignation as that of the Protestant martyrs under "bloody Mary." One could have wished that the foundation for the belief of the latter-named sufferers had not been called "a filthy gospel." All justly tempered readers who peruse the narratives on both sides will come to the old conclusion, that the bigots in all communities are the obstacles against the consummation which the Divine Master taught, and which He based upon charity.

*A Primæval British Metropolis.* With some Notes on the Ancient Topography of the South-Western Peninsula of Britain. (Bristol, Kerslake & Co.)

MR. KERSLAKE has the art, or gift, of making the subject of his pen light, amusing, and instructive for his readers. These, if they be not already antiquaries, stand a good chance of becoming so when they find an antiquarian theme, such as that of the identification of Caer Pensauelcoit with Penselwood on the Stour, treated so ably and interestingly as we find it here. Reading about the Pen Pits will probably be found more easy and even more intelligible than a journey to, and a contemplation of, the cellars of the dwelling-houses of primæval British inhabitants.

*The Public Schools' Atlas of Ancient Geography.* Edited, with an Introduction, by the Rev. George Butler, M.A. (Longmans.)

THE Principal of Liverpool College is to be heartily congratulated on this his most recent production. Possessing the very great and essential merits of its Modern precursor—clearness of type and a total absence of overcrowding of names—we think we do not go very far wrong in predicting for Mr. Butler's labours a much wider appreciation than he modestly anticipates. Compiled on the plan of the modern atlas referred to, the *Atlas of Ancient Geography* consists of twenty-eight beautifully executed maps. In the plan of Rome the authority chiefly followed has been Mr. Burn's *Rome and the Campagna*, while regard has also been had to the publications of the Antiquarian Society at Rome and to the recent researches of Mr. J. H. Parker.

FROM Messrs. Parker we have received Cicero's *Oration for S. Roscius Amerinus* (Latin Texts with Notes), by the Rev. J. R. King, M.A., Fellow and Tutor of Oriol College, Oxford. Mr. King has mainly followed the text of *Baizer and Kayser* (Leipsic, 1861).—*Poems selected from the Works of Robert Burns* is an instalment of Mr. Storr's *English School Classics*, and edited by A. M. Bell, M.A., Balliol College, Oxford. An admirable life of the poet is given.—Mr. J. Surtees Phillpotts, M.A., the Head Master of Bedford Grammar School, has edited, under the title of *Homer without a Lexicon, for Beginners*, book vi. of the *Iliad*. Opinions may differ as to the method adopted by the editor, but certainly his object is a good one—to impart interest to the learner and relieve him of a sense of drudgery.—Messrs. Rivingtons, the publishers of these works, also send us parts xv. and xvi. of Mr. Garland's *Genesis with Notes*.—*Llewelyn* is the title of a tragedy by A. E. Carteret (Remington & Co.).

STATE POEMS.—With great interest I have read the excellent index to the State Poems published in your last numbers, and I, for one, should be thankful to E. S. if he would carry out his idea of compiling for the readers of "N. & Q." "a reference to subjects, such as Monmouth, Jeffries, Abdication, Shaftesbury, William III., &c.;" I might add Dryden, Whig and Tory, and many others. Such an index would be invaluable to students, not only of history, but also of literature. A. BELJAME.

Paris.

A GOOD illustration of how history is being re-written is afforded by M. Lucien Double. Having, in his *Life of the Emperor Claudius*, made a respectable personage of that, it would seem, unjustly abused potentate, M. Double has just published a *Life of Titus*, in which he appears to have rendered his hero as odious as Titus Oates.

ABOUT half-a-dozen correspondents wish us to put on record the new idea that the horrible expletive "Bloody!" is derived from the old adjuration, "By our Lady!" (!)

ON the subject of the "Appointment of a Public Prosecutor" (5<sup>th</sup> S. vi. 537) see a pamphlet in support of the appointment, published more than twenty years ago by Charles Pickford, Esq., a solicitor in Macclesfield.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

C. P. E. has collected the titles, &c., of more than 300 works, which are all, either wholly or partially, descriptive of the city of Bath and its connexions. In aid of a Bath bibliography, C. P. E. asks for literary contributions to enable him to complete his work.

L. P. D.—The paragraph in the *Times* of the 14th ult. runs:—"Æschylus, as has been well said, painted mankind as they never could be; Sophocles, as they ought to be; Euripides, as they are."

JUNIOR GARRICK.—

"Honour is but an itch in youthful blood  
Of doing acts extravagantly good,"

is from Howard's heroic play, *The Indian Queen* (1665).

MR. FRANK CARE asks whether there is a translation into English of the poems of C. N. Bellman, "the Swedish Burns," and if so where it could be obtained.

HERMENTRUDE would be glad to join ARGENT'S proposed society.

MIDDLE TEMPLAR.—We have forwarded your name and address to APIS.

CYRIL—"I am a man who still clings."

F. B.—The quarter from whence this story comes is not always to be relied on.

A. BELJAME.—Acknowledged with thanks and good wishes.

C. A. W., on *Gonache*, is referred to "N. & Q." Notices to Correspondents, p. 420 of our last volume.

L. X. (Latin Bible) has not sent his name and address.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 13, 1877.

## CONTENTS.—N° 159.

NOTES:—Lord Macaulay and Mr. Gladstone, 21—The Jacobite Standards—Shakspeariana, 22—Two Curious Lists of Londoners, *temp.* Queen Elizabeth—Verses written by Thomas Moore in his Fourteenth Year, 23—Poetical and Literary Prevision—"Such as should be saved," 24—Bradshaw the Regicide—Newton on Daniel—"Derange"—The White Tsar—The Unicorn, 25—New Year's Day Superstitions—"Fast and Loose"—The Rochdale Library—"Pale Gate," &c., 26.

QUERIES:—"The Lawyer's Fortune," 1705—"The Crimes of the Clergy"—A French History of England—The Old Testament—The Elizabethan Admirals—Chartulary of Trentham Priory—Rev. T. Waring, 27—Heraldic Book-Plate—Arms, but no Crest—Parentage of Thomas à Becket—Sea Policy Office, London—Clerical J. P.s—Billerica—Oriental Customs, 28—"Caimé"—"Spurrow"—St. Andrew's Day—"Love's Pilgrim"—Thurston the Actor—Authors and Quotations Wanted, &c., 29.

REPLIES:—Curious Wills: Mench's Mind, 29—"Spurring," 30—Addison: Dent—Rev. W. Blaxton, 31—"Humbug," 32—"Oy"—"Murrain"—Devonshire Knights in the Tower, 33—Lady Jane Covert, of Pepper Harrow—The Long-tailed Titmouse—The Linley Family, 34—The Book of Common Prayer—Alban Butler—E. Collier—Charles II.'s "Drops"—"Thropp's Wife"—A Satire, 35—"Froppish"—Automaton Chess Player—"A man loaded," &c.—Book-Plates—Books on Coins, 36—Cosies—"Wicks"—"Implement"—Rags on Trees—"Fodderham"—Angus Earls—All-flower Water—Dialect—Bibliography of "Punch and Judy," 37—Constance, eldest Sister of Lord Mauley—"Embracing the church"—"To catch a crab"—Anthem in the Mozarabic Missal—Verses on Portraiture—Roger Brierley—The Stephens and Hartley Nostrums, 38—Wordsworth's Originality—"Party"—Authors and Quotations Wanted, &c., 39.

## Notes.

## LORD MACAULAY AND MR. GLADSTONE.

I have given myself much entertainment during the late wet holidays by reading Macaulay's review of Gladstone, *On Church and State*, in the *Edinburgh*, April, 1839, and Gladstone on Macaulay, in the *Quarterly Review*, for July, 1876. Mr. Gladstone's work was riddled by Macaulay. Whether the review laid the foundation for the conversion of Mr. Gladstone to the necessity of the disestablishment of the Irish Church, it would not be proper to enter upon in your pages, but he article in the *Quarterly* shows marked evidence of the pain, long endured, which Macaulay's censure caused. I begin with Macaulay on Gladstone:—

"Mr. Gladstone seems to us to be, in many respects, exceedingly well qualified for philosophical investigation. His mind is of large grasp; nor is he deficient in dialectical skill. But he does not give his intellect fair play. There is no want of light, but a great want of what Bacon would have called *dry light*. Whatever Mr. Gladstone sees is refracted and distorted by a false medium of passions and prejudices. His style bears a remarkable analogy to his mode of thinking, and indeed exercises great influence on his mode of thinking. His rhetoric, though often good of its kind, darkens and perplexes the logic which it should illustrate. Half his acuteness, with a barren imagination and a scanty vocabulary, would have saved him from almost all his mistakes. He has one gift most dangerous to a speculator, a vast command of a kind of language, grave and majestic, but of vague and uncertain import; of a kind of

language in which the lofty diction of the Chorus of Clouds affected the simple-hearted Athenian."—*Essays*, ed. 1862, vol. ii. p. 433.

"The more strictly Mr. Gladstone reasons on his premises, the more absurd are the conclusions which he brings out; and when at last his good sense and good nature recoil from the horrible practical inferences to which his theory leads, he is reduced sometimes to take refuge in arguments inconsistent with his fundamental doctrines, and sometimes to escape from the legitimate consequences of his false principles under cover of equally false history."—*Ibid.*, p. 434.

"It is not unusual for a person who is eager to prove a particular proposition to assume a *major* of huge extent, which includes that particular proposition, without ever reflecting that it includes a great deal more. The fatal facility with which Mr. Gladstone multiplies expressions stately and sonorous, but of indeterminate meaning, eminently qualifies him to practise this sleight on himself and on his readers.... He first resolves on his conclusion. He then makes a *major* of most comprehensive dimensions; and, having satisfied himself that it contains his conclusion, never troubles himself about what else it may contain; and, as soon as we examine it, we find that it contains an infinite number of conclusions, every one of which is a monstrous absurdity."—*Ibid.*, p. 446.

"Mr. Gladstone evades this question, and perhaps it was his wisest course to do so."—*Ibid.*, p. 451.

"Now here Mr. Gladstone, quoting from memory, has fallen into error. The very remarkable words which he cites do not appear to have had any reference to the wound inflicted by Peter on Malchus. They were addressed to Pilate, in answer to the question, 'Art thou the King of the Jews?' We cannot help saying that we are surprised that Mr. Gladstone should not have verified a quotation on which, according to him, principally depends the right of a hundred millions of his fellow subjects, idolaters, Mussulmans, Catholics, and dissenters, to their property, their liberty, and their lives."—*Ibid.*, p. 460.

I now pass to Gladstone on Macaulay:—

"He could detect justly this want of *dry light* in others."—*Q. R.*, p. 18.

"It has been observed that neither in art nor letters did Macaulay display that faculty of the higher criticism which depends upon certain refined perceptions and the power of subtle analysis.....

"When once his rapid eye was struck with some powerful effect, he could not wait to ascertain whether his idea, formed at a first view, really agreed with the ultimate presentation of the facts."—*Q. R.*, p. 10.

"Such is the overpowering glow of colour, such the fascination of the grouping in the first sketches which he draws, that, when hot upon his work, he seems to lose all sense of the restraints of fact and the laws of moderation. He vents the strangest paradoxes, sets up the most violent caricatures, and handles the false weight and measure as effectively as if he did it knowingly."—*Q. R.*, p. 31.

"The corrections made in his works were lamentably rare; the acknowledgments were rarer and feebler still."—*Q. R.*, p. 33.

"It is hardly too much to say that with so prepossessed a mind, when once committed, argument is powerless and useless."—*Q. R.*, p. 35.

"Macaulay was perhaps not strong in his reflective faculties; certainly he gave them little chance of development by exercise."—*Q. R.*, p. 48.

"We sometimes fancy that ere long there will be editions of his works in which his readers may be saved

from pitfalls by brief, respectful, and judicious commentary; and that his great achievements may be at once commemorated and corrected by men of slower pace, of *drier light*, and of more tranquil, broad-set, and comprehensive judgment."—*Q. R.*, p. 50.

The passages from Mr. Gladstone's paper in the *Quarterly* seem to be effects whose causes are to be found in Macaulay's paper in the *Edinburgh*.

CLARRY.

#### THE JACOBITE STANDARDS.

As in the days of *Redgauntlet* and Allan Fairford, there are still to be found persons—most loyal subjects, however—in whose company it is more polite to speak of "the Chevalier," or "Prince Charles Edward," than to use the commoner phrase with reference to those personages. From some members of this class whom I have met, I learn that some uncertainty exists with regard to the exact form and import of the standards raised during the Reb—I mean the *affairs* of '15 and '45. I have recently come upon the following minute description of the standard of 1715. It will be noticed that the flag, and the pretensions, set up on this occasion were in perfect accord:—

"The Earl of Mar erected the Chevalier's standard there [Castleton of Brae-Mar] on the 6th of September, 1715; and proclaimed him King of Scotland, England, France, and Ireland, &c. This standard, supposed to be made by the Earl's lady, was very elegant. The colour was blue, having on one side the Scottish arms wrought in gold, and on the other the Scottish thistle, with these words beneath, 'No Union'; and on the top the ancient motto, 'Nemo me impune lacessit.' It had pendants of white ribbon, one of which had these words written upon it, 'For our wronged king and oppressed country.' The other ribbon had 'For our lives and liberties.' It is reported that when this standard was first erected, the ornamental ball on the top fell off, which depressed the spirits of the superstitious Highlanders, who deemed it ominous of misfortune in the cause for which they were then appearing" (*Summary of the Events of 1715*, by Geo. Charles of Alloa, quoted in Hogg's *Jacobite Relics*, 2nd Ser. p. 257).

The narrative is there given in illustration of the falling of the "golden knop," mentioned in the third verse of the song, "Up and waur them a', Willie.\*"

The standard raised at Glenfinnan, in 1745, is thus described:—

"It was a large banner of red silk, with a white space in the centre, but without the motto 'Tandem Triumphans,' which has been so often assigned to it, as also the significant emblems of a crown and coffin with which the terror of England at one time adorned it" (*History of the Rebellion of 1745-46*, by Robert Chambers, p. 42). It will be observed that this flag was perfectly different from that raised in "the '15"; and it is to this point I would ask the attention of such of your readers as may be interested in the subject.

\* "The golden knop down from the top  
Unto the ground did fa', Willie,  
Then second-sighted Sandy said,  
We'll do nae gude at a', Willie."

We have seen, in our own time, that the tincture of a national flag is no trivial matter, but may have an important bearing on the fortunes of a dynasty. I would therefore ask, why was there the difference above described between the two flags, and what was the exact meaning of the latter?

A. FERGUSSON, Lieut.-Col.

U.S. Club, Edinburgh.

P.S.—In reference to the standard of 1745, I find the following in Brown's *History of the Highlands*, vol. iii. p. 20:—"The flag used upon this occasion was of silk, of a white, blue, and red texture (*sic*), but without any motto."

#### SHAKSPEARIANA.

"SKILL."—

"I think you have as little skill to fear as I have purpose."—*Winter's Tale*, Act iv. sc. 3, l. 157.

The Oxford editors alter it to "as little skill in fear," which, as Warburton says, has no kind of sense in this place. Mr. P. A. Daniel would read *call* in lieu of *skill*. Directly I read the passage it struck me that one of the early meanings of skill might be "cause," "reason." In this I find I am confirmed; for Warburton says, "To have skill to do a thing" was a phrase formerly in use equivalent to our "To have a reason to do a thing"; and Latham gives as a third meaning of skill, "reason," "cause," and he says this is the very ancient meaning of the word; and he quotes the *Winter's Tale*. Indeed the Saxon has quite another word for our "skill" in the way we now use it. *Skill* seem to be derived from A.-S. *scylan*, which Lye renders "distingnere, dividere, absolvere, liberare. *Wal scel on innan reocende hraw, cædes distingnebat intus fumantia cadavera.*"—*Fr. Jud.*, p. 26, l. 6. Conf. Icelandic *skilja*, which Cleasby renders "to part, separate, divide; and then to distinguish, discern, understand [O. Eng. to skill]." He says the original sense, to cut, *L. secare*, appears in the Gothic *skilja* = a butcher.

"Skills not" occurs once in 2 *Henry VI.* Act iii. sc. 1, and twice in the *Taming of the Shrew*, Act iii. sc. 2, where it means "matters not," "is of no importance." R. S. CHARNOCK.

Junior Garrick Club.

"CHARIEST" (5th S. vi. 345, 405.)—In Leicestershire there is no difficulty in understanding this word. Of a man who is unwilling to impart some desired information it is said, "He is chary of his words"; and of a man with ample means but who gives alms scantily, "He is chary of his money."

THOMAS NORTH.

"I HAD RATHER LIE IN THE WOOLLEN" (5th S. vi. 288.)—Surely Beatrice's exclamation in *Much Ado about Nothing* means, "I had rather lie between the blankets," which, as every one knows, is most uncomfortable. C. S. JERRAM.



TWO CURIOUS LISTS OF LONDONERS, *TEMP.*  
QUEEN ELIZABETH.

The following lists occur in the Lansdowne MS., No. 683, and in a handwriting coeval with the period to which they refer. The first of them is particularly interesting on account of the presence of two of the Spencer, *alias* Spenser, family; it being now generally supposed, I believe, that the poet's father was a merchant of the City of London.

(Commencing at fo. 62<sup>b</sup>.)

The names of sondry the wisest and best merchants in london to deale in the weightiest causes of the Citie as occasion is offred.

Anthonye Cage	Edmond Hall
George Bonde	Robert Howse
Gerard Gore	John Lacye
ffrancis Bowyer	Ambrose Smithe
Nicholas Backhouse	William Gibbons
Thomas Starkie	John Alat
Robert Ofley	William Hewet
Raufe Woodcock	Thomas Cranfield
John Spencer	Robert Trapps
Henry Campion	John Kirbie
Richard Barnes	Nicholas Parkins
Thomas Gore	William Phillips
George Stoddard	Richard Maye
William Albanye	Christofer Hodgeson
Martyn Calthroppe	William Dixon
Thomas Browne	Mathew Colcloth
Thomas Skinner	Nicholas Spencer
Richard Peacock	Henry Billingsley
Nicholas Wheler	Andrew Palmer
Richard Hilles	William Webbe
Richard Peacock †	John Riche
Nicholas Wheler †	Auncell Becket
Richard Hilles †	Robert Wynche
Nicholas Luddington	Thomas Bressie
Richard Martyn	Hugh Ofeye
Thomas Aldersey	John Heydon
Richard Saltonstall	John Violet
Stephen Slanye	Richard Thornell
Anthony Ratcliff	Robert Christofer
John Mahbsen	William Thorowgood
Thomas Ware	John Totten
John Harte	Richard Warren
Thomas Riggs	George Sotherton
William Cockin	Richard Stapers
William Towerson	William Rowe
Henry Pranell	Edward Elmer
George Crowther	Richard Adams
Walter ffishe	Richard Smithe
John Harrison	Thomas Bayard
Blase Saunders	Arthure Malbye
William Abram	Charles Hoskins
Edmond Burton	John Wetherall
Richard Reynolds	Hughe Morgan
John Denham	Edmond Hogens
Robert Dove	William Harding
Christopher Edwards	William Megges
Thomas Allen	George Withens
Arthure Dawdney	Richard Morrice
John Lambert	Anthony Walthall
William Widnell	ffrancis Dodd
William Sherington	Stephen Woodroofe.

(Commencing at fo. 65<sup>b</sup>.)

June 1576. The names of certayne lawiers in euery of the foure Innes of Courte.

*Greis Inne.*

Single Readers—Mr. Gerrard, hir majesty's Attorney generall. Mr. Seckfor, Master of the Requests. Mr. Meres, of the Counsell of Yorke; of good liuing. Mr. Barton, of the counsell in the Marches of Wales; of good liuing.

Double Readers—Mr. Kitchen, of the counsell of the Citie of London; of good wealtthe. Mr. Alcock, of Cantorbury; poore. Mr. Rodes, of the Counsell of Yorke; of great liuing and very learned. Mr. Colbie; of great liuing.

Single Readers—Mr. Jute; of one hundredth marks liuing; Recorder of Cambridge; very learned. Mr. Kearle; of great liuing. Mr. Allington; discontinueth; poore. Mr. Auger; very learned; welthie. Mr. Whiskins; learned; poore; of smale fame for practise. Mr. Yeluerton; learned; of great gayne and wealth. Mr. Snagge; learned; of great liuing and practise. Mr. Brogrove; very learned; poore; smally practised; worthy of great practise.

Barristers—Mr. Burnam, at York. Mr. Burket, hir majesty's Attorney at Yorke. Mr. Neuell, at York. Mr. Kempe; learned. Mr. Esconte. Mr. Stuard, Mr. Purfray, no practisers. Mr. Daniell; of great practise; very welthie and religious. Mr. Smithe. Mr. Boothe; smally practised. Mr. Godfrey; wel practised; riche. Mr. Shuttleworthe; very learned and riche, and well practised. Mr. Williams; smally learned.

*The Middle Temple.*

Double Readers—Mr. Plowden; uery learned; of great liuing. Mr. fletewood, Recorder of London; very learned and riche. Mr. Nicholls; learned; riche. Mr. Popham; very learned; of great liuing; hir majesty's Sollicitour. Mr. farmer; very learned; riche. Mr. Gent; wel practised.

Single Readers—Mr. Rosse; wel practised. Mr. Crampton; wel practised. Mr. Archer; wealthie. Mr. Stephens. Mr. Dale; practised. Mr. fienner; learned.

*Thinner Temple.*

Double Readers—Mr. Kelloway, Surviour of Liveries. Mr. George Bromeley, Attorney of the Duchie. Mr. Withe. Mr. Poole. Mr. Mariot.

Single Readers—Mr. Ridsen. Mr. Walter. Mr. Hurleston. Mr. Hulton. Mr. Pargrave. Mr. Bullock. Mr. Graye. Mr. Wiatt. Mr. Smithe. Mr. Hare.

*Lincoln's Inne.*

Mr. Richard Kingsmill, Attorney in the Courte of Wardes. Mr. Kempe; of smale accompt; a double reader. Mr. Baker; of great liuing; wel practised; a single reader. Mr. Clinche; wel practised. Mr. Dalton; wel practised; not welthie. Mr. Walmesley; very learned; welthie. Mr. Owen; welthie. Mr. Wykes; very riche; wel practised. Mr. Cooper; practised. Mr. George Kingsmill; wel practised; welthie. Mr. Eger-ton; very learned; a younge practiser, and very toward.

JAMES GREENSTREET.

VERSES WRITTEN BY THOMAS MOORE IN HIS  
FOURTEENTH YEAR.

*The Sentimental and Masonic Magazine* (vol. vi. May, 1795, p. 446) contains the following verses by Thomas Moore, addressed to Samuel Whyte, his old schoolmaster. They are rendered all the more interesting from the fact of their having been

\* One of the lists previous to this is dated 1579.

† Repeated!

written when the poet was between fourteen and fifteen years of age, and being probably penned in his father's little "back parlour" in Aungier Street, Dublin, from which they are dated "Jan. 1, 1795." Moore was born in May, 1780.

"To Samuel Whyte, Esq.,

Principal of the Grammar School, Grafton Street.

Hail ! heaven-born votary of the laurel'd Nine

That in the groves of Science strike their tyres !

Thy strains, which breathe a harmony divine,

Sage Reason guides, and wild-eyed Fancy fires.

If e'er from Genius' torch one little spark

Glow'd in my soul, thy breath increased the flame ;

Thy smiles beam'd sunshine on my wandering bark,

That dared to try Castalia's dangerous stream.

Oh ! then for thee may many a joy-wing'd year

With not a stain, but still new charms appear ;

Till, when at length thy mortal course is run,

Thou sett'st, in cloudless glory, like a sinking Sun.

"THOMAS MOORE.

"Aungier Street, Jan. 1, 1795."

Following these verses are some lines "by a Lady," addressed likewise to Mr. Whyte, "on perusal of the new edition of his poems." In the seventh verse she thus refers to his "pupil Moore":

"While every plant of genius shows  
Beneath whose forming hand it rose,  
Your pupil Moore delights me more  
Than ever school-boy did before ;  
The votive lay to you consign'd  
Has force with classic ease combin'd," &c.

An asterisk over the last word of the foregoing verse directs the attention of the reader to a note (which I subjoin) by the editor of the magazine :

"This particularly alludes to the stanzas preceding (Moore's lines to Whyte), and other admired performances exhibited by Master Moore, the young gentleman noticed in Whyte's *Poems* lately published, page 264, who at a very early age entered the University from Mr. Whyte's Academy, with distinguished honour to himself, as well as his able and worthy Preceptor."

R. W. H. NASH, B.A.

Florinda Place, Dublin.

POETICAL AND LITERARY PREVISION.—*Poet* and *prophet* are said to be synonymous terms, but the prophet's mantle certainly fell not upon Thomas Moore's shoulders when, in his *Odes upon Cash, Corn, Catholics, and other Matters: Selected from the Columns of the "Times" Journal* (12mo., Lond., 1828), he ventured on the under-printed snuff-out of the now Earl of Beaconsfield :—

"Yonder behind us limps young Vivian Grey,  
Whose life, poor youth, was long since blown away,  
Like a torn paper-kite, on which the wind  
No further purchase for a puff can find."

These lines occur in a satirical sketch entitled *Imitation of the "Inferno" of Dante*, at p. 158 of the little volume above referred to. They are to be found also on p. 520 of the single vol. edition of Moore's *Works*, royal 8vo., 1850. It is curious that Mr. Disraeli, having (in *Vivian Grey*) styled

Lord Beaconsfield "powerful, but a *dolt*," should assume that very title himself.

The late eloquent pulpit orator, W. J. Fox, may also be held to have seen not far enough into the future when in 1836 he said, in his *Lecture on the Morality of the Press* :—

"How extraordinary would a Prime Minister of this country think it if any one were to propose—a creation of peers being supposed to be in contemplation—that he should elevate to the Upper House men who had distinguished themselves merely as authors, though in their authorship they might have developed the highest powers of intellect with which humanity has ever been invested ! How astonished he would be if one were to say, 'Make a peer of Lytton Bulwer !'"

Lytton Bulwer and Babington Macaulay were elevated to the peerage surely much more because they "had distinguished themselves as authors" than from the fact that they also drifted into political life. As politicians, their eminence is certainly secondary to their fame as literary men ; as authors, they live among the immortals.

HENRY CAMPKIN, F.S.A.

"SUCH AS SHOULD BE SAVED."—In Acts ii. 47, the phrase used of those who were added to the Church at Pentecost has caused much controversy among scholars, and in its English dress has perplexed many humble and timid believers. It has been asked what is the precise meaning of *οἱ σωζόμενοι*. The rendering in the A.V., which has a strongly Calvinistic flavour and bias, is confessedly wrong. Some well-intentioned persons have endeavoured to make out that the present participle was in this case used through a grammatical looseness in a future sense. But on opening the *Tabula* of Cebes the other day I lighted on a solution of the problem. The *Tabula* is one of the least known but not the least valuable parts of Greek ethical literature. It is a kind of brief *Pilgrim's Progress*, and therefore its terminology is in an instance like this of marked significance. The *Tabula* is so short that I need not give chapter and verse, but I wish to mention that in it there occurs the phrase *οἱ σωζόμενοι*, and from the context it is obvious that the two words mean not "those who were predestined to be saved," not even, to adopt a formula of the Latin Church, "those who were in a state of salvation," but simply "those who were treading the path towards moral perfection." I have no doubt that in the New Testament the meaning is absolutely the same, and that in this as in other *crucis* a theological doubt has been created by an imperfect knowledge of the refinements of the Greek language. Let us hope that, in the fresh version of the New Testament, the radical mistranslation of which I have spoken will be corrected even at the cost, which from a purely literary point of view is lamentable, of a studied paraphrase.

Still, a paraphrase is a lesser evil than an ap-



parent limitation of the divine mercy to sinners owing to a defect in language or scholarship; and to take an analogous example, has not much confusion been introduced into scientific theology because St. Augustine happened originally to have been a lawyer? H. DE BURGH HOLLINGS.

New University Club.

**BRADSHAW THE REGICIDE.**—Mr. Thorne, in his *Handbook to the Environs of London*, recently published, has fallen into a curious error with regard to President Bradshaw. In his account of Edmonton he states that Bury Hall was "once the residence of Bradshaw, who presided at the trial of Charles I." As I believe Mr. Thorne is not the first who has made this mistake, perhaps a true statement of the case may not be uninteresting to the readers of "N. & Q." Bury Hall was for many generations the seat of the Galliards, a family of French extraction, who, during the seventeenth and eighteenth centuries, were possessed of considerable property in the neighbourhood of Edmonton and Enfield, acquired principally through marriages with the heiresses of Wroth and Huxley. Early in the last century Joshua Galliard, Esq., of Bury Hall, married Elizabeth, sister and sole heir of George Bradshaw, Esq., the last heir male of the family of Bradshaw, of Bradshaw Hall and Abney, in Derbyshire, and Brampton Hall, Yorks. President Bradshaw belonged to a junior branch of this family, and had been dead upwards of half a century before the connexion between the Bradshaws and the possessors of Bury Hall took place. The Bradshaw arms appear among the Galliard quarterings on a shield over the chimney-piece, in one of the principal rooms at Bury Hall; and, as the house is of considerable antiquity, this too may have given rise to the legend that the president resided there. I may add that the Galliard family became extinct in the male line about a hundred years ago, when Bury Hall, with the chief part of the Bradshaw and Galliard estates in Derbyshire and Middlesex, passed by marriage to Charles Bowles, Esq., of Sheen House, in the parish of Mortlake, Surrey (a younger son of Humphry Bowles, Esq., of Wanstead Grove, Essex, and Burford, in Shropshire), in whose family it now continues. M. Y. S.

**NEWTON ON DANIEL.**—In one of Augustus De Morgan's interesting little bibliographical notes in the *Athenæum* in 1868, he discusses the question whether Sir Isaac Newton's *Observations on Daniel*, &c., was first printed in 1733 in London or in Dublin, and ends:—

"No doubt the first was the London edition, but no doubt is some doubt, as surely as a true joke is no joke. The whim of a schoolboy is some evidence.—Master John Stokes, aged ten years, has sent his name [as a subscriber to the Dublin edition], 18th of March, 1733, and as this was only a week before the end of the year, it seems clear that the London edition was the earlier of the two."

It is not a little remarkable that so careful and accurate a critic in all matters of dates as De Morgan was should have assumed that this date of March 18, 1733, did not mean the historic year but indicated the legal year, that is, a twelve-month later, when there was no need for such an assumption, and the evidence of probability was against it. Newton's book was published in London in February, 1733 (historic year), and is advertised in the *London Magazine* for that month. That it was reprinting in Dublin the following month is just what might be expected, and John Stokes's date at once settles the question of priority, without supposing that the Dublin edition was not printed till the following year. De Morgan was clearly right in his conclusion, but I think as clearly wrong in the evidence by which he arrived at it. EDWARD SOLLY.

**"DERANGE."**—Johnson has not admitted this word and censures it (Hawkins's *Apophthegms*, 215, i.e. the last volume of his edition of Johnson): "disarrange is the word." John Seager (*A Supplement to Dr. Johnson's Dictionary*, Lond., 1819, 4to.) cites Adam Smith as an authority both for *derange* and *derangement*. Todd (ed. 1827) cites Burke, *On a Regicide Peace*, as an authority for *derange*, noting that the *British Critic* (Sept. 1795, p. 237) branded the word as a Gallicism; for *derangement* he cites Ruffhead and Paley. Richardson cites Blair and Adam Smith for the verb, Berkeley and Paley for the noun. Can no earlier examples be found? JOHN E. B. MAYOR.

St. John's College, Cambridge.

**THE WHITE TSAR.**—This name, by which the Emperor of Russia is now known throughout all Asia, is the literal translation—in Russian *Biely Tsar*, in Mongol *Tchagan Khan*—of the present corrupted form of the Chinese character *Hwang*, "emperor." The symbol used to express this idea was originally composed of the characters meaning "oneself" and "ruler"; *Hwang*, therefore, being equivalent to "autocrat." But, by the omission of a stroke, the symbol = "oneself" was changed into the symbol = "white," and hence the Chinese word for "emperor" became in Russian and Mongol the "White Tsar." See Douglas, *Language of China*, p. 19, 1875.

A. L. MAYHEW, M.A.

Wadham College, Oxford.

**THE UNICORN.**—The accompanying Oriental account of the reason why the unicorn forms one of the supporters of the royal arms of Britain will be new to many of your readers:—

"The following story was told me, and as I heard it from one who neither knew I was an Englishman nor bore any particular love to our country, it may be relied on as genuine. One evening, sitting among the rocks with a party of natives, the conversation turned on flags. A man sitting there said to a stranger, 'Why do the

English put the *wyheed el win*, the unicorn, on their flag?" and then related the following story of it, as one well known through the length and breadth of the land: "The unicorn is found in a vast country south of Abyssinia. There the animals, undisturbed by man, live after their own laws. The water does not flow in rivers, but lives in the bosom of the soil. When the others wish to drink, the unicorn inserts his horn into the earth: with this he scoops a pool, satisfies his own thirst, and leaves what he does not require to the rest. So these English have the privilege of first discovering all things and then the rest of the world may come afterwards." The story was flattering, and the rest all assured the stranger (a native of Mosul) of its truth."—Hon. F. Walpole, *The Anecdotes*, iii. p. 285.

I wonder how many Englishmen could give the true reason for the unicorn appearing in the royal standard.

A. O. V. P.

[The English lion and the Scottish unicorn are said to be united as supporters of the arms of England by the union of England and Scotland. The two together are to be found among Egyptian hieroglyphics, the unicorn being really the graceful wild ass. There is somewhere mention made of both in a game at chess, the lion representing the powerful king, the unicorn the graceful queen.]

NEW YEAR'S DAY SUPERSTITIONS.—In some parts of Devonshire it is believed to be particularly unlucky to wash clothes on a New Year's Day, because by so doing it is thought that a member of the family will be rendered liable to be washed out of existence before the close of the current year. This superstitious belief is carried so far by some persons that they will not even permit any dishes, plates, &c., to be cleaned on the first day of the year.

GEO. C. BOASE.

Queen Anne's Gate, S.W.

CURIOUS ANAGRAMS.—The name of the vessel that first attempted to lay the Atlantic cable was Faraday, and the name of the owners Siemens. From these two names (Siemens, Faraday) the following ingenious anagrams, which seem worthy of preservation in "N. & Q.," have been compounded by a friend:—

1. Means, I fear, days. 2. Yes, man, said Fear. 3. Yes, as I damn fear. 4. Fear is damn easy. 5. Yes, as if man dare. 6. May fair seas end! 7. Fain easy dreams. 8. Seems if a day ran. 9. As may Fan desire. 10. Say if a mad sneer. 11. Fears amend, I say! 12. Ye ass, in mad fear! 13. I say, sad man free. 14. If any see dreams. 15. Men far said easy. 16. "Ein Miss, Faraday." 17. As I may end fears. 18. And sea is my fear. 19. Sad is enemy afar.

GUFF.

"FAST AND LOOSE."—This is the name of a cheating game, also called "pricking at the belt," which appears to have been much practised by the gipsies in the time of Shakespeare. The following is a description:—

"A leathern belt is made up into a number of intricate folds, and placed edgewise upon a table. One of the folds is made to resemble the middle of a girdle, so that whoever shall thrust a skewer into it would think he

held it fast to the table; whereas, when he has so done, the person with whom he plays may take hold of both ends, and draw it away."

The game is still practised at fairs, races, and similar meetings under the name of "prick the garter"; the original phrase, "fast and loose," however, is now used to designate the conduct of those numerous slippery characters whose code of ethics does not forbid them to say one thing and do another.

W. T. HYATT.

Enfield, N.

THE ROCHDALE LIBRARY.—On September 20 and 21, 1876, was sold by public auction the collection of books which formed this library. It was established in 1770, and was probably the longest lived, if not the oldest, circulating library in England, having existed for over 106 years. For some years after its establishment its annual meetings were held at the various hotels in the town, and in 1777 a catalogue was ordered to be printed and sold at 2d. each. In 1775 it was resolved "that every person who shall become a member shall pay for his entrance 1l., and 6s. as a subscription." About fifteen years ago a proprietor's ticket was worth 2l. 2s. and the annual subscription was 15s. From that time there was a gradual decrease in the number of subscribers, chiefly owing to the counter attractions of Mudie, Smith, and others; but the death blow to it was the opening of the local Free Public Library in 1872. The subscription library contained about 9,000 volumes, the best of which were purchased by the Free Library, which has now on its shelves upwards of 25,000 volumes.

H. FISHWICK, F.S.A.

PARALLEL PASSAGES.—Milton's *L'Allegro*, lines 53 and 54:—

"Oft listening how the hounds and horn  
Cheerly rouse the slumbering morn."

And *The Spleen*, by Matthew Green, lines 73 and 74:—

"Hygeia's sons with bound and horn  
And jovial cry awake the morn."

E. T. MAXWELL WALKER.

Chace Cottage, Enfield, N.

CURIOUS SURNAMES.—I noted Fröhstück at Linz am Donau, and Mangematin at Autun, Saône-et-Loire.

R. S. CHARNOCK.

Junior Garrick.

"PALE GATE."—A man directing me my way near Ashburton, Devon, said, "You'll come to a *pale gate*." It proved to be a gate made with pales placed in a vertical position on a frame. The phrase was quite new to me; but I found it to be common in that district.

WM. PENGELLY.

Torquay.

MAYPOLES.—About four miles from Ashton-under-Lyne there are two maypoles existing, one



near Mottram Cross, the other "Failworth pow" (pole, of course), singular objects among tall factory chimneys.

ENILORAC.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"THE LAWYER'S FORTUNE," 1705.—This amusing comedy, which was written by Lord Grimston, at the age of thirteen, whilst at school, and published in 4to. in 1705, was, it is stated, bought up by him subsequently. After this it appears to have been reprinted four times at least: once in 4to., s. a.; 1728, Rotterdam, 12mo.; 1736, London, 8vo.; and 1736, London, 12mo. It is commonly stated that the 12mo. edition of 1736 was published by the Duchess of Marlborough as an election squib against Lord Grimston; and in the *Biog. Dram.* she is distinctly charged with ill-naturedly bringing it to light. This would hardly be correct if there had already been two new editions of it; but presuming that she did publish the 12mo. edition of 1736, with the figure of the author as a red elephant on the title-page, who was it who brought out the 8vo. edition of the same year, with ill-natured notes and a dedication to Samuel Johnson (the Cheshire dancing master) under the title of Lord Flame? Had the duchess anything to do with this? Did she cause both editions of the comedy to be published in 1736?

EDWARD SOLLY.

"THE CRIMES OF THE CLERGY." 8vo. Published in numbers about 1820.—At the end of each number we read, "Benbow, Printer, 9, Castle Street, Leicester Square, London." The copy which I possess is without title-page (half title only as above noted), and terminates, although the "tale" in hand is not finished, at the 216th page. A former owner has written at the foot of this page, "This was the last of the publication." Can I learn—1. Whether any more than 216 pages were ever published? 2. Was a title-page ever issued? and, if so, what is the exact wording of it? 3. Were there any illustrations? My copy has a frontispiece subscribed "Pluralist," which I take to be inserted, although it bears the name "Benbow, Publisher."

APIS.

A FRENCH HISTORY OF ENGLAND.—Can you give me any information concerning a history of England, folio edition, printed in French, of which I have a copy, but without a title-page? I think it must have been published in the reign of James I., from the following paragraph:—

"Et celle que nous ne pouvons nommer sans loüanges et sans larmes, l'amour d'Angleterre, Elizabeth nagueres

nostre Reine d'heureuse mémoire, dotée de Vertus heroïques, d'une prudence et grandeur de courage par-dessus son sexe, et y repose en un tombeau magnifique que luy dressa LE ROY JAKUES";

and the inscription from the tomb in Westminster Abbey follows. Also the last marginal date in the history of Middlesex is 1567. There are 380 pp. of letter-press, coloured maps of all the counties in England and Wales, with the arms of each county family illuminated. The first part is headed, "La Grande Bretagne." Any information will be gratefully received by

E. G. M.

THE OLD TESTAMENT.—Is there any commentary on the Old Testament or Psalms written by a Jew, and, if so, where procurable?

C—.

THE ELIZABETHAN ADMIRALS.—Can you inform me where portraits of any of the English admirals who defeated the Spanish Armada can be seen?

C. E. P.

[We are indebted to the very highest authority on the subject for the following:—"The borders to the celebrated Armada Tapestries, which decorated the old House of Lords, and were burned in 1834, contained medallions with portraits of twenty-seven of the English commanders who defeated the Armada. They were engraved in a series of plates by John Pine in 1739. The heads are small and wanting in character; but, unfortunately, no larger transcript is known to exist of them. Copley's picture of the death of Chatham exhibits some of these borders hidden in deep shade, and does little more than confirm Pine's engravings. Granger's *Biographical History*, vol. i. p. 290 (ed. 1824), gives a list of the persons represented. The same work indicates what other engravings of these distinguished commanders exist. By comparing them with Pine (plate iv.), many may be identified as taken from the same sources as the portraits in the tapestry.

"A full-length portrait of Charles Howard, Earl of Nottingham, is now on view among the old masters at Burlington House; superior pictures being at Greenwich Hospital (from the royal collection) and at Arundel Castle and Gorhambury. These are by Daniel Mytens, and represent him as a very old man. The tempest-tossed Armada in the background is only emblematic, for the Admiral was not more than fifty-two years of age in 1588. He died in 1624."]

CHARTULARY OF TRENTHAM PRIORY.—I should be glad to know if there is a chartulary of Trentham Priory, Staffordshire, still extant, and, if so, in whose possession it now lies.

J. CHARLES COX.

Belper.

SHAW OF MOSSHEAD, CO. AYR.—Where can I obtain a pedigree of this family? Did any of them settle in Ulster during the seventeenth century?

GENEALOGIST.

REV. THOMAS WARING, M.A., son of John Waring, of Liverpool, Gentleman, matriculated at Oxford in 1681, and was for some years Vicar of Garstang, in Lancashire, where he died in 1722. He left a widow (Katherine). A seal, presumed

to have been his, bears a bull's head issuant from a crown. Further particulars about him requested.

H. FISHWICK, F.S.A.

Carr Hill, Rochdale.

**HERALDIC BOOK-PLATE.**—On removing from a book, formerly in the collection of the late Lord Farnham, his lordship's book-plate, I found another underneath, with the armorial shield subjoined I send the description in the hope that some one amongst your readers may be able to name the families to whom the coats appertain:—Az., fourteen pears (3, 4, 3, 4) pendent or; impaling, quarterly, 1 and 4, Az., a chevron or, between in chief three mullets arg., and in base a bull's head caboshed of the second; 2 and 3, Az., three clubs erect, the first surmounted by the second in saltire, and both by the third in pale, or. Crest: Out of a viscount's coronet of sixteen pearls (nine being visible) an eagle, the wings elevated, over the head an antique crown. Supporters: Two eagles with wings elevated addorsed, the dexter regardant, over the head of each an antique crown, as in the crest. Motto: "Ubique fecundat imber." **SHEM.**

**HERALDIC.**—The following arms are over a chimney-piece in a house at Wantage. Nothing is known of them. I should be glad to find out whose they are:—1 and 4, Ermine, on a fess sable, three crosses patée or; 2 and 3, Sable, a lion rampant or; impaling Gules, an eagle displayed or, on a chief argent three tuns sable. **C. J. E.**

**ARMS, BUT NO CREST.**—Some few years since, when making search at the Herald's College for my family crest, which I was unsuccessful in obtaining any trace of (I repeatedly found the family arms, but always without a crest or motto), I was informed by "Richmond" (the late Mr. Matthew Gibbon) that "many old West-country families had no crest." Can any reader of "N. & Q." authenticate this statement, and, if so, give the reason, and supply examples?

**D. K. T.**

**THE PEACOCK OF CHIVALRY.**—Can this have been introduced by the Templars, who seem to have been learned in Hindu mythology, and have been adopted from the story of Kartikeya, the Hindu warrior deity, whose Vahan was a peacock?

**SP.**

**PARENTAGE OF THOMAS À BECKET.**—Under notes on Christmas as observed in the fifteenth century (5<sup>th</sup> S. vi. 502), the pious visit of the London municipality to the grave of the parents of Thomas à Becket has been recently recorded. It were a pity, perhaps, to find so "pretty" a story as that of Gilbert and Matilda discredited. Still, what authority is there for the tradition that the mother of this great prelate was a Saracen emir's daughter?

**H. W.**

**SEA POLICY OFFICE, LONDON.**—What was the precise purpose of this office? For instance, had it any function beyond that of selling stamped policies for marine insurance? or did it inherit any of the functions of registering contracts of marine insurance, like, or similar to, the Policies of Insurance Court, founded in the reign of Elizabeth or before? And was Mr. Robert Moon the last incumbent of the office, and when did he retire?

**CORNELIUS WALFORD.**

Belsize Park Gardens.

**GERMAN-ENGLISH ETYMOLOGICAL DICTIONARY.**—I am unable to meet with a really good German-English dictionary, giving the derivation of words, and should be glad if some German scholar would name one.

**H. D.**

**"THE BOROUGH BOY."**—What is the meaning of this sign? It occurs on an old public-house near Merton Hall, Cambridge.

**CYRIL.**

**CLERICAL J.P.s.**—How can I ascertain how many clergymen of the Church of England were acting as magistrates in any given year during the last century—in 1760, for example, or in 1790?

**J. C. RUST.**

The Vicarage, Soham, Cambridgeshire.

**BILLERICAY.**—A little town near Brentwood, in Essex, bears this name. Can any reader of "N. & Q." give me a clue to the origin of the name? Traces of Roman occupation have been found near the town.

**J. A.**

**ORIENTAL CUSTOMS.**—In Cunningham's *Life of Wilkie*, vol. iii., that eminent painter proposes (p. 391) a question which by its frequent repetition seems to have deeply interested him:—

"A curious question has arisen with the learned how the ancient Jews lived, whether like the Persians and Turks of our times, or like the Egyptians and Greeks in ancient times; whether they sat on the floor, or upon seats and chairs? This question involves many others: whether they slept on mats or bedsteads," &c.

Has any light been thrown on these points? The great painters, as Rafael, Leonardo da Vinci, Paul Veronese, &c., certainly represented Christ and his apostles seated as in modern fashion, but I think it has become the practice of recent artists to depict sacred scenes according to the Oriental customs.

**W. M. M.**

**W AND V.**—When did the habit of confusing the *w* and the *v* cease to be a mark of the Cockney? In *Pickwick* and *Jorrocks's Jaunts and Jollities*, both published about 1834 I think, this practice prevails, but I fancy it had really died out before that date. I have been a Londoner all my life, "nearly fifty years, alas!" and I have never heard a man use *v* for *w*. Essex boatmen I have heard use *w* for *v*—"Wery wexatious it are, sir, to be



run to sea." The old order from the City magistrate—"Villiam, my vite vig." "Vich vite vig, your vorship?" "Vy, the vite vig I vore at Vindsor last Vitsuntide vos a veek"—is, I fancy, of the last century. In Foote's *Mayor of Garrett*, Jerry Sneak talks of making his Molly "veep," and otherwise confuses his *v's* and *w's*; but Bruin and Major Sturgeon, who are also Cockneys, are quite free from this error. It can have been a London practice for but a short time, I think.

A. H. CHRISTIE.

*E* BEFORE *S*.—Natives of India, as a rule, in pronouncing any word commencing with *s*, pronounce *e* before it; for example, "e street," "e shop," "The Hon. Mr. e Stanley," "A nation of e shopkeepers," and so on. How can this be accounted for? I know of a guide in Strasburg who shows to tourists "e storkee's nest"; and foreigners generally—those with whom, at any rate, I have entered into conversation in my own tongue—have given me the benefit of *e* before *s*.

R. H. WALLACE.

"CAIMÉ."—The *Daily Telegraph*, in a telegram published Jan. 2, 1877, announced the issue in Constantinople of "three million pounds Turkish in *caimés*." What is the meaning of this last word?

"KEENING," TO KEEN.—"The keening begins immediately after a death, and breaks out afresh at certain intervals" (Ralston, *Songs of Russia*, 316). *Keening* here = loud wailing. What authority is there for the use of the word in this sense?

A. L. MAYHEW, M.A.

Oxford.

"SPURROW."—How does *spurrow* come to mean "ask" in Westmorland and elsewhere?

H. B. PURTON.

[See pp. 30, 31.]

KNOSTROPE, OR KNOWSTHROP.—About two miles east of Leeds, in the valley of the Aire, lies the ancient and secluded village of Knostrope, or Knowsthorp. The "old hall" is of great antiquity, said to have been a princely residence during the Heptarchy. Any information respecting the date of its erection, or the family who resided in it, will oblige.

E. J. MORONY.

ST. ANDREW'S DAY.—At Bozeat, Northants, where the church is dedicated to St. Mary, a bell is rung at noon on St. Andrew's Day, which the villagers call "T' Andrew Bell." They make and eat a kind of sweet toffee on that day. Whence the origin of the custom? and is it observed elsewhere?

THOMAS NORTH.

"LOVE'S PILGRIM."—Turning over the pages of a Calcutta paper published Christmas Day, 1875, I came across a little poem with the title of *Love's*

*Pilgrim*, signed "Jno. Hooley," which struck me as being of great merit, full of pretty fancies, and of the true ring. Can any of your readers tell me who "Jno. Hooley" is, or when he lived, or if he lives, or if the poem is one of many—in fact, anything about *Love's Pilgrim* or its author?

W. H. R.

THURSTON THE ACTOR.—In the present exhibition of the works of the old masters, there is a portrait by Zoffany of "the actor Thurston in *The Merry Beggars of Sherwood*." Can any one tell me anything of this actor, of the play, or of the author?

E. D.

AUTHORS AND QUOTATIONS WANTED.—

"When death puts out our flame, the snuff will tell  
If we were *wax* or *tallow* by the smell."

R. W. H. NASH, B.A.

"If I should die to-night."

A. B.

### Replies.

CURIOUS WILLS: MONTH'S MIND.

(5th S. vi. 63, 232, 338.)

The character of the religious ceremony called a month's mind is well illustrated by the following examples:—

John Tyrell, of Beeches, in Rawreth, Essex, in his will, proved Nov. 23, 1494, says:—

"I wil ther be kept no *monthes mynde* for me, but I wil that ev'y day within the said month be said by som honest prest within the church wher I am buryed a dirige & masse of requiem for my soule & xpen soules, vi<sup>d</sup>. I will that w'in the said monthes mynd be delivryd to ev'y hous of freres with (*sic*) w'in the shere of Essex x<sup>d</sup>, to my dirige & mass of requiem for my soule & all xpen soules."

John, Lord Marney, of Layer Marney, Essex, in his will, dated March 10, 1525, directs:—

"Also I will that myn executors kepe my monethes mynde in leyer morny, at which tyme I will have said a Trentall of masses & dirige, other there or ells where, but as many as may be said there, I will shalbe doon & saide there: and every preest & Clarke to have for their labour as is appointed at my buryng. Also that the said xxiiij pour men be at the monethes mynde & doo holde the said torches at dirige & masse, & to have for their labour xij<sup>d</sup> a pece as is before to them appointed. & the Ringers in like manner as at my buriall. Also I will that there be delte at my said monethes mynde x<sup>ii</sup> in penny dole, & after my said monethes mynde doon, I woll the said xxiiij torches be gevyen to pour churches, where moost nede is to have moost & the other to have lesse upon the discrecion of myn executours. Also I will that myn executours kepe my yeres mynd at Leyer Marney, there to be doon in every thing as is appointed at my monethes mynde" (*Trans. Essex Arch. Soc.*, vol. iv. p. 156).

In the will of Sir John Tyrell, of Little Warley, Kt., ob. 1541, I find the following passage:—

"Item, I remit the charge of my burying to the discrecyon of myn Executours w'out pomp, wayne glorie, or grete coste. Item, I will that my *monthes mynd* be kept in *all* the pysh churches followeth, Esthoreden, Chel-

derdich, grete Warley, Orsett, Hornedon, Langdon, Danton, Holton, Chauldwell, flobing, Gyngrave, & graysthorok, & the churchwardens of ev'y of the sayd pysshes shall have vi' viij'; to bestow to every prest of the said pysshes to say dirige & masse for my soule & all xpen soules viij. & in brede, drinke, & chese enough for the p'sshens of vj'; yf any be left of the sayd vi' to be for the repa'cious of the church."

Edward Brooke, of Bobbingworth, Essex, determined that there should be no mistake respecting his month's mind. His will, dated 1545, orders—

"First I will that four torches & four tapers be bought, & the same & none other to be spent & occupied at my burial and month's mind. Also, I will four poor householders & four children hold the torches & tapers, every man taking for their labour 4<sup>d</sup> and every child 2<sup>d</sup>. And after my month's mind past, I will two of the said torches & two of the tapers to Bobbingworth Church; & I will the other two torches, one to Magdalen Church & the other to Shelley Church; & I will the other two tapers be burnt in Bobbingworth Church on the holy days at high mass, & at none other time. Item, I will four priests of my near neighbours, of my wife's election, & no more, but my Curate, & Sir Thomas, my son, & my cousin Maurice Chauncy, if he come; every of the four priests to sing those masses following as they shall be appointed, that is to say, a mass of the Five Wounds of our Lord,—& the Name of Jesu,—of the Trinity with a memory of the Resurrection of our Lord,—& of the Birth of our Lord, with a memory of our Blessed Lady, Virgin Mother to our Lord; with a collect for my soul & all Christian souls. Every of them having for his labour 8<sup>d</sup> without meat & drink; & else 6<sup>d</sup> with meat & drink, at my wife's election. My son, Sir Thomas, to sing a mass of the Ascension of our Lord, with a memory of the Holy Ghost, with a collect for my soul & all Christian souls. My cousin, Maurice Chauncy, to sing a mass at his election: making him purveyor of the residue of the masses. The Curate's Mass of Requiem for my soul & all Christian souls. Every one of them having for his labour 12<sup>d</sup>. Also I think it necessary to prepare meat & drink, as well for the poor people, because they have no money, as for honest neighbours. And the poor people to have warning that they come not to my month's mind, for there shall be nothing prepared for them; nevertheless I will meat & drink be prepared for my neighbours that cometh thither. And as for the poor householders not to be at dinner at my month's mind, for my will is that 20<sup>s</sup> in money be bestowed at my month's mind on this manner following, that is to say, every poor householder of the parish is to have 4<sup>d</sup>, the man 2<sup>d</sup> and the wife 2<sup>d</sup>, in recompence of their dinners; & the rest of the said 20<sup>s</sup>, if any be, to be given accordingly to my poor neighbours householders nigh unto, at the discretion of my wife. Also at my month's mind, I will have no more priests, but my son Sir Thomas, & my Curate, & I would that they should be warned at my burial."

It is very rarely that such elaborate directions for the celebration of the month's mind are given.

The will of Bartholomew Averell, of Southminster, Essex, dated May 1, 1562, contains this passage:—

"I will to be buried in the church of Southminster aforesaid, before my pue, betwene it & the chancel, & one marble stone to be laied upon me, with the pictures & names of my wives & children to be graven upon the same. Item, I give & bequeath unto the poore walking

people that resorte to my burial vi' xiiij' iiij<sup>d</sup>, & also those at my month's day vi' xiiij' iiij<sup>d</sup>."

Mr. H. W. King (who has done so much to make known the Essex wills, treasures of archæological and genealogical information) says, in a note on this passage,—

"It is noteworthy that the observance of the 'month's mind' still lingered. It may be doubtful how it was observed. Probably by an Eucharistic celebration as prescribed in the Latin Prayer Book of Queen Elizabeth, 'Celebratio Cœnæ Domini in Funebris' (si amici et vicini defuncti communicare velint)" (*Trans. Essex Arch. Soc.*, vol. iii. p. 195).

Respecting Hartley Coleridge's remark on the proverbial expression, "to have a month's mind to a thing," I have found a curious use of the phrase in that remarkable book *The English Rogue*, 1674 (pt. iii. p. 174, reprint):—

"She being kept so strictly had few Suiters, only one in the Town, who was a Farmers Son, had a *moneth's mind* to her, & having read the famous History of *Tom Thumb*, & from thence proceeding to *Fortunatus*, & thence to the most admirable History of *Dorastus & Fawnia*, was infected with Poetry & Love both at once, & absolutely believing that all he read was really true did wish himself to be as fortunate as *Fortunatus* himself, & since he could not meet with that blind *Lady Fortune* to present him with such a Purse, he did however resolve to be as absolute a lover as *Dorastus*."

JOHN PIGGOT, F.S.A.

The Elms, near Maldon.

"SPURRING" (5th S. vi. 428).—The common people in many parts of the country call the publication of the banns of marriage "the askings," from the concluding phrase, "This is the first, second, or third time of asking." In the northern counties the equivalent term is *sperring* (not *spurring*). This is a good old English word, derived from A.-S. *spirian* or *spelian*, to ask, to inquire. In the *Promptorium Parvulorum* (fifteenth century) we find it thus explained: "Sperryn or aske after a thyng, scissitor, percunctor, 'inquirō.'" In Collier's *South Lancashire Glossary*, A.D. 1740, he says, "To be *sperr'd* is to be published in the church." MR. CORDEAUX will find many illustrations of the word in Dr. Jamieson's *Scottish Dictionary*, *sub voc.* J. A. PICTON.

Sandyknowe, Wavertree.

It is the A.-S. *spyrian*; O.N. *spyria*, investigate, quærer; prim. to track an animal by its *spur* (Dn. *spoor*) or trace, as the Germ. *spüren*. The more common form is *speer*, and thus it appears in Palsgrave as a Northern word: "This term (*spere*) is far Northerne, and nat usyd in commyn speche." It is not, however, a very uncommon word in literature that cannot be considered exclusively Northern:

"And ever he *sperr'd* privelicke,  
How they flared att Warwicke,  
And how they lived there."

Guy and Colbrande (Percy MS.).



Lily uses it, too, in his *Mother Bombie*, "I'll be so bold as *spur* her what might a body call her name" (Hunter, s. v.).

J. D.

Belsize Square.

*Spurrings*, as applied to the publication of the banns of marriage, literally means "askings." A.-S. *spyrines*, an inquiry, from *spirian* or *spyrian*, to trace, track, or investigate; provincial and old English to *spur*—to ask; Scot. *spere*, and *speirins*, inquiry. Cognate words are *spoor*; A.-S. *spór*; Dan. *spor*, a track or footprint; Ger. *spüren*; Dan. *spore*; Swed. *spörja*; Icel. *spyrja*, to track, to inquire. The form to *spur*, meaning to ask, is also found in old English, *vide* Percy Folio MS., vol. i. p. 394.

A. SMYTHE PALMER.

Lower Norwood, S.E.

This is merely the form in which the first English *spyrignes*, a searching out, an inquiry, has come down to us. Banns are published with a view of searching out or inquiring about any cause or just impediment why the contemplated joining together should not be permitted. *Speer*, or *spere*, to ask, inquire, &c., is still used 'in the north of England, and Lincolnshire is not the only county where the "putting up" of the banns is called *spurring*.

ST. SWITHIN.

I have heard the following explanation of the term *spurrings*. Some time ago—in the fifteenth or sixteenth century, I think, but will not be sure—it was customary for a lover, if he had his sweetheart's consent for marriage, and sometimes even without it, to go unknown to her and have the banns published to "spur her on" to name the happy day; and *vice versâ*.

A. B. BROWNE.

Cambridge.

The English *spurring* is equivalent to the Scotch "speering," both words signifying "asking." An intending bridegroom "puts in the spurrings" when he hands the banns to the clergyman and pays the fee with a view to their publication; and when the banns are published he is said to be "asked in church." In some parts of Scotland the term employed is "cried in church."

ALEXANDER PATERSON.

Barnsley.

[Similar answers from W. B. A., T. L. O. D., H. F., and others. See "N. & Q.," 4<sup>th</sup> S. xii. 44, 295, 398.]

ADDISON: DENT (5<sup>th</sup> S. vi. 29, 173, 236, 349, 376).—Lancelot Addison, the father of Dean Addison, was son of William Addison, of Crabstack, in the parish of Crosby Ravensworth, co. Westmorland. The name appears very frequently in the parish registers there, and as early as 1570. At Carlisle, where the wills of that part of Westmorland are kept, I found that of William Addison, of Crosby parish, 1564. In Hutchinson's *Hist. of Cumberland*, vol. ii. pp. 357–9, it is suggested that

the Addisons of Westmorland were originally from Cumberland; but the supposed period of the separation is very recent, compared with the proofs that the Addison family belonged to the parish of Crosby Ravensworth, Westmorland, at a very early period. No doubt the two families were related, but very possibly the Cumberland branch was originally from Westmorland. The Cumberland readers of "N. & Q." may perhaps kindly tell us at what date the Addisons first made their appearance in the parish of Torpenhow, Cumberland. They were at Crosby Ravensworth in 1564. Were they at Torpenhow earlier than that? At Meaburn Town Head, Crosby Ravensworth, a monument was erected some years since at the cost, if I remember rightly, of Mr. Dent of that parish. It bears the inscription:—

"On this spot dwelt the paternal ancestors of the celebrated Joseph Addison. His father, Lancelot Addison, was born here A.D. 1632."

It has also the same coat of arms I have seen over a doorway of Lichfield Cathedral, which was restored by Dean Addison, and on the seal of Miss Addison's letters in the Egerton Collection. The arms given by A. S. A. do not correspond.

Dean Addison's widow was buried in the chancel of Shakerston Church, Leicestershire. A flat stone, with the following inscription, was placed over her grave:—

"Here lies interred the body of Mrs. Dorothy Addison, widow and relict of Dr. Lancelot Addison, late Dean of Lichfield. She was formerly widow and relict of Philip Hacket, Esq., and the youngest daughter of John Danvers, of Shakerston, Esq. She was buried June 30, 1719, aged 84."

Four days after the burial of Joseph Addison, June 26, 1719.

The parish of Crosby Ravensworth has also the name of Washington in its registers. That name first appears in 1606.

F. B.

REV. W. BLAXTON (5<sup>th</sup> S. v. 107, 216, 521; vi. 57, 118, 198).—From further information received from a member of the Blakiston family I beg to make a few corrections and additions to my last note (5<sup>th</sup> S. vi. 198). Robert Blakiston, Esq., of Bishopwearmouth, Durham, died in August, 1822, and was buried at St. John's, Newcastle-on-Tyne. His grandson, Thomas Gray, Esq., of Sunderland, informs me that he believes his mother (Harriet Tempest Gray) and aunt (Margaret Tempest Dunn) were the only members of the family who married. The late Mr. Thomas Gray was not of Sunderland, but of Montrose, N.B., and belonged to a branch of a well-known Forfarshire family of that name. Mr. Gray died shortly before 1843, when his widow removed to Sunderland. She died in August, 1858, and was buried at Douglas in the Isle of Man. Mr. Gray's family consisted of:—John William Gray, mar. Ann Harriett Locke, has no issue; Thomas Gray, mar. Joanna Maria, dau. of

Edward Haygarth Maling, Esq. (by his first wife Joanna Mary, dau. of the late Robert Allan, Esq., of Newbottle, co. Durham), has issue, Allan Edward Lambton Gray, Joanna Mabel Gray, and Tom Blakiston Maling Gray; Harriett Gray, mar. Peter Roland Los, a Dutch merchant, issue three sons and four daughters; David Gray, married, and died leaving issue four sons and three daughters; James Cass Gray, mar. Sophia Louisa Gordon, dau. of the late William Hay Gordon, of Ford Hall, near Sunderland, issue two sons; Isabella Scott Gray, mar. William Anderson, Major 32nd Light Infantry, died leaving issue son and two daughters; and Eleanor Tempest Gray, mar. Francis S. B. François de Chaumont, M.D., Professor of Hygiène, Army Medical School, Royal Victoria Hospital, Netley, and has issue six daughters.

Lieut.-Col. G. A. Renny (not Renney), son of Harriet Tempest Blakiston by her first husband Alexander Renny, Esq., mar. Flora Hastings, dau. of the late Dr. MacWhirter, Bengal Establishment, and has issue:—George Blakiston Renny, Lieutenant 63rd Regiment; Flora Hastings Renny; Alexander MacWhirter Renny, Lieutenant Royal Artillery; Juliana Alice Renny; Eleanor Renny; and Sydney Renny.

One of my correspondents is anxious to connect William Blakiston, of York, attorney, whose daughter married Mr. Machon (*vide* Surtees' *Durham*, vol. i.), with the Blakiston family of Blakiston in the parish of Norton, county of Durham.

SAMUEL F. LONGSTAFFE.

Norton, Stockton-on-Tees.

"HUMBBUG" (5th S. v. 83, 332, 416; vi. 16, 38.)—I trust I may be allowed to reopen this controversy, in the course of which, at the second reference, I cited a work of Nash's without quoting the passage I had in mind, and made another assertion without any attempt at verification. I now propose to supply these deficiencies, and to make good my position that *humbbug* is merely an intensive form of *hum*, as was *humdrum*, the word which three hundred years ago did duty for the same thing. A slang word is originally so offensive, coming reeking from the forge of some more or less disreputable clique, that no decent, well-educated person will take it in mouth, save to brand it as odious and base, as De Quincey does the phrase (which he mischievously imputes to America), "teetototiously exflunciated." Accordingly, no one suspects that it will ever be received in decent society, still less take rank as a vernacular word. It thus happens that its origin and history are unrecorded, and only when the word is found an indispensable part of our vocabulary do we become solicitous as to its source and descent. Such a word is *humbbug*, not long since a pariah, abiding amongst us on sufferance, but now introduced into the best company by the best writers.

In the sense of an *impostor* of the Autolycus class it figures in Carlyle's tract, *Shooting Niagara*, and on the whole it must be allowed to be indispensable to our present needs, and yet one still suspects that the allowance is but for a time. But, meanwhile, whence and how did it come to us? Unfortunately, in our present state of ignorance our sole resource is conjecture, with his many heads. Hitherto I count six attempts to trace it. (1) *Hamburgh* news, for false intelligence sent us from Hamburg in time of war. Unaccountably, the late Mr. Thomas Watts, whose death we still deplore, entertained this solution; otherwise, seeing that it rests on no historical evidence, and that the name of the city was always pronounced by Englishmen *Hamborough*, I should not deem it worth mentioning here. (2) *Ambage*, for *Ambages*: simply ludicrous. (3) *Hume o' the Boque*, a real Scotch personage, said to have teemed with incredible stories. (4) *Uimbog*, Erse for soft copper, said to have been the nickname of the copper money which was issued by the Dublin Mint shortly before the battle of the Boyne. (5) *Monsieur Humbug*, a puffing dancing master, who in January, 1777, was living at No. 9, Capel Street, Dublin. (6) In Dean Miller's MS. (cited by Mr. Halliwell in his *Dictionary of Archaic and Provincial Words and Phrases*, sub voce "*Humbug*") the word is explained to mean, "A talebearer, a bugbear." This last may or may not have been intended as the shadow of an etymology; be that as it may, such an etymology as *hum* (nonsense) and *bug* (elf or goblin) is *a priori* much more probable than any of the other five conjectures. According to this etymology, *humbbug* would mean a pretended spirit or bogie, *i.e.*, something made up to impose on or frighten people. *Bug* was used for a *scare-child*, as in Richard Hyrde's translation of L. Lavater's treatise *De Spectris et lumiribus*, "bugges that be fitter to scare children than to fright men" (I quote from memory); and it is remarkable that *humdrum* was used by Nash exactly in the sense of our *humbug*:—"Whereof generous Dick (without *hum drum* be it spoken) I utterly despair of them," &c. (*Have with You to Saffron Walden*, bk. 3). *Hum* as a prefix seems to have indicated the spuriousness of the thing, so that *hum-bug* means not a real but a spurious or imitated bug or bogie. Further research will, I doubt not, support this conjecture, in which case we may see in *humbug* the last step of a process of subtraction and addition. (1) *Hum*, a noise, like that of a hollow top, a bee, a snail on a pane of glass, or wind through a cranny; (2) *Humdrum*, the noise of a drum, and therefore of anything that is hollow, thence the noisy hollow thing itself; (3) *Hum*, in the third sense of the last; (4) *Humbug*, the syllable *bug*, in the sense of false-goblin, being added as an intensive.

JABEZ.

Athenæum Club.



"OY" (5th S. v. 513; vi. 116, 197, 237, 339).—This certainly seems a corrupt spelling of the Gaelic *ua*, grandson, *ui* plural, *uibh* dative; but John O'Donovan, in his notes on O'Heerin's poem, says that Adamnan, Abbot of Hy, in the seventh century, "renders the three forms by *nepos*, *nepotes*, *nepotibus*, descendants." Mr. Joyce, in the first series of his valuable little work on *Irish Names of Places*, p. 114, says:—

"*Ua* signifies a grandson, and, by an extension of meaning, any descendant. It is often written *hwa* by Latin and English writers, and still oftener *O'*, which is the common prefix in Irish family names. The nominative plural is *ui* (*ee*), often written in Latin and English *hui* or *hy*, which is applied to a tribe, and this word still exists in several territorial designations."

If Jamieson's account of the word being used in the Mearns for *nephew* be correct, it is interesting to note Adamnan's Latin translation of it. There is a family in the south-west of Ireland called at the present day Mac Elligot, and often spoken of as if it were of native origin, or, as Irish genealogists have it, a Milesian one. From the State papers and maps in the Record Office, as well as from old family papers which I have seen, it is certain that this name Mac Elligot is merely a corruption of Mac Ui Leod, and that this so-called native Irish sept descends from a common ancestor with the Macleod of Dunvegan Castle, in the Isle of Skye. Olaus, the Norwegian King of Man in the thirteenth century, had a younger son Leod, who married the daughter of a Celtic chief in whose house he was fostered, and from this marriage descend the Scotch Macleods and the Irish Mac Ui or Ua Leod (*i.e.* the son of the grandson, or perhaps of the tribe of Leod), whose heiress, in the thirteenth century, married the ancestor of the Marquis of Lansdowne. "In right of this marriage," says Archdall, in his revised edition of Lodge's *Peerage*, "the Earls of Kerry quarter her arms of Azure, a tower argent, on their shield" (*v.* arms of Macleod of Dunvegan, in Burke's *Landed Gentry*). The old Gaelic *ui* has evidently undergone many changes, *O*, *hy*, *oe*, *oy*, *ee*, and *hy*. Archdall, however, has fallen into a curious mistake in spelling the name of Lord Kerry's heiress-bridle McCleod, and saying that her father was Sir John McCleod of Galway. He was really owner of five knights' fees in Kerry, including the lands of Galey, a well-known district in that county. This Mac Ui Leod seems to have come to Ireland with Lord Kerry and others who had gone for a time to Scotland to assist Edward I. in his Scottish wars. M. A. H.

I venture to think that Mr. WARREN is wrong in his interpretation of "ho! ieroe!" in the *Lady of the Lake*. In many expeditions on Highland lochs, I have heard the stroke oarsman call out "yero! yero!" when those behind him were slackening their time. They immediately quickened

their stroke. This had nothing to do with fathers or grandfathers. E. LEATON BLENKINSOPP.

"MURRAIN" (5th S. vi. 348, 474, 497).—In the *Edinburgh Medical Journal* for February, 1863, at p. 706, will be found the following remarks:—

"The word *murrain* is of doubtful origin, and still more doubtful significance; perhaps its earliest appearance is in 1389 (anno xi. regni Ricardi II.) in its Latinized form, '*Murrena* damarum ferarum' (*H. de Knyghton de Event. Angl. Scr. Hist. Angl.*, p. 2693); and in the *Twysden Glossarium* we have this explanation given:—'*Murrena*: lues, tabifica lues, vulgo *murraine*; a græco *μῦραινα*, *i.e.* tabefacio, ut Casaubonus jam observavit.' Hæsingier (*Recherches de Pathologie Comparée*) prefers to derive it from the Sanscrit root *mr*, whence the Latin *mori* and the Celtic *muire*, &c.; while considering the multiplicity of the significations attached to the word, a good deal might be said in favour of its derivation from the good old word *murr*, meaning *coryza*, and obviously derived from *μῦρον*, to drop, to distil. To myself the latter derivation, which is original, or that of Twysden, appears to be much the most likely, while Hæsingier's is obviously far-fetched, and apparently based upon the Septuagint version of the word *murrain*, in Exodus ix. 3, which is *θῶραιος* in the version of Lambertus Bos (Franequaræ, 1709). The Oxford manuscript quoted by him *in loco* reads *Λοιμωγ*, one of the words employed by Thucydides in his *History of the Athenian Plague* (ii. 54); while the original Hebrew (of Michaelis, Halæ, Magdeburgicæ, 1720), דבר, does not countenance any of these suppositions, as the primary notion of this root is *agere* or *ducere*; and from it we have, through the Gothic *dreiban*, the English word *drive*, a pestilence, because it drives men to their graves (*vide* Parkhurst's *Hebrew Lexicon*, London, 1799). But, however uncertain the origin of the word *murrain*, its meaning is still more obscure, as it has been employed to signify epidemic disease among cattle of every possible character, from the dreadful carbuncular typhus—of which, and of its spread by contagion to animals of every class, and also to man, Virgil has given such a striking description at the close of his third Georgic—down to the simplest and mildest epidemic catarrh."

The term *murrain* is now exclusively confined to what is more correctly termed the *vesicular murrain*, the *aphtha epizootica*, which first excited considerable attention about thirty years ago, when it was widely epidemic.

The foregoing account of the etymology and signification of the word *murrain* is from a paper of my own; and as it is probably as full in both respects as any to be found in the English language, it may interest the readers of "N. & Q."

GEORGE W. BALFOUR, M.D.

Edinburgh.

DEVONSHIRE KNIGHTS IN THE TOWER (5th S. vi. 329, 356).—Some slight particulars of the Sir William Courtenay inquired after by your correspondent may prove of interest, thus:—

"Edward (third of that name), Earl of Devon, was born about 1526; on the death of his father (least he should raise forces to revenge it) he was committed to the Tower. In 1553, on Mary's acceding to the throne, he was released and restored to his honours the next day. On gaining his liberty he petitioned to be allowed

to travel, on which the queen advised him to stay at home and marry, as 'no lady in the land, how high soever, would refuse to accept him for a husband.' However, in 1555 he obtained leave, and died unmarried at Padua at the age of 30. As soon as the news of his death reached England, Queen Mary passed an attainer on all his titles and estates.....Sir William (Banneret), fourth of that name, of Powderham, the next heir, married Elizabeth, daughter of John Powlet, Marquis of Winchester. He died in 1571, being 97 years of age.

".....Queen Mary promised to restore to this Sir William all his family honours; but in the month of August, 1557, he died in the prime of life at the siege of St. Quintin, but whether a natural or violent death is uncertain. Had he lived to return, he would certainly have been restored to his earldom, &c. He left an only son named William."

I have extracted the above from a manuscript history of the Courtenay family, which traces their ancestry back to early times, even prior to 1183; and it also gives many notes of the Courtenays. It is in my own possession. C. GOLDING.

Ronfild, Essex.

In 1556 there was a plot to rob the Exchequer of some Spanish money, for which Throckmorton, Udel, Peckham, and others were executed. According to Hollinshead's *Chronicle*, Throckmorton was executed at Tyburn on the 28th of April. Carte, *History of England*, vol. iii. p. 326, states that "for words too freely spoken at the execution of one of these conspirators at Tyburn," Sir W. Courtenay, Sir John Perrot, and Sir John Pollard were taken into custody, and were kept in prison till the latter end of December, 1556.

EDWARD SOLLY.

LADY JANE COVERT, OF PEPPER HARROW (4th S. xii. 428; 5th S. i. 33).—At the former reference a query is made as to who the above lady was; at the second, a suggestion that she was widow of Sir Walter Covert, of Slaughtam. Supposing this to be correct, she was the eldest daughter of Sir John Shurley, of Isfield Place, co. Sussex, Kt. (who died at Lewes, April 25, 1631), by his first wife Jane, daughter of Sir Thomas Shirley, of Wiston, co. Sussex, Kt. See *Sussex Arch. Coll.*, xviii. p. 131.

Can any of your correspondents tell me where a really authentic pedigree of the Covert family may be found? There is great confusion in the printed ones I have had access to, more particularly in Berry's *Sussex Genealogies*. Under Slaughtam in the *Sussex Arch. Coll.*, x. 159, where is perhaps the best account to be found, there is a great jump as follows:—

"Wm. Covert, who died in 1494, is the first of this family connected with Slaughtam. His son John died in 1503, having married a Pelham, and was succeeded by his cousin Richard, who died in 1547, after marrying four wives of the families of Fagge, Neville, Ashburnham, and Vaughan. His eldest son John died at the siege of Boulogne, in 1558, and was followed by a son and a grandson, by name William, when we meet with a Sir Walter Covert, of Maidstone, who married Anne, heiress of the Coverts of Slaughtam, who was probably the builder of the noble manor-house there."

Of the above Sir Walter Covert a note is given in "N. & Q.," 3rd S. viii. 309. I believe he died in 1627, but the pedigree throughout is most confusing. SYWL.

THE LONG-TAILED TITMOUSE (5th S. vi. 536).—There need be no doubt whatever but that the flock in question had not long been in the willow tree spoken of, nor had nested about the roots of it. The hen bird lays a very large number of eggs; as many as sixteen have been found in one nest. It has been supposed that sometimes more than one pair have made use of the same nest; but, be that as it may, the old and young birds keep together through the winter, as is the case with several other species,—as, for instance, the bullfinch, the siskin, &c.,—and if two such families as that spoken of above should consort together, it would account for a larger number than that spoken of by your correspondent Mr. RANDOLPH. The nest is never built on the ground, but is always suspended from the branch of a tree—a fir or other. It is a singularly beautiful structure, built of lichens, feathers, &c., of a long shape, and covered in all over except a small hole near the top, on the side, at which they have their "exits and their entrances." As many as two thousand three hundred and seventy-nine feathers are stated to have been counted in one. Let bird-nesters think of such facts as these.

F. O. MORRIS.

Nunburnholme Rectory, Hayton, York.

THE LINLEY FAMILY (4th S. ii. 323).—Eight years ago Mr. B. ST. J. B. JOULE asked a question in your columns which appears never to have been answered. Hunting myself for information about one of the Linleys, I naturally turned to "N. & Q.," but find myself in the position of one able to give, instead of fortunately finding, information. Your correspondent asked about a certain O. T. Linley, who along with William Linley wrote some anthems. O. T., or Ozias Thurston, Linley was the brother of William, and both were sons of Thomas Linley, Sheridan's father-in-law. Ozias was in holy orders, and held a good living; but his love of music induced him to resign this preferment, and accept a junior fellowship, with the post of organist at Dulwich College, and here he died in March, 1831. His brother William survived him four years. There was an elder brother, Thomas, a young man of great promise, who was drowned just as he attained manhood. It is of him, or his father, I was in search. There is a certain madrigal or glee, by a Thomas Linley, on a stanza of Cowley's, "Let me careless and unthoughtful lying." Which Thomas was the composer of it? C. T. B.

EDWARD WALPOLE, THE POET (5th S. vi. 321.)—In default of any better attempt at explaining



the letters "O.D.S.M.P.G.S.M.D." upon the Walpole tomb at Pinchbeck, erected by Dr. Smithson, himself a Roman Catholic, may I repeat here a suggestion made by me four years ago to a friend by whom I was consulted on this subject? It is, that the letters are the initials of the following words, "O Domine sancte, magnam perforce gloriam super me defunctum." This would be in keeping with the two following prayers for the dead, which also appear upon the tomb:—

"Lux perpetua luceat ei Domine cum sanctis tuis quia pius es."

"Miserere illius Domine secundum magnam misericordiam tuam ut multitudinem miserationum tuarum tibi psallat in æternum."

R. R. L.

St. Albans.

THE BOOK OF COMMON PRAYER (5<sup>th</sup> S. vi. 513, 548.)—Let me refer ANON. to Collier, lib. ix. p. 838, and his authorities cited. In 1645 an ordinance was passed which made the use of the *Directory* obligatory under penalties, and (a second time) prohibited the use of the Prayer Book, either in churches or in families. The fine was "5*l.* for the first offence, 10*l.* for the second, and a year's imprisonment, without bail or mainprize, for the third."

W. F. HOBSON.

Let ANON. consult a copy of "*A Directory for the Publique Worship of God throughout the Three Kingdoms, &c.*" ordered by the Lords and Commons assembled in Parliament, &c., London, 1644," and he will find the information he asks for.

H. FISHWICK, F.S.A.

ALBAN BUTLER (5<sup>th</sup> S. vi. 409.)—In Baker's *Northamptonshire* (vol. i. p. 475) a pedigree is furnished of the family of the author of *The Lives of the Saints*, from which it will be seen that he was of Appletree, Northants (not Northumberland), and that he was the grandson of John (not Charles) Butler of that place. The report referring to the share taken by this John Butler in inviting over the Prince of Orange is given as a family tradition; and it is said that the course of public affairs so entirely disappointed his expectations, that he not only suffered intensely from remorse, but also neglected his estate—in fact, grew utterly reckless. The connexion of the Butlers of Appletree with those of Aston-le-Wells may be seen, in an abridged form, at p. 253 of the third volume of Burke's *History of the Commoners*.

WM. UNDERHILL.

66, Lausanne Road, Peckham.

EDWARD COLLIER, PAINTER (5<sup>th</sup> S. vi. 428.)—Mr. J. D. Norwood, a neighbour of mine, purchased at Charing, about ten years ago, a picture, eleven inches by fourteen, similar to those described by MR. HOOPER. It represents a table, covered by a cloth, whereon rests a book from

which falls a strip of parchment, with "Memor... te... ossa... mortalem" on it. Upon the book are St. Edward's crown and a sceptre, behind which is a book, open, whose pages bear, "Vanitas vanitatum et omnia Vanitas," and "Nemo enim mortem beatus dici potest." Near the book is a casket containing jewels and medals. Behind the casket is what seems to be an octagonal staff, round which is twined a plant, having leaves like the shamrock. From the book on the table hangs a portrait, in *grisaille*, of Charles I., seen three-quarters face, wearing armour, a plain collar, a ribbon and medal. It is inscribed "Carolus Rex primus," and below this, in a small character, now partially effaced, what I read, "L. Symonds eff: pinxit," or "sculpsit." A column and three books, on one of which is "Plutric," on another "Cat.," fill up part of the background. The picture, which is well painted, is altogether in the Dutch style, but must, I think, have been painted in this country. Who was L. Symonds, and what was the octagonal staff?

RALPH N. JAMES.

Ashford, Kent.

CHARLES II.'S "DROPS" (5<sup>th</sup> S. vi. 387.)—Was not this an intoxicant?—

"*Tinctura Salutifera*—Healthful Tincture.—Take the roots of Angelica, Calamus Aromaticus, Galangal, Gentian, and Zedoary, Bay Berries, the lesser Cardamoms, Cinnamon, and long Pepper, of each a dram: To these ingredients, ready slic'd and bruis'd, add a Quart of French Brandy; let them digest for three days, and afterwards strain off the Tincture."

This recipe is given in Dr. James's *English Dispensatory*, and the author adds, "This seems intended for nothing more than a cordial dram, and is better furniture for a distiller's than an apothecary's shop." Did this resemble the "pick-me-ups" and tonics dispensed by chemists in the forenoon at the present day? Let me quote Dr. James on this subject of morning drams:—

"This (Stomachic Elixir—not the *Salutifera*) may be very proper for the bar of a tavern, where profit only is considered. But, in the salutary art of physic, distempers may be cured without laying in the patient's way temptations to do himself a mischief, or leading him into a habit that will infallibly destroy him if persisted in, that is, of whetting in a morning. Aqueous bitters answer much better purposes than those which are spirituous."

KINGSTON.

"THROPP'S WIFE" (5<sup>th</sup> S. vi. 449.)—See Southey's *Doctor, &c.*, p. 310, Longmans & Co., 1 vol. edit., 1849, on, I believe, this saying, and "Tom Song"; "Jack Robinson"; "Ross of Pottern"; "Jack Raker"; "William Dickens"; "Old King Cole"; "Dick" of the hatband; "Betty Martin"; and other similar sayings.

RICHARD HEMMING.

Tiverton Grove, Hyde Road, Manchester.

A SATIRE (5<sup>th</sup> S. vi. 462.)—The piece inquired after by H. J. F. is one of the many political squibs.

contributed by Theodore Hook to the *John Bull* newspaper about half a century ago. For other specimens and a general key to the characters and public events of the time, see Rev. R. H. Barham's (Ingoldsby) *Memoir and Remains of Theodore Hook*, and a volume of the *Choice Humorous Works of Theodore Hook*, edited by me, and published originally by the late Mr. John Camden Hotten, and now by Messrs. Chatto & Windus.

R. H. S.

"FROPPISH" (5<sup>th</sup> S. vi. 448).—*Froppish* or *frappish* is derived from the Norse *hrappa*, "to scold," and is equivalent to "peevish." There is still a provincial word to *frape*, meaning "to scold," from which Diez derives the French verb *frapper*, "to strike." The change of meaning from "scolding" to "striking," *i.e.*, from a moral to a physical notion, does not appear probable; it is rather the reverse which we might expect. The word is evidently an onomatopoeia corresponding to the English *flap*, which means both "to strike" and "to taunt."

G. A. SCHRUMPF.

Tettenhall College.

Bailey's *Ety. Dict.* (ed. 1759) has, "*Froppish*, fretful, froward, peevish. See *Frappish*." Thus rendered, "*Frappish* (of *frapper*, F.), peevish, cross."

F. D.

Nottingham.

AUTOMATON CHESS PLAYER (5<sup>th</sup> S. vi. 445).—Perhaps the best and most available description of the pretended automatic apparatus is that by Sir David Brewster, which, with eleven clever woodcut illustrations, will be found at pp. 269–282 of his *Letters on Natural Magic*, fifth edit., 12mo., 1842.

HENRY CAMPKIN, F.S.A.

"A MAN LOADED WITH MISCHIEF" (5<sup>th</sup> S. vi. 449).—In Larwood's *History of Signboards*, p. 456, K. S. B. will find a good deal of information. It is not a woman that is entering Gripe's shop, but a carpenter to pledge his tools. I think it is exceedingly probable that the picture was designed originally by Hogarth, and it was long fastened in front of the house outside; it is now inside the window. It has been injured by exposure, and recently retouched, and so far spoilt, but the composition is wonderfully clever. It used to be specified as a fixture in the lease of the premises, but it certainly is no fixture now, whatever the inventory may set it down as. The engraving is sub-inscribed, "Drawn by Experience and engraved by Sorrow," with the rhyme—

"A monkey, a magpie, and a wife,  
Is the true emblem of strife."

Surely all this is like Hogarth, though it does not appear, I believe, among his collected works.

C. A. WARD.

Mayfair.

I have a clipping from an old newspaper containing a paragraph and woodcut anent the old signboard in Oxford Street, London. If K. S. B. gives me his name and address, I will send the clipping for his perusal.

T. STUART ANDERSON.

Lindores Abbey, Newburgh, Fife.

See John Camden Hotten's *History of Signboards*, p. 456, edit. 1866, and the coloured engraving prefixed to that work.

WILLIAM WING.

The sign of "The Man loaded with Mischief" (a woman and a monkey), and attributed to Hogarth, has recently been replaced outside a public-house in Oxford Street, a short distance westward of Tottenham Court Road, and on the opposite side of the way. It has evidently been cleaned, and it may have been "touched up," for I remember it in the same position many years ago.

LAYCAUM.

BOOK-PLATES (5<sup>th</sup> S. vi. 465).—*Les Ex-Libris Français, depuis leur Origine jusqu'à nos Jours*, Paris, 1874, by A. Poulet-Malassis. This work has already passed through two editions, and contains a short account of French book-plates from the sixteenth century, with fac-similes of several of those described. There is no English work on this subject. MR. SOLLY will find an interesting illustrated article on book-plates in the *Art Journal* of September, 1876. HIRONDELLE.

I have several times been asked, as a collector, if there was any work on book-plates in English. I don't know of one. Two interesting works have come out in France—the *Armorial du Bibliophile*, par M. Guigard, and *Les Ex-Libris Français*, par M. Poulet-Malassis—both with illustrations, and both worthy of a place in any library. There is also a pamphlet, *Des Marques et Devises*, par M. de Reiffenberg, besides some articles in different periodicals. Should any work such as is suggested in 5<sup>th</sup> S. vi. 465, by MR. SOLLY, make its appearance, it would be sure to meet with a good reception both in England and France. With regard to the Garrick plate, I have always understood the design to be by Gravelot.

H. P.

Thirsk.

BOOKS ON COINS (5<sup>th</sup> S. vi. 500).—Ruding's *Annals of the Coinage*, 5 vols. 8vo. and 1 vol. 4to. of plates, published in 1819, by Lackington, Hughes, Harding, Mavor & Jones, Finsbury Square, now only to be had second hand, is generally considered, I believe, the best standard work on the British coinage.

JULIA BOYD.

Was Humphreys the editor of the following work, *The Coins of England*, London, 1846, William Smith, Fleet Street? The preface is signed H. N. H.

T. F.



The Numismatic Society issues a quarterly publication, entitled the *Numismatic Chronicle*. One of the best works on British, or rather English, coins I should consider to be Mr. Henfrey's work.

G. PERRATT.

Ackerman's *Introduction to Coins*. J. D.

COSIES (5th S. vi. 467).—The "cosy" is intended to keep coffee hot, and was used in Germany certainly in the last century. I am almost sure Lessing alludes to it, but I cannot find the place. The cosy for tea is a barbarism and an abomination, and means black, bitter, bad tea.

A. H. CHRISTIE.

I have seen a cosy precisely as mentioned by J. C. J., brought from China. Ο βαδιστης.

"WICKS" OF THE MOUTH (5th S. vi. 229, 271, 333, 417).—In Lincolnshire shepherds and others, speaking of the corners of a dog's mouth, always call them the "wykens." JOHN CORDEAUX.

"IMPLEMENT" (5th S. vi. 287, 412).—Perhaps the words may be read, "Ac tot' ill' lib'tat' vocat' vel Nuncupat' p Nomen de Implement," and translated, "And all that liberty called or known by the name of Implement." If there be a liberty of that name in the county, it would probably, like other liberties, have a coroner of its own.

W. B.

HANGING RAGS ON TREES AT WELLS (5th S. vi. 185, 424).—Though now viewed in the light of votive offerings, may not the custom have had a different origin, as indicated in the following quotation from the *Travels of Mungo Park*?—

"We continued our journey without stopping any more until noon, when we came to a large tree called by the natives *Nena Tabu*. It had a singular appearance, being decorated with innumerable rags or scraps of cloth, which persons travelling across the wilderness had at different times tied to the branches; probably at first to inform the traveller that water was to be found near it; but the custom has been so sanctioned by time that nobody now presumes to pass without hanging up something. I followed the example, and suspended a handsome piece of cloth on one of the boughs, and, being told that either a well or pool of water was at no great distance, I ordered the negroes to unload the asses."

C. E.

There is a spring at Holy Well Dale, near Winterton, in North Lincolnshire, formerly celebrated for healing properties, and the bushes around used to be hung with rags in the same way as at Great Cotes.

Hatfield Hall, Durham.

J. T. F.

"FODDERHAM" (5th S. vi. 187, 313, 479).—The passage in front of the cattle, down which a person passes in order to feed them, is variously called, in Derbyshire, the "fodderum," the "fodderin-bing," and the "foddering-bay."

Idridgehay.

J. P.

ANGUS EARLS (5th S. vi. 206, 334, 459).—I think that R. C. W. is scarcely correct in citing the title of Craven as one where the "of" is not used, as it is quite as much a territorial title as that of the Earl of Derby. The gallant Sir William Craven was created, by Charles I., Baron Craven in 1626, and in 1662, by Charles II., Viscount Craven of Uffington, and Earl of Craven in Yorkshire. The higher titles becoming extinct at the first Earl's death, the title was revived in 1801 in favour of William, the seventh Baron Craven, as Viscount Uffington and Earl of Craven. The Earl of Ashburnham is a similar example, though the name of the family and title are the same; but in this case there is a place in Sussex called Ashburnham, which gives the title to the family.

G. D. T.

Huddersfield.

ALL-FLOWER WATER (5th S. vi. 107, 313, 358).—Some years ago I saw an instance of the use of this "production" (as mentioned by KINGSTON) by a Brahman, in the streets of Poona. But I am inclined to think the natural product was taken not so much medicinally as through reverence for the sacred source from which I observed the twice-born catch it in outstretched palm. I remember mentioning the incident to my monshee, who seemed to think my astonishment the only curious circumstance in the case.

A. FERGUSON, Lieut.-Col.

U.S. Club, Edinburgh.

DIALECT (5th S. vi. 105, 218, 395).—The following passage, from an article on "Yorkshire" in the *Cornhill Magazine* (ix. 91), will prove interesting in connexion with this subject:—

"One day two young lads were busy robbing an orchard: one was aloft in a damson plum tree, pulling the fruit at random and throwing them below to his comrade; the other at the foot was engaged in hot haste, stuffing them into his pockets, and from time to time hurriedly bolting one down his throat. Silence and expedition being imperatively incumbent in the situation, the first had not much time to select which to gather, nor the other which to put into his mouth. Suddenly the lad below inquired fearfully of the one above, 'Tom, has plummocks legs?' 'Nooa,' roared Tom. 'Then,' said Bill, with a manly despair, 'then I ha' swallowed a straddly-beck.' Now a straddly-beck is a frog, from straddle beck, a ditch or rivalet."

J. BOOTH.

BIBLIOGRAPHY OF "PUNCH AND JUDY" (3rd S. ii. 387, 476; 5th S. vi. 296, 333, 354).—If under this head other puppet shows are entitled to mention, note should be made of two fine octavos published recently by N. Scheuring, of Lyons, France. *Feu Séraphin* is an account of the well-known Parisian Théâtre de Séraphin, with two dozen or so of the plays of its repertory. *Le Théâtre des Puppazzi* is a selection from the kaleidoscopic and Aristophanic productions of M. Le-

mercier de Neuville, who has rejuvenated Pasquin, and endowed him with more life and limb than he ever had before. This latter volume was published last year, and the former the year before. They are illustrated with frontispiece, portraits, and vignette etchings to each play.

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

CONSTANCE, ELDEST SISTER AND CO-HEIR OF LAST LORD MAULEY (5th S. vi. 28, 117, 197, 339.)—Although, as stated by A. S. A., the authorities differ regarding the children of the two marriages of Constance, there appears to be little doubt but that her first husband, William Fairfax, died without issue, and in the lifetime of his father (consult Fairfax pedigree, *Herald and Genealogist*, vol. vi. 386, corrected by vol. vii. 147). The fact that Richard Fairfax, the next brother of William, succeeded his father in the estate of Walton, and further, that Constance, by her will, bequeathed Mulgrave to her children by her second husband, Sir John Bigot, no mention being made of the Fairfaxes, seem conclusively to prove that she had no issue by her first marriage. It is therefore through the Bigots and their heirs general, the Radcliffes of Mulgrave, and not the Fairfaxes of Gilling, that we must trace the senior co-heirs to the barony of Mauley. The present Lord de Mauley is heir general only of the younger co-heir, and not heir male and heir general, as stated by A. S. A. The male line of George Salvaine and Elizabeth de Mauley failed about the middle of the last century. I shall be glad if some genealogical correspondent can inform me who now represents the Radcliffes of Mulgrave.

P.

"EMBRACING THE CHURCH" (5th S. vi. 308, 436, 520.)—In the passage quoted by MAHARG from Quarles, *clip* does not mean to *embrace*, but to *fly*, in which sense this poet uses the word more than once:—

"What if my soul should take the wings of day,  
And find some desert? If she springs away,  
The wings of vengeance clip as fast as they."

iii. 12.

"Oh that the pinions of a clipping dove  
Would cut my passage through the empty air!"

iv. 2.

"Had my dull soul but wings as well as they,  
How I would spring from earth and clip away,  
As wise Astræa did, and scorn this ball of clay!"

v. 13.

So in Dryden's *Annus Mirabilis*, stanza lxxxvi.:

"Have you not seen, when, whistled from the fist,  
Some falcon stoops at what her eye design'd,  
And, with her eagerness the quarry miss'd,  
Straight flies at check, and clips it down the wind?"

A vessel designed for fast sailing is called a "clipper," or is said to be "clipper built." I suppose that *clip* gets this sense in the following way: to embrace, to squeeze, to pinch or nip,

to cut the air or waves, to fly or sail quickly. We have the phrase "to cut and run," but this has probably a different origin.

A later example than any yet quoted of *clip* = embrace will be found in Cowper's *Expostulation*, 551:—

"Yon fair sea that clips thy shores."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"TO CATCH A CRAB" (5th S. vi. 203, 272, 524; vii. 18.)—I am surprised that JABEZ is unable to see that it does not make the slightest difference to me, as far as my argument is concerned, what the precise meaning of "to catch a crab" is, so long as the occurrence is allowed to be unexpected, unpleasant, and ridiculous. Is JABEZ prepared to deny that these three terms are applicable to his mode of "catching a crab"? F. CHANCE.

Sydenham Hill.

"To catch a crab" is neither to catch the water nor to miss it, when the contrary course is aimed at. But it occurs when the oarsman feathers his oar at the end of his stroke *under water*, and, not being able in consequence to get his oar out of the water, he is said to have caught a crab; and the term arises from the idea that a crab has got hold of the oar. The "way" of the boat knocks the blundering oarsman backward.

T. W. R.

ANTHEM IN THE MOZARABIC MISSAL (5th S. vi. 513.)—The Lenten "Communion" is as follows:—"Repletum est gaudio os nostrum: et lingua nostra in exultatione"; i.e. Ps. cxxvi. 2, "Then was our mouth filled with laughter, and our tongue with joy." A. C.

VERSES ON THE INADEQUATE POWERS OF PORTRAITURE (5th S. iv. 363, 416, 496; v. 238, 497; vi. 276, 370.)—I have, in an edition of Clarke's *Martyrologie*, 1652, a portrait of the author, under which are the following lines:—

"All that thou seest and readest is Divine;  
Learning thus vs'd is water turn'd to wine.  
Well may wee then despair to draw his minde,  
View heere the case; i' th' Booke the Jewell finde."

WM. FREELOVE.

Bury St. Edmunds.

ROGER BRIERLEY (5th S. vi. 388, 517.)—There is a long note on him by Canon Raine in his edition of the *Journal of Nicholas Assheton* (Chetham Society, xiv. pp. 89-96), which contains as much information about him as can well be desired. Brierley was born at Marland, near Rochdale, and died in 1637 at Burnley.

C. W. SUTTON.

THE STEPHENS AND HARTLEY NOSTRUMS (5th S. v. 511; vi. 29, 36, 117, 139, 177, 217, 540.)—With regard to the grant of 1,000*l.* to "Mr. Elkington for his mode of draining land," I have been informed by a practical farmer, now dead,



who had much experience in such matters, that Elkington did great service to his country by his experiments in land drainage. ANON.

WORDSWORTH'S ORIGINALITY (5th S. vi. 326, 439).—The selection of the passages by your correspondent B. R. from Breen's *Modern English Literature, its Blemishes and Defects*, seems incomplete without the three other quotations in pages 252, 253. After the happy and appropriate citation of the part-Sapphic from Horace, "Alme Sol," &c. (p. 253), the author observes, "Or, perhaps, from Bishop Hall's romance bearing the quaint title of *Mundus alter et idem*, or, more probable still, from this passage in Darwin's *Botanic Garden* :—

"Till o'er the wreck, emerging from the storm,  
Immortal nature lifts her changeful form;  
Mounts from her funeral pyre on wings of flame,  
And soars and shines another and the same."

The writer proceeds to remark (p. 253) that the feather from the angel's wing "has been traced to the following in a sonnet by Dorothy Berry :—

"Whose noble praise  
Deserves a quill plucked from an angel's wing."

And in p. 252, on the sentiment—

"The child is father of the man,"

"Lloyd, in one of his epistles, has the same thought, when he says—

"For men, in reason's sober eyes,  
Are children but of larger size."

WILLIAM PLATT.

Conservative Club.

+ CLEMENT + TOSEAR (5th S. vi. 410; vii. 15).—One of the bells of this church bore formerly this inscription : "Clement Tosier cast me in the 12th yere of Queen Anne's raine 1713." I have a bell-metal skillet, having a long flat handle, inscribed "Clement Tosear + +." T. W. W. S.  
Cranborne.

"PARTY" (5th S. vi. 446, 496, 526).—If MR. DORE will refer to "N. & Q.," 5th S. ii. 520, he will find many earlier instances of this use of the word, and references to earlier numbers of "N. & Q." where others are to be found.

W. F. R.

AUTHORS AND QUOTATIONS WANTED (5th S. vii. 19).—

"Littera scripta manet."

J. WINGFIELD, M.A., is in error when he attributes this to Horace. Mr. H. T. Riley (*Dict. Lat. and Greek Quotations*) says that the phrase is "probably a portion of a mediæval pentameter." \*

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Poetical Works of Percy Bysshe Shelley.* Edited by Harry Buxton Forman. Vol. II. (Reeves & Turner.) The second volume of this library edition of Shelley contains "The Cenci"; "Prometheus Unbound";

"Edipus Tyrannus, or Swellfoot the Tyrant"; "Epipsychidion"; with "Miscellaneous Poems," including the celebrated lines "To a Skylark," and the perhaps finer though less celebrated lines "To a Cloud." With these there is much interesting and elucidatory matter from the poet himself, and annotation on the part of the editor, which shows the earnestness with which Mr. Forman is fulfilling his by no means easy part. The frontispiece is a beautifully executed etching by Mr. W. B. Scott of Guido's Beatrice Cenci—a face which is of itself a tragedy to look at. The volume is quite worthy of its predecessor; and if the two which are to follow be equal to the first two, the publishers will earn as much congratulation on the part of Shelley's world of admirers, as the editor will earn of praise for the way in which he has executed his office. Mr. Forman tells us that he is not aware if the original MS. of "The Cenci" is in existence. A great portion of that of the "Prometheus" is in the possession of Sir Percy Shelley, the poet's son; and other MSS. are, with relics even more precious, in the Shelley room at Boscombe Manor. The "Skylark" and the "Cloud" were written fresh from nature,—indeed, in companionship with nature. Thomson could describe (from memory) his budding Spring, blooming Summer, rich Autumn, and majestically cold Winter, in a dull room at the back of a house near the Tower, or in a lodging in Bond Street, and to read them is like looking at a picture by a great master; but with Shelley we hear the Skylark and we view the Cloud, and with good reason, for "they were written as his mind prompted, listening to the carolling of the bird aloft in the azure sky of Italy, or marking the cloud as it sped across the heavens, while he floated in his boat." Mr. Forman describes the "Edipus"—which was withdrawn under menace by the Society for the Suppression of Vice—as "an extraordinary piece of intellectual grotesque," which partly sprang from the contest of George IV. (Swellfoot) with Queen Caroline, and the memory of a chorus of pigs in the fair of St. Giuliano. The original MS. seems to have disappeared, as has that of the "Epipsychidion," which Shelley wrote for the esoteric few, and not for the general vulgar who were welcome to Swellfoot. The appendix to the "Epipsychidion," with its details of the noble convent-immured lady, Emilia Viviani, to whom the poem was addressed, is as full of interest as the poem is of beauty. For the whole volume there is but one suitable word—*superb*!

*Tales of our Great Families.* By Edward Walford, M.A. 2 vols. (Hurst & Blackett.)

This volume contains reprints of tales concerning nearly forty "great families," which have been collected from various periodicals in which they first appeared. They are all amusing, and include "Lord Lyttelton's Ghost," which Mr. Walford takes to be "among the many well-authenticated tales of supernatural events." We thought that this blundering story had been blown to atoms long ago.

*Memorials of the Earl of Stirling and of the House of Alexander.* By Rev. C. Rogers, LL.D. 2 vols. (Edinburgh, Paterson.)

DR. ROGERS has, in search of members of the house of Alexander, gone over the whole world except to Macedon. The details will interest genealogists; but the part of the book for the general reader is the account of the *cause célèbre* in which we have a full detail of the attempt of one of this very numerous family to get himself recognized as Earl of Stirling. This gentleman failed, as he deserved to do.

MR. ELLIOT STOCK has accomplished a feat in his interesting fac-similes beyond which it will be hardly

possible, even for him, to go. We allude to the fac-simile reprint of the first edition (1667) of *Paradise Lost*. It is a perfect delight to read this finely printed volume, and another may be enjoyed in reading Dr. Masson's Introduction, which is an exhaustive bit of bibliography.

MESSRS. BLACKWOOD & SONS (Edinburgh) send us the third edition, revised and enlarged, with an appendix, &c., of Stormonth's *Etymological and Pronouncing Dictionary of the English Language*, which, from the very useful and general information it contains, should find a place on every library table among other standard books of reference.

We have received from Messrs. Griggs & Co., Chicago, *Churchyard Literature: a Choice Collection of American Epitaphs, with Remarks on Monumental Inscriptions and the Obsequies of various Nations*, by John R. Kippax. This is a capital collection, containing many, serious and sportive, which will be entirely new to most readers. Messrs. Trübner are the London publishers.—From Mr. Batty, Cathedral Yard, Manchester, we have part xi. of his useful *Catalogue of the Copper Coinage of Great Britain, Ireland, British Isles, and Colonies, Local and Private Tokens, Jettons, &c.*, compiled from various authors and the most celebrated collections, together with the author's collection of about 15,000 varieties.—The anonymous author of *An Attempt to Catalogue and Classify a large or small Collection of Books*, which he sends us, has done well in recording an attempt which is likely to help other persons who have hitherto failed in similar trials.

SPECIAL COLLECTIONS, &c.—In reference to this matter we have received the following letter:—

“French Protestant Hospital,  
“Victoria Park Road, South Hackney, E.

“In ‘N. & Q.’ 5th S. vi. 544, reference is made to the special library now being formed here of works (in French and English) relating generally to French Protestant history, and especially to the Huguenots in France and to the refugees and their settlements in this country.

“The fanatical spirit of persecution which raged in France during the last two centuries aimed at the destruction not only of men and women who dissented from the king's religion, and of little children who were not born to it, but even of the dwellings, the cattle, and the worldly possessions of the Huguenots, so that haply no trace of the heretic might be left. No wonder then that the books of the Huguenots fared badly: many of their old works are believed to have perished utterly, others have become so exceedingly scarce that only a copy here and there is known to exist; but I think that many might still be found among the libraries of the old refugee families and in other out-of-the-way places.

“Any such works or pamphlets as we are now collecting would be gladly received and carefully preserved in this historic institution, and I should welcome any information relating to such books either from your correspondents or from our useful friends, the old-book sellers. Our small but already interesting library may be freely used by any who take a special interest in this branch of Protestant history.

“ARTHUR GIRAUD BROWNING,

“Hon. Secretary.”

SURREY ARCHEOLOGICAL SOCIETY.—At a recent meeting of this society, Mr. G. E. Street, R.A., was elected a member, and the scheme for holding occasional evening meetings in the county was approved. The preliminary meeting will probably be held at Croydon.

### Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A READER.—The librarian attends at the Chapter Library, in the Cloisters, on Tuesdays and Saturdays, from twelve till two, to exchange those books which have been borrowed by any of the clergy of Westminster who have obtained the permission of the dean to borrow them. Mr. Sanders, the librarian, is always ready to afford any person, having the dean's permission, access to the library upon receiving a message, which may be left at the porter's lodge.

PETROVICH.—The Beef Steak Club is a modern society, which holds its meetings over or near the Charing Cross Theatre. It is in no way connected with what used to be popularly and erroneously called the Beef Steak Club, but the real name of which was The Sublime Society of Beef Steaks. It was a dining society, the twenty-four brothers of which abhorred the designation of “club.” The Sublime Society was founded by Rich in 1735; it died out in 1867. Its chronicle, grave and gay, has been written by Brother Walter Arnold, who was a member for nearly thirty years.

X. H.—William Steadman Aldis, pupil of the City of London School, next of Trinity College, Cambridge, was Senior Wrangler in 1861. Thomas Steadman Aldis, also of the City of London School and of Trinity College, Cambridge, was Second Wrangler in 1866.

MR. H. REYNOLDS thanks MR. DON and MR. MATHEWS, but has been fortunate enough to obtain a very good edition of the *Miscellaneous Works of the Rev. John Norris*.

H. T. H.—Charles II.'s dog has appeared so often in print as to become a nuisance. The same may be said of the Christchurch Priory legend.

W. J. B. S. will find a full account of the spectral phenomena in Trinity Church, York, in Mr. S. Baring-Gould's *Yorkshire Oddities, Incidents, and Strange Events* (vol. i. pp. 1-12), Hodges, 1874.

MR. MACRAY writes (*ante*, p. 18) that he is informed that five vols. of Dr. Bloxam's *Register* have appeared, and that a sixth vol. is in the press.

J. B. P.—The camel has passed so often through “the postern of the needle's eye,” in “N. & Q.,” that we can only thank you for your note.

A. G. B. should go to the British Museum Library, where he will find all he wants for his present purpose.

DISCENS NON DOCTUS and ONE TRAINED UNDER THE ROD have not sent their names and addresses.

W. FREELOVE.—We shall be happy to forward a pre-paid letter.

J. R. V. can get the only information on which he can rely from the keeper of the Clock-tower.

W. T. HYATT.—Letters addressed by one bishop to another.

O. W.—Caused, probably, by seeds carried by the wind.

W. O. R. and J. MANUEL.—Letters forwarded.

J. R. HAIG.—Yes.

### NOTICE.

Editorial Communications should be addressed to “The Editor of ‘Notes and Queries’”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 20, 1877.

## CONTENTS.—N° 160.

NOTES:—Archaic Sculpturings on Stones and Rocks in India, 41.—A Libel upon Pepys, 42.—"W" and "Y" and the Greek Digamma, 43.—Shakspeariana, 44.—The Folk-speech of Flowers (Dorset), 45.—"Theud"—"Hospitium"—Watty Cox—Gray's "Elegy"—Lavater on Mr. Fox—"On Tick," 46.

QUERIES:—Henrietta, Daughter of Charles I.—The Moravians—A Spanish Minister to England—"Run-rig"—The Regicides—Testamentary Burials—Mews Gate—"Easter Ledges"—Sir T. Dishington, 47—"Nocturnal Remembrancer"—An Ancient Corporal—Abbreviated Words in Old Music—T. C. Sirr—"Westminster Abbey"—Meaux, Bart.—The Spalding Antiquarian Society—Indian Titles, 48—"Peers"—Gilbert White—Cambridge Authors—Authors and Quotations Wanted, 49.

REPLIES:—Spanish Legends: The Devil turned Preacher, 49.—Queen Mary's Journey to Fotheringay, 50.—Bower Families, 51.—Bonville Family—Macaulay and Croker, 52.—Jewish Names—Caterpillars Poisonous—A Sign of Rain, 53.—Vitriol Coating of Walls—Rev. A. C. Schomberg—Robert Taylor—Nursery Rhymes, 54.—Shakspeare and Lord Bacon—Mr. Serres, Jun.—"Such as should be saved"—"Rame in Essex"—"Inmate or undersettle," 55.—The Title "Honourable"—The Christian Name Cecil—"Hen-Brass"—"Hen-Silver"—The Gryphæa incurva, 56—"Herb John"—Maryland Point—Napoleon's Heart—Polygamy among Jews and Christians—"The Martyr of Erromanga"—Barataria, 57.—The Linley Family—"W" and "Y"—Fen—Chess among the Malays: Varangian, 20.—The "Niebelungenlied"—"In Jesum cruci affixum"—"Clam"—Vessels propelled by Horses on Board—Exempt—Signs of Satisfaction—Ancient Biers and Palls, 59.

Notes on Books, &amp;c.

## Notes.

## ARCHAIC SCULPTURINGS ON STONES AND ROCKS IN INDIA.

For those who take an interest in the subjects treated of by the late Sir James Simpson, in his *Archaic Sculpturings*,\* I subjoin a brief note of similar markings found by me on stones and rocks in different parts of India.

I first came across the "cup markings," or Sir J. Simpson's "first type" (see plate i. of his work), on the boulders of the stone circles or barrows in the Nagpore country of the Central Provinces, or, in fact, on exactly the same class of remains as those on which similar markings are found in the north of England, Scotland, Ireland, and other parts of Europe. These barrows and their contents have often been described by writers on Indian antiquarian subjects, by the late Rev. Stephen Hislop, Colonel Meadows Taylor, and others; but the existence of the "cup marks" apparently escaped their notice. These markings were briefly described by me at a meeting of the Asiatic Society of Bengal, held, I think, early in 1872. But I am now travelling among the Himalayas; and, as my baggage is necessarily confined to what can be carried on the backs of a limited number of

men, I have no books of reference with me, and cannot give the exact date.

During an autumn holiday amongst these glorious mountains, I have had the good fortune to come across a rock at a point near Chandeshwur, about twelve and a half miles north of the military station of Rainbêth, which, on examination, proved to be profusely sculptured with several of the types described by Sir J. Simpson.

Thus I found upwards of two hundred of the ordinary "cup marks," arranged in various permutations; also "cup marks" enclosed within circles, *i.e.* type 4, and circles with "gutters," and markings corresponding nearly exactly with figs. 1 and 15 of plate ii. of Sir J. Simpson's work already noticed.

The markings are undoubtedly old, and no local tradition exists concerning them, beyond a vague story that they must be the work of the "giants," or of the Goalee dynasty ("the shepherd kings"), who are supposed to have held rule in many parts of India before the advent of Aryan civilization.

In the yard of the Lingam temple of Chandeshwur, at the mouth of the gorge in which the rock bearing these markings is situated, I came upon some forty or fifty small shrines, surmounted by representations of the Lingam and Yoni. On the better class of shrine, the solid stone yoni, with cylindrical lingams of the well-known type, was to be found; but the greater number were marked by much rougher and poorer representations of the same symbols. On slabs split off from the adjacent rocks were carved two circles, with a "gutter" in the centre, the inner circle taking the place of the cylindrical ling, the outer circle that of the yoni. The outer was intersected by the "gutter," which is common to the symbols, large and small, and seems to be for the purpose of carrying off the libations of holy water, with which pilgrims and worshippers sprinkle their shrines profusely. These rough symbols bear a striking resemblance to the markings on the rock close by, and to many of the markings figured in Sir J. Simpson's plates.

It suggests itself, then, that the markings on the monoliths and rocks in Europe may also be connected with lingam worship. I am aware that Sir J. Simpson, at p. 93 of his work, dismisses this idea as improbable. But the view taken by that eminent authority seems to have been chiefly founded on the absence of anatomical resemblance. I am sanguine that if Sir J. Simpson had lived to see sketches of the Chandeshwur markings, and of what I will call the conventional markings used in the temple close by to represent the lingam and yoni, he might, perhaps, have been inclined to modify that view. As a matter of fact, the stones which do duty for the lingam and yoni on an Indian shrine seldom bear more than the faintest anatomical resemblance to which they are intended

\* *Archaic Sculpturings of Cups, Circles, &c., upon Stones and Rocks in Scotland, England, and other Countries*, by Sir J. Simpson, Bart., &c. Edinburgh, Edmonston & Douglas, 1867.

to represent; and the uninitiated may see them over and over again without suspecting what they are meant for. The two circles, with a gutter, found on the poorer class of shrines at Chandeshwur, are undoubtedly intended to represent the same symbols that are found on the better class of shrines in the same enclosure. The incisions on the poorer class are what I may call a conventional rendering of the symbols; and the form adopted owes its origin in all probability to the circumstance that a "ground plan" of these symbols can be more conveniently carved than a "section."

A few days after my visit to Chandeshwur, I climbed to the summit of the Pandu Koli hill, some eight thousand feet above the sea-level, ten miles to the north-east. There I found a lingam shrine, composed of two circles of stones, with several monolith lings in the centre of the inner circle. The little shrine was open to the elements on all sides, save where it was partially sheltered by a wild guelder rose, to the branches of which votive offerings of shreds of cloth had been attached by many pilgrims. This ling temple seems, indeed, to be built in the shape of what I have called the conventional rendering of the symbols of this faith, in the same manner that a Christian church is built in the shape of the cross.

I have only time to scribble, in the great cold of these regions, the above brief notes. On my return to my head-quarters, at Ghazipur, I hope to be able to amplify these notes, and to send a paper with sketches to the Asiatic Society of Bengal. In the mean time I should be glad of any information bearing on the above subject.

H. RIVETT-CARNAC.

Camp in Kumaon (N. W. Provinces of India).

#### A LIBEL UPON PEPYS.

Pepys stands out so prominently as the one complete and altogether unique personality of the Restoration life that everything about him is more or less of interest. I have often thought that it would add considerably to the value of the wonderful portrait which he has left of himself if his book were accompanied with a collection of the various notices and descriptions of him which occur in contemporary literature,—views, in fact, of Mr. Pepys *ab extra*.

One of these—a very spiteful one—occurs in a folio sheet in my possession, entitled *Plain Truth; or, a Private Discourse betwixt P. and H.*, and affords a good illustration of the charges brought against the naval administration of the period, and of Pepys's office in particular. It is undated, but from the allusion to the expected war with France it was probably printed in 1666. H., I suppose, stands for Hewer, Pepys's chief clerk, who figures so much in the *Diary*.

The two are introduced taking counsel together to improve the occasion of the war rumours:—

"P. H. Thou know'st, there is a general Discourse of a War with France; though we know, there cannot be any such thing: However, there seems a great probability of it, to all the Nation; for that they know not so much as we do.

H. True, Sir.

P. But H. Which way shall we go to work upon this, to get an Order of Council, for an Imbargoe upon all Ships?

H. O God, Sir, easily.

P. But how?

H. Sir, You know, that in any thing that you will propose to the Commissioners of the Navy for their Assistance, they will be ready to serve you; and you joining together, may give Reasons to the Council; of the Necessity there's for it.

P. The Commissioners of the Navy shall Dine with me to Morrow; and then we'll agree together, how we shall do it; and of our Reasons, for the Necessity of it.

H. That's very well, Sir.

P. H. we have been before—and have got their Order for an Imbargoe.

H. And Gad, Sir I am very glad of it; for if it holds but two Months, we shall get six or seven Thousand Pounds by it.

P. But how, H.

H. I'll tell you, Sir; There is not one Ship or Coaster whatsoever, to stir out, but what must come hither for a Permission and Protection; and must pay what Rates we please, from a Fisher-man, to the biggest Ship of all: And if there should be fitted out an Hundred Sail more during this Imbargoe, than usually is in any two Months, we can give them all Permissions and Protections: But they must pay for them."

After this they go on to devise many subtle schemes for levying black mail upon purserships and dock-yard offices, and obtaining plunder out of the timber purchases. One of their devices is to "squeeze out of the cripples" twelve pence annually for the renewal of their pension licences. This amounts to 300*l.* a year, and Pepys is so delighted at the prospect that he exclaims:—"Poor men! who would think there were so much to be gotten out of them? but it is very well, Dear H., nothing shall ever part us but death." "You see, Sir," says H., "what my Lord A. has got, and what Sir W. C. has got, and what my Lord Treasurer and others have got in a little time." "Thou sayst right, H.," rejoins Pepys. "And what will the world say if we do not? That we are all fools: but we will give them no cause for't."

H. is the bolder spirit. P. hesitates:—

"I like this all very well (H.) so that, I perceive, it is impossible, that ever I should be brought in question.

H. Sir, Never fear it; I'll keep you and my self, clear enough, let the World pry never so close into our business.

P. I thank thee (good H.) it was strangely our good Fortune, that we ever met together: (*Then they Hugg and Kiss one another*)."

On another occasion H. suggests other schemes:

"H. Since I was with you last, there is Clark of the Checkques dead at ( ), and if you please, we will go another way to work with this to our better Advantage.

P. How is that, H.

H. There's the Store keeper at (P.) will give me 200



Guinnies for it; and there is a decay'd Merchant, that will give me for the Storekeepers place at (P.) 150 pounds.

P. 'Tis very well; but how if this should come to be known?

H. Never fear it (Sir) I receive the moneys from them upon another account, betwixt them and me, so that, if they would themselves discover it, they cannot prove it.

P. Truly (H.) it is very discreetly done, and it is impossible, that ever it should be discover'd so. They shall have their employs (Honest H.).

H. Sir, I will take my leave of you, till to Morrow Morning.

P. No, Prethee H. stay, and lets drink a Glasse of Sherry.

H. Thank you, Sir.

P. Give me thy hand (Honest H :) here's to all our Friends.

H. Sir, Your most Humble Servant, Well, Sir, Adieu to you.

P. Good night (Good H.)."

Again :—

"H. Sir, There's another thing, we have not discours'd yet.

P. What's that?

H. I'll tell you, Sir: you know, we give out Passes for Ships; out of which, I genteely pick twenty pounds a Week, over and above your concern; and did you ever hear the least of it, till now?

P. No I protest.

H. Well, Sir, all this together, makes a good addition in the Year to our stock.

P. O my dear Partner, so it does; and when we lose our Employ's if we please, we can shew as great a Bank, as the best of them all.

H. Truly, Sir, I believe it, and something better; but that's to our selves.

Thus has the Wheel of a part of their just Dealings, over-run time; at last, their Axeltree crackt: And now, at this time, if all the Engineers in France, can Splice it, they will not spare to employ them, whatever it costs them; if they will but warrant it, that it shall be able to bear their Just Dealings again."

The *Diary* affords abundant evidence that there was some truth in this picture. The writer has, I think, contrived to introduce a few characteristic touches.

C. ELLIOT BROWNE.

#### "W" AND "Y" AND THE GREEK DIGAMMA.

In my note on "The Difficulty of pronouncing Two Consecutive Initial Vowels" (5th S. v. 309), in which, however, the "two consecutive initial vowels" would have been more correctly described as "initial *w* and *y* when followed by a vowel," I pointed out that *w* (as pronounced in English) and *y* were all but vowels. With regard to *w*, I am glad to find that I have the support of Curtius, for in his *Griechische Etymologie* (third edit., Leipzig, 1869), p. 511, he says, in speaking of the digamma, "Der Laut des *F* muss dem des Vocals *u* ungemein nahe gekommen sein," and then goes on to say that the digamma very probably had the sound of the English *w*, from which the inference may readily be drawn that in Curtius's opinion the sound of the English *w* is almost exactly that of the vowel

*u* (as pronounced in Germ.=our *oo* in *fool*). We see this very clearly if we compare the French *ouest* and *ouate* with the corresponding English words *west* and *wad(ding)*, and the Italian *uomini* (men) with our *woman* or *women*. The fact is, if we have an initial *o* or *u* (=our *oo* in *fool*) followed by another vowel, and we put the accent upon the second vowel, and not upon the *o* or *u* which we slur over, that then the sound of the English *w* is heard. Thus in the Ital. word *uomini*, given above, the accent is upon the *o*, and therefore the *u*, which is slurred over or run into the *o*, has very much the sound of our *w*. Similarly, in our very vulgar "Swelp me"—"So help me," &c., the *o*, before another vowel, *e*\*, which has the accent, has so thoroughly lost its own sound and taken that of *w*, that it has disappeared and the *w* is actually written for it. And so again in Greek, if in the words *οἶκος*, *οἶνος*, we put the accent forcibly upon the *ι*, and slur over the *ο*, or run it into the *ι*, we must pronounce these words as if written *wikos* (=wēkos), *winos* (=wēenos),† with which compare the Lat. *vicas* and *vinum*, in which it is now pretty generally acknowledged that the *v* had very much the sound of our *w*. We now see how it is that it is not necessary to write the digamma in the Greek, because the sound of the digamma is inherent in every initial *o* or *u* which is followed by another vowel having the accent. We can also understand how in Greek a *v* and an *o* or *ω* have sometimes, as Curtius tell us (pp. 512, 518), come to replace a *f* in words which originally did not begin with *o* or *v*‡; for there would be but very little difference in pronunciation whether I wrote for example *Fa*, or *va*, or *oa* (*wa*), provided in these last three cases the accent were upon the *a*, and that the *u* had the sound of our *oo* in *fool*§.

It is not necessary, however, when the *o* and *u* are run into a following vowel which has the accent, that the *whole* of the *o* or the *u* should become merged in a *w* sound. If the *o* and the *u* are not too much slurred over, we have a portion of the *o* and *u* sound left, and the *w* introduced between this and the following vowel. Compare the Greek

\* The *h* being dropped.

† If, on the contrary, we put the accent upon the *ο*, then the *οι*=*oy*, as in *boy*, which is the common pronunciation in this country, and may, possibly, have been the original one. The modern Greeks pronounce *οι*, *ee* (as in *feel*), and this pronunciation may have arisen out of the pronunciation *wēē(nos)*, given above, the *w* having been rejected on account of its difficulty, or for other reasons, as in our vulgar *ooman* for *woman*.

‡ It is a question whether the digamma (if=our *w*) could originally have been used before any word not beginning with *o* or *u*, but it is quite conceivable that, having taken its origin in such words, it may have been transferred to words beginning with another vowel (see note §).

§ In modern Greek, *v* is, I believe, pronounced like *ee* in *feel*, or, as others say, like *u* in French; the sound *oo* (in *fool*) being represented by *ov*.

ὄον, which in this way would be pronounced *o-wón*, with the Lat. *ovum* (pronounced *o-wum*). Comp. also the Greek *ὄις*, where, however, the accent in Greek is on the first syllable, with the Lat. *ovis*. And so again the Italians have made *ovest* and *ovata* (or *ovatta*) out of the French *ouest* and *ouate*, where the principle is the same, though the French *ou* has become an *o*, and the carried-on sound of *v* a *v*. And indeed in these two French words themselves the *ou* does not correspond exactly to our *v*, but there is a slight sound of *ou* (=our *oo* in *fool*) before the *v*.

What I have said of *v* applies equally to *y*, which is heard when an *i* is followed by another vowel and the accent is upon the second vowel. It is not very easy to find examples, but comp. the Lat. *Johannes* (pronounced no doubt *yohannes*) with the Greek Ἰωάννης, whether this was pronounced *ee-oannes* or *yooannes*.\* F. CHANCE.  
Sydenham Hill.

## SHAKSPEARIANA.

I have lately come across a book which seems to merit more attention from Shakspeare students than it has received; I mean Prof. Wilson's *Caliban*. It was treated by some of the critics as a mere bit of anti-Darwinism, whereas it is mainly an acute critique on the *Midsummer Night's Dream* and *The Tempest*.

Some of the new readings suggested seem to me unusually good. With your leave I produce here a sample or two:—

*A Midsummer Night's Dream.*

Act ii. sc. 1,—

"Puck. And now they never meet in grove or green,  
By fountain clear, or spangled starlight sheen,  
But they do square, that all their elves, for fear,  
Creep into acorn-cups and hide them there."

Query,—

"But they do quarrel," &c.

\* It is curious that some Greek words beginning with *i* correspond to Latin words beginning with *v* (=a digamma), where from what I have said above we should rather expect a *j* = a *y*. Thus we have *iov* and *viola* (where we might have expected *jola* or *ijola*), *ίς* and *vis*, and comp. also *αἰών* with *ævum*. It seems, however, that in Hesychius forms of *iov* and *ίς* are found beginning with a *γ*. And it is probably with these forms *γiov* and *γίς* (see Curtius, p. 362) that the Latin words are connected, for there is a known connexion between *g* and *v* at the beginning of words (see my notes, 4th S. xi. 480; 5th S. vi. 309). With regard to *αἰών* and *ævum*, it is interesting to find (Curtius, p. 359) that, in addition to the Sansk. *évas* (= *avias*), which corresponds to *ævum*, there is also the Sansk. *áyus* (=life), exactly corresponding to *αἰών*, which, according to my view, would be pronounced *á-yón* or *é-yón*, and would correspond to a Latin form *áyum* (= *eyum*). Curtius is puzzled by these two forms *áyus* and *évas*, and wonders as to the connexion between them, but it does not seem to strike him that there is just the same difference between *αἰών* and *ævum*.

Act iii. sc. 2,—

"Hermia. I'll believe as soon  
This whole earth may be bor'd; and that the moon  
May through the centre creep, and so *displease*  
Her brother's noontide with the Antipodes."

Hanmer suggests *disease* for *displease*. But Prof. Wilson's far after reading is *displace*; I should say certainly the true one.

Your heraldic critics can judge of the next specimen which I produce. The passage has been a puzzle to the critics:—

"Helena. So we grew together,  
Like to a double cherry, seeming parted,  
But yet a union in partition;  
Two lovely berries moulded on one stem;  
So with two seeming bodies, but one heart;  
Two of the first, like coats in heraldry,  
Due but to one, and crowned with one crest."

Here Prof. Wilson simply restores the original reading of the folios, with a slight change in the punctuation, thus:—

"Two of the first life: coats in heraldry  
Due but to one," &c.

Act v. sc. 1,—

"Puck. If we shadows have offended,  
Think but this, and all is mended,  
That you have but slumber'd here,  
While these visions did appear;  
And this weak and idle theme,  
No more yielding but a dream."

Query,—

"No mere idling, but a dream."

*The Tempest.*

Act i. sc. 1,—

"So dry he was for sway."

So Prospero says of his usurping brother. In the folios it is *drie*. Query,—

"So ripe he was for sway."

"Prospero. Urchins  
Shall for that vast of night that they may work  
All exercise on thee."

Query,—

"Shall forth at vast of night," &c.

Hamlet, it will be remembered, refers to

"The dead vast and middle of the night."

Act ii. sc. 1,—

"Antonio. I am more serious than my custom; you  
Must be so too, if heed me: which to do  
Trebles thee o'er."

Your space will not allow of my quoting the argument which follows; but here is the new reading:

"You  
Must be so too, if—heed me,—which to do't  
Rebels thee o'er."

Prof. Wilson has also dealt with the vexed question in Act iii. sc. 1:—

"But these sweet thoughts do even refresh my labours  
Most busy lest, when I do it."

Here I must crave room for his argument:—

"Query,—  
'Do even refresh my labour  
Most baseless when I do it.'



*Baseless* would thus stand in apposition to the *baseness* of his previous comment:—

'Some kinds of baseness are nobly undergone.'\*"

Act v. sc. 1,—

"Alonso.

You the like loss?

*Prospero*. As great to me as late; and *supportable*  
To make the dear loss, have I means much weaker  
Than you may call to comfort you."

On this passage Prof. Wilson says:—

"Query, *reparable*. *Prospero* is replying to *Alonso's* exclamation, 'Irreparable is the loss.' *Supportable* is unmusical, and mars the rhythm."

These are specimens. Other and even better readings are maintained by lengthened criticisms and discussions, so I must refer to the author any one who may be tempted by the samples I have selected.

W. R.

"*KING LEAR*," iv. 2, ll. 50-60 (5<sup>th</sup> S. vii. 3.)—

"With plumed helm thy slayer begins threats.

See thyself, devil."

May I ask in which edition of Shakspeare's plays the first line, and many lines which precede and follow it, first appeared? The lines are not in the only edition to which I can refer—the fac-simile reprint of the first folio, 1623. All that I find there is this:—

"Enter *Albany*.

*Gonerill*. I have been worth the whistle.

*Alb*. Oh *Gonerill*,

You are not worth the dust which the rude winde  
Blowes in your face.

*Gon*. Milke-liu'd man,

That bear'st a cheek for blowes, a head for wrongs,  
Who hast not in thy browes an eye discerning  
Thine Honor from thy suffering.

*Alb*. See thy selfe, diuell:

Proper deformitie seems not in the Fiend  
So horrid as in woman.

*Gon*. Oh vaine Foole."

Then, "Enter a Messenger," who says to *Albany*:

"Oh my good Lord, the Duke of Cornwall's dead."

Mr. J. O. Halliwell-Phillips, in his introduction to the fac-simile reprint from the first folio, says this,—"*King Lear*. Edited from a playhouse transcript, certainly not from the author's manuscript." Still, the learned editors of the Cambridge and the Globe editions must have felt themselves justified in the additions they have adopted (from the quartos, I imagine) in Act iv. sc. 2, of *King Lear*; the lines not in the first folio are many. And as regards the first line quoted by your Berlin correspondent, "With plumed helm," &c., the editors in the Globe edition have marked the line with an obelus, as an admission that the meaning is inexplicable to them. I only wish by these observations to point out the material discrepancy there is between the text of the first folio and

other editions, and that the line quoted by your correspondent is not to be found in the folio edition, certainly not at the reference given, nor, as I believe, elsewhere in *King Lear*.

FREDK. RULE.

#### THE FOLK-SPEECH OF FLOWERS (DORSET).—

Now that compulsory education may be expected before long to show its effect in going far to eradicate those germs of popular superstitions and quaint customs of the country people that are so dear to the antiquary and so humbling to our common sense, it would not be amiss perhaps to enshrine in that storehouse of folk-lore, the pages of "N. & Q.," ere too late, the various names by which flowers (for instance) are recognized in the folk-speech of our different counties.

In the furtherance of this object I offer a few such names from a Dorsetshire source, mostly culled from Barnes's glossary of that dialect, and shall be pleased at some future time (with the kind permission of Mr. Editor) to furnish a similar list appertaining to birds, insects, &c.:—

*Bacon-weed*.—The plant goose-foot.

*Bloody warriors*.—The garden wall-flower, so called from the blood-like tinges on its corolla.

*Boy's-love*.—The herb southernwood.

*Butter and eggs*.—The yellow toad-flax, so called from the yellow and white of its corolla.

*Butter-daisy*.—The great white ox-eye.

*Cammick*.—The plant restharrow.

*Cheat*.—The bearded dandel.

*Clote*.—The yellow water-lily.

*Cockle*.—The burr of the burdock.

*Conker*.—The ripe fruit of the wild rose.

*Cows and calves*.—Lords and ladies. The barren and fertile flowers of the arum.

*Crowel*.—The crowslip.

*Cucko'*.—The wild burr.

*Cuckoo-flower*.—The *Cardamine pratensis*, on which cuckoo spittle is often found.

*Devil's snuff-box*.—The puff-ball.

*Eltrot*.—The stalk and umbel of the wild parsley.

*Evergrass*.—A species of grass; rye-grass.

*Frith*.—Brushwood.

*Giddygander*.—The early purple orchis, and the green-winged meadow orchis, and other common species of orchis, are so called in the Vale of Blackmore.

*Gillycup*.—The buttercup, so called from the gold-like gloss of its petals.

*Golden-chain*.—The laburnum.

*Grammer-greygle*.—The bluebell.

*Hay-maiden*.—A wild flower of the mint tribe; ground ivy.

*Horse-tongue*.—Hart's tongue.

*Jill offer*.—The gillyflower, stocks, &c.

*Kecks*.—The dead stalk of hemlock or cow parsley.

*Lavers*.—The great yellow flag or its leaves.

*Madders*.—The stinking chamomile.

*Orgin*.—The herb penny-royal.

*Pitcher*.—A wild plant.

*Ramsons*.—Broad-leaved garlic.

*Rams'-claws*.—The stalks and stalk roots of the creeping crowfoot.

*Robinhood*.—The red campion.

*Sives*.—Garlic.

*Spik*.—Lavender.

[\* Another correspondent, R. V., suggesting the same reading, adds that Ferdinand's "sweet mistress"..... says "such baseness had ne'er like executor."]

*Wag-wanton*.—Quaking grass.  
*Old man's beard*.—Mare's-tail.  
*Woodwex*.—The plant *Genista tinctoria* (dyer's green weed).

J. S. UDAL.

## Inner Temple.

[Some of the above folk-names are common to other counties. One, at least, is singularly different. Southern-weed, which is "boy's-love" in Dorset, is "old man" in most other shires.]

"THEUD."—On the charter roll of 1 John, part i. m. 13, is a grant to Thomas Fitzmaurice of five knights' fees in the "theud" of Eleuri. On the close roll of 8 Henry III., part i. m. 17, is a mandate in which the same word "theud" is mentioned. Mr. Sweetman, in his *Calendar of Documents relating to Ireland*, translates this word "fee," thus: "Fitzmaurice was seized of five knights' fees in the 'fee' of Eleuri." I would prefer rendering it "five knights' fees in the 'fief' of Eleuri."

"HOSPITIUM."—On the charter roll, 2 John, m. 20, is a grant to the citizens of Dublin, in which this sentence occurs, "Nemo capiat 'hospitium' infra muros per assisam vel per liberationem marescallorum contra voluntatem civium," which Mr. Sweetman translates, "No man shall take lodging within the walls." In FitzGerald's *History of Limerick* similar words are translated, "No man shall exact hosting." And in the summary of the Dublin charter given in the volume entitled *Historic and Municipal Documents of Ireland*, the sentence is rendered, "None to take up abode by marshals' billets." Which is correct? I venture to suggest, "No person shall take a hostel within the walls," would be the more correct translation.

JAMES MORRIN.

Dangan House, Thomastown.

WATTY COX.—In Hinch's *Dublin Catalogue of Books on Sale* is the following:—

"Watty Cox (the notorious).—Irish Magazine and Monthly Asylum of Neglected Biography, from its commencement, November, 1807, to its conclusion in December, 1815; 8 vols. neat, new, half mor., gilt tops, choice copy, with numerous portraits and clever satirical folding plates, &c., 8l. 8s. It is rarely such a fine copy is offered for sale."

To the above is appended the subjoined singular account of Cox himself—of an Irishman by an Irishman:—

"The editor of this extraordinary magazine made war on the Irish Government, and especially on all its servants, legal or civil, who had been distinguished as terrorists in 1798. He had been prosecuted, imprisoned, fined, persecuted in several ways, and eventually, after a confinement of three years in Newgate, was liberated, bought up! paid to expatriate himself and give up his magazine; and when after a short time he returned to his native land, after threatening the Government to 'invade Ireland,' he was pensioned on the condition of expatriating himself *de novo*."

This reminds one of an Irish member of the last

Irish Parliament, who voted for the Union on promise of reward, and who, being asked if he was not ashamed at having sold his country, replied: "Indeed, I am not; but am thankful to God who gave me a country which I could sell." E. D.

GRAY'S "ELEGY."—Mr. Gray's having neglected, in his "Elegy written in a Country Churchyard," to hint at the lot and praises of any female villager has been very generally remarked and censured. To correct such a defect in a piece otherwise so perfect, the late Thomas Edwards, Esq., author of the *Canons of Criticism*, composed some lines, which he proposed should be inserted after the fourteenth stanza, beginning, "Full many a gem," &c.:—

"Here sleeps some fair, whose unaffected charms  
 Bloom'd with attraction to herself unknown,  
 Whose beauty might have blessed a monarch's arms,  
 Whose virtues cast a lustre on a throne.  
 Those modest beauties warm'd a humble heart,  
 Or cheer'd the labours of some homely spouse:  
 Those virtues form'd to every duteous part  
 The healthful offspring which adorned her house."

Then goes on:—

"Some village Hampden," &amp;c.

LAVATER ON MR. FOX.—

"Front inépuisable, plus de richesse d'idées et d'images que je n'ai jamais vu peint sur aucune physionomie au monde."

"Sourcils superbes, regnants, dominants."

"Les yeux remplis de génie, perçants, fascinants, magiques."

"Nœz médiocre."

"Les joues sensuels."

"Bouche pleine d'une volubilité surprenante et agréable, et le bas du visage doux, affable, et sociable."

[The two notes above have been kindly copied by LORD ELIOT from the originals in the possession of the Earl of St. Germans at Port Eliot, St. Germans, Cornwall.]

"ON TICK."—It is commonly thought that the phrase to buy "on tick" is modern slang. It occurs, however, in the year 1696 in the *Diary of Abraham de la Pryme*, published by the Surtees Society:—

"Here is very little or no new money comes yet down amongst us, so that we scarce know how to subsist. Every one runs upon tick, and those that had no credit a year ago has credit enough now."—P. 110.

A. O. V. P.

In a letter of Prideaux, Dean of Norwich, May, 1661, lately published, there occurs the following sentence, curious as showing the habit of Oxford Dons of the period, and as also giving the earliest instance of the word "tick":—

"The Mermaid tavern is lately broke, and our Christ Church men bear the blame of it, our ticks, as the noise of the town will have, amounting to 1,500l."

E. LEATON BLENKINSOPP.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**HENRIETTA, DAUGHTER OF CHARLES I., AND BOILEAU DESPRÉAUX.**—The following anecdote may perhaps be unknown to some readers of "N. & Q." I found it among many MS. notes made by William, or Guillaume, Tomlin, in a copy of Boileau's works. Tomlin must have lived at the beginning of the eighteenth century, and I am anxious to obtain some information about him, and particularly to know if he was personally acquainted with Boileau. The note runs:—

"Ce vers,

'Soupire, étend les bras, ferme l'œil, et s'endort,'

exprime bien l'état d'une personne accablée de tristesse et de lassitude, qui succombe au sommeil. M<sup>me</sup> la Duchesse d'Orléans, Henriette Anne d'Angleterre, première femme de Mons<sup>r</sup> Frère du Roi, avait été si touchée de la beauté de ce vers, qu'ayant un jour aperçu de loin M<sup>r</sup> Despréaux dans la Chapelle de Versailles, où elle étoit assise sur son carreau, en attendant que le Roi vint à la messe, elle lui fit signe d'approcher, et lui dit à l'oreille: 'Soupire, étend les bras, ferme l'œil et s'endort.'"

The verse is from the *Lutrin*, in the striking description of "La Mollesse."

RALPH N. JAMES.

Ashford, Kent.

**THE MORAVIANS.**—Had Anstey any authority for imputing to the Moravians of his day, in *The New Bath Guide*, the hideous doctrine of the pretended saints at the period of the Rebellion, whose profligacy is so well exemplified by Sir Walter Scott in his character of Tomkins in *Woodstock*?

"But Tabby from scruples of mind is releas'd  
Since she met with a learned Moravian priest,  
Who says, *There is neither transgression nor sin*;  
A doctrine that brings many customers in."

*New Bath Guide*, Letter vii.

"But the saint is above these ordinances and restraints. To him, as the chosen child of the house, is given the pass-key to open all locks which withhold him from the enjoyment of his heart's desire."—*Tomkins's Address to Phoebe Mayflower*.

H. P. D.

**A SPANISH MINISTER TO ENGLAND.**—Who was the Spanish Minister to England in the year 1786, mentioned in the following account, copied from a periodical published in 1822?—

"In 1786, a poor disordered female assaulted him [George III.] with a knife while in the act of receiving a petition from her; on that occasion the Spanish ambassador, with great presence of mind, hastened to Windsor, and contrived to engage the queen in an interesting conversation till the arrival of his Majesty in person prevented any alarm which might have been excited by a premature disclosure of the circumstance. For this considerate act his excellency was ever afterwards highly esteemed at the British Court, and treated

with particular marks of friendship on his return home to Spain."

X.

"**RUN-RIG.**"—Will any of your Scotch agricultural correspondents favour me with accurate information on the above old-fashioned mode, I believe, of farming in some parts of Scotland, and still in existence it is said? A. FALCONER.

**THE REGICIDES.**—Is there any truth in the assertion that not one of those who signed the death-warrant of Charles I. has now a lineal male representative living? F. B.

**TESTAMENTARY BURIALS.**—In Whitaker's *Whalley*, vol. ii. p. 475, new ed., allusion is made to "testamentary burials at Mitton." What are testamentary burials? DEE.

"**MAUDLIN FLOOD**" occurs in Cumberland between July 20 and August 2. I have heard that the same term was applied to August 2. What was the origin of it? W. T. HYATT.

**MEWS GATE.**—There was a T. Payne, a bookseller, whose name appears on book titles as at "Mews Gate," 1801. It was at the entrance to the King's Mews, by St. Martin's Church, where Chaucer was once Clerk of the King's Works. T. Payne opened the shop in 1750, and I see from Thornbury's *Haunted London*, p. 230, that it became a very celebrated old-book shop, the rendezvous of noblemen and scholars. Can one get further information about it? C. A. WARD.

Mayfair.

"**EASTER LEDGES.**"—A friend, living in the neighbourhood of Kendal, Westmorland, was extolling the virtues of sundry culinary vegetables, and among them "Easter ledges"—"Easter" because at that period they are in their prime. He described them as growing wild, in large patches, and eagerly sought for, and sometimes sold in the market. What plant is locally called "ledges"? R. W. F.

**MOURNING.**—In an article in the *Queen* for October 28, entitled "Mourning," this sentence occurs, "A widow's cap must be worn for a year and a day." Can any one tell me the origin of the custom? M. W.

**MISS BOWES.**—Was Miss Bowes, the Countess of Strathmore, a descendant of the "Sir Jerom Bowes" mentioned by Pepys? The place called Bowes, near Barnard Castle, is said to have been the scene of the story in the old ballad of *Edwin and Emma*. F. B.

**SIR THOMAS DISHINGTON.**—Can any one give me information concerning Sir Thomas Dishing-

ton, Knt., who is mentioned in the *Commons' Journals*, ii. 569, and also in Matthew Carter's *Relation of Expedition of Kent, Essex, and Colchester*, p. 44?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"NOCTURNAL REMEMBRANCER."—The sixth *Report of the Deputy Keeper of Public Records*, Appendix ii. p. 135, contains mention of a specification of a patent by Christopher Pinchbeck, of the parish of St. Martin-in-the-Fields, Middlesex, toyman and mechanician, concerning which I would willingly hear further. It consisted of "A singular and useful set of tablets called the Nocturnal Remembrancer, whereby a person of genius, business, and reflection may secure all their night thoughts worth preserving though totally in the dark." The date is 8 George III.

A. O. V. P.

AN ANCIENT CORPORAL.—I have lately seen a drawing of an ancient corporal. In the centre is a painting in two compartments, representing the crowning with thorns on the left, and on the right the resurrection. On either side is depicted a candlestick. Above the painting are the letters "H. E. E. C. M.," the initials, I suppose, of "Hoc est enim corpus meum." Beneath the letters "D. I. R. C." Can any of your readers say for what these stand? Written at the lower part of the drawing is—

"The Corporal which was used by Maccafano, Bishop of Fano. It is of fine linen, painted in the middle, the 2 Candlesticks & the Letters are gilt. It is in possession of Signr Abbato Maccafano, Curato in Sabina about 30 miles from Rome. Josephus Grisoni delin."

On the back of the drawing, *Κορποραλε αντιγο δελ εστιςβο Μακαφανο*; and a note, in pencil, "Joseph Grisoni, b. 1700, d. 1769." T. F. R.

ABBREVIATED WORDS IN OLD MUSIC.—Will any person well read in ancient music explain the meaning of the words or letters NON ANNO EANE and NOE AOIS, found in mediæval musical service books? It was common with the music writers in the Middle Ages to abridge words of frequent occurrence by giving only the vowels in them. Thus EVOVÆ means *seculorum* Amen, and ÆVIA means Alleluia. Instances of this frequently occur in the *Pontificale Romanum*; but NON ANNO contains not only vowels but consonants. The meaning, no doubt, may be found in very old choir books. It will be very gratifying if some one will find an explanation.

H. T. ELLACOMBE, M.A.

Rectory, Clyst St. George.

THOMAS CHARLES SIRR.—Can you, or any of your readers, give me any information touching one Thomas Charles Sirr? He wrote a novel called *Splendid Misery*, and, I believe, several others, all of them what we call novels of high

life. I have heard my late father say that he had heard that Mr. Sirr was engaged to write a novel which was to be the life of—"one must use slang sometimes"—a swell. He had written about half when his health broke down, and his work was handed over to a young man to finish. This young man, however, re-wrote it, and *Pelham* was the result. Mr. Sirr always said that *Pelham* was far better than his work would have been. The confession shows a good fellow. I should like to know something about him. He was, I believe, a clerk in the Bank of England. Strange to say, in that establishment there is no memory of him or of Rhodes, the author of *Bombastes Furioso*, next to *Chronophonothologos* the most successful burlesque in the language. A. H. CHRISTIE.

"WESTMINSTER ABBEY."—In January, 1869, was commenced a sixpenny monthly magazine, entitled *Westminster Abbey; or, Reminiscences of Past Literature*. The second number contains forty stanzas of a poem entitled "The Life and Death of Mary Magdalene; or, Her Life in Sin and Death to Sin," of which the editor says, in a footnote, "This poem, which now for the first time sees the light of day in print, was probably written by Sir Philip Sidney." Will some reader of "N. & Q." kindly inform me (1) how many numbers of *Westminster Abbey* were published; (2) the name of the projector and editor; (3) on what authority the editor attributed the poem mentioned above (unfinished in No. 2 of *Westminster Abbey*) to Sir Philip Sidney; and (4) whence the MS., or a transcript of it, was obtained for publication? S. R. TOWNSHEND MAYER.

Richmond, Surrey.

— MEAUX, BART.—I shall be obliged for information as to the pedigree of this family *before* the William Meaux who, according to Burke, was descended from a Sir William Meaux in France, and who married at the end of the sixteenth century a daughter of Sir Henry Strangways, who was a lineal descendant of the sister of King Edward IV. and daughter of Richard, Duke of York. The illustrious descent of the Meaux through the above-named family seems to be established, since their pedigree was entered at the Visitation for Hants in 1622; but I want the French descent, and do not know where to look for it. X.

THE SPALDING ANTIQUARIAN SOCIETY.—I possess two beautifully engraved arms of the Spalding Antiquarian Society, instituted in 1710, by Vertue. I should be glad of any information concerning this society. DITCHFIELD.

INDIAN TITLES.—In the *Times*, Jan. 8, the Calcutta correspondent telegraphs that the following titles were conferred on native gentlemen:—Raja Bahadur, Rao, Rai, Rao Sahib, Sirdar, Tha-



kur Rawut, Nawab, Khan, Sawai, Sipahdar-ul-Mulk, Lokendar. Query their meaning and etymology? A. L. MAYHEW.  
Oxford.

"PEERESS."—Is *pair* or *pairesse* the commonly accepted French equivalent of the English *peeress*? Littré seems to justify the use of the latter word.

H. W.

New Univ. Club.

GILBERT WHITE.—It has been stated, and is by some upheld, that Gilbert White, author of *The Natural History of Selborne*, was not in holy orders, that is to say, he never was ordained, although on the title-page of the various editions of the work (including the very recent and handsome editions published by Messrs. Macmillan & Co. and Messrs. Bickers & Son) he is described as the Rev. Gilbert White. As an old subscriber, I venture to ask, and should be glad to learn, through the medium of "N. & Q." (in the pages of which I do not see that this question has ever been raised) how it really stands. FREDK. WEAKLIN.

[In Knight's *Cyclopædia* it is stated that "during the latter part of his life he acted in the capacity of curate at Selborne, and had previously performed the same duties in the adjoining parish of Faringdon."]

CAMBRIDGE AUTHORS.—

1. In W. Jerdan's *Autobiography* a Mr. Beresford, of Trinity College, Cambridge, is mentioned as a contributor to the *Literary Gazette*, under the signature of "Ignoto Secundo." There is in the *Gazette*, 1820, at least one poem having that signature. Was this gentleman the present Archbishop of Armagh, who was B.A. of Trinity College, 1824?

2. Henry Rich, of Trinity College [B.A., 1825?], author of *The Daughter of Herodias, a Tragedy*, 1832. Is this author still living, and has he written other works?

3. James Stringer, author of *A Cantab's Leisure, in Prose and Verse*, 1829. Has he written anything else?

4. Edward Richard Poole, B.A. of Trinity Hall, 1828. Is this gentleman the same as E. R. Poole, of the Inner Temple, author of *Byzantium*, a dramatic poem, 1823? R. INGLIS.

AUTHORS AND QUOTATIONS WANTED.—

Who wrote the lines below? They are of the Crimean War time:—

I.

"Baby, baby, naughty baby,  
Hush! you squalling thing, I say;  
Peace this instant! peace! or maybe  
Menschikoff will pass this way.

II.

Baby, baby, he's a giant,  
Black and tall as Rouen's steeple,  
Supps and dines and lives reliant  
Every day on naughty people.

III.

Baby, baby, if he hears you  
As he gallops past the house,  
Limb from limb at once he'll tear you  
Just as pussy tears a mouse.

IV.

And he'll beat you, beat you, beat you,  
And he'll beat you all to pap;  
And he'll eat you, eat you, eat you,  
Gobble you, gobble you, snap! snap! snap!"  
U.

"O Ale, *ab alendo*, thou liquor of life!

That I had but a mouth as big as a whale,  
For mine is too little to touch the least tittle  
That belongs to the praise of a pot of good ale."

The above is the last verse of the ancient ditty called "The Ex-ale-tation of Ale." Can any one tell me where to find the whole of it? H. A. KENNEDY.

Can any of your correspondents furnish the name of the author and the words of the following?—

"Long years have passed, old friend, since we  
First met in life's young day,  
And friends," &c.

R. G.

### Replies.

#### SPANISH LEGENDS: THE DEVIL TURNED PREACHER.

(5th S. ii. 512.)

In looking over the volume of "N. & Q." for 1874, I see that a correspondent from Melbourne asks for the origin of a Spanish legend alluded to in one of the essays of John Foster. It describes how, for his greater punishment, the Devil on a certain occasion was compelled to assume the habit of a monk, and to perform in that character, in spite of himself, such innumerable acts of benevolence, that his existence became absolutely insupportable to him. If this query has not been answered long since, the following account of a celebrated Spanish play, founded on this story, by which it is now only remembered, may possibly interest not only your correspondent in Australia, but some others of your readers.

The following is taken principally from the great work of George Ticknor, *The History of Spanish Literature*, t. ii. p. 339, ed. 1861. After alluding to the large number of Spanish dramas which were announced as written by "A Wit of this Court"—"Un Ingenio de esta Corte"—the most famous of which is one attributed, but it is thought erroneously, to Philip IV. himself, the story being the sad history of the Earl of Essex, Mr. Ticknor continues:—

"One of the most remarkable of these *Comedias de un Ingenio* is that called *The Devil turned Preacher*. Its scene is laid in Lucca, and its original purpose seems to have been to glorify St. Francis and to strengthen the influence of his followers. At any rate, in the long introductory speech of Lucifer, that potentate represents himself as most happy at having so far triumphed over these his greatest enemies, that a poor community of Franciscans, established in Lucca, is likely to be starved

out of the city by the universal ill-will he has excited against them. But his triumph is short. St. Michael descends, and requires Satan himself immediately to reconvert the same inhabitants whose hearts he had hardened; to build up the very convent of the holy brotherhood which he had so nearly overthrown; and to place the poor friars, who were now pelied by the boys in the streets, upon a foundation of respectability safer than that from which he had driven them. The humour of the piece consists in his conduct while executing the unwelcome task thus imposed upon him. To do it he takes at once the habit of the monks he detests; he goes round to beg for them; he superintends the erection of an ampler edifice for their accommodation; he preaches; he prays; he works miracles; and all with the greatest earnestness and unction, in order the sooner to be rid of a business so thoroughly disagreeable to him, and of which he is constantly complaining in equivocal phrases and bitter side-speeches, that give him the comfort of expressing a vexation he cannot entirely control, but dares not openly make known. At last he succeeds. The hateful work is done; but the agent is not dismissed with honour. On the contrary, he is obliged, in the closing scene, to confess who he is, and to avow that nothing, after all, awaits him but the flames of perdition, into which he visibly sinks, like another Don Juan, before the edified audience.

"The action occupies about five months. It has an intriguing underplot, which hardly disturbs the course of the main story, and one of whose personages—the heroine herself—is very gentle and attractive. The character of the Father Guardian of the Franciscan monks, full of simplicity, humble, trustful, and submissive, is also finely drawn; and so is the opposite one—the *gracioso* of the piece—a liar, a coward, and a glutton, ignorant and cunning, whom Lucifer amuses himself with teasing, in every possible way, whenever he has a moment to spare from the disagreeable work he is so anxious to finish.

"In some of the earlier copies, this drama, so characteristic of the age to which it belongs, is attributed to Luis de Belmonte, and in some of them to Antonio de Coello. Later it is declared, though on what authority we are not told, to have been written by Francisco Damian de Cornejo, a Franciscan monk. All this, however, is uncertain, although Belmonte is more likely to have been its author than either of the others. But we know that, for a long time after it had appeared, it used to be acted as a devout work, favourable to the interests of the Franciscans, who then possessed great influence in Spain. In the latter part of the eighteenth century, however, this state of things was partly changed, and its public performance, for some reason or other, was forbidden. About 1800, it reappeared on the stage, and was again acted, with great profit, all over the country, the Franciscan monks lending the needful monastic dresses for an exhibition they thought so honourable to their order. But in 1804 it was put anew under the ban of the Inquisition, and so remained until after the political revolution of 1820, which gave absolute liberty to the theatre."

Mr. Ticknor, in a note, gives his authorities for the foregoing highly amusing and interesting description, and continues:—

"To these should be added the pleasant description given by Blanco White, in his admirable *Doblado's Letters* (1822, pp. 163-169), of a representation he himself saw of the *Diablo Predicador* in the courtyard of a poor inn, where a cow-house served for the theatre, or rather the stage, and the spectators, who paid less than twopence

apiece for their places, sat in the open air, under a bright, starry sky."

It may be mentioned, for the information of some of your younger readers, that the Blanco White above referred to was the unhappy Hiberno-Spaniard, born of Irish parents in Seville, originally a Catholic priest, who, coming to England, became the friend and associate of such men as the late Archbishop Whately and the, happily, still-living John Henry Newman. His career, full of vicissitude and terminating in sorrow, and almost in despair, has been told in an autobiography, edited by J. H. Thom. His mastery of the English language was wonderful for one who was half, perhaps I should say wholly, a foreigner. It is, at any rate, to this half Spaniard and half Irishman that we owe, according to Coleridge, the finest sonnet that has ever been written in the language of Shakspeare.

To return to *El Diablo Predicador*. Those who wish to see it in the original can easily do so by referring to the forty-fifth volume of Rivadeneyra's *Biblioteca de Autores Españoles*, Madrid, 1858. It is there assigned, though not with absolute certainty, to Belmonte, who is called by his full name, Luis Belmonte Bermudez.

D. F. MACCARTHY.

43, Amphil Square, N.W.

QUEEN MARY'S JOURNEY TO FOTHERINGAY (5th S. vi. 366, 410, 494).—In addition to the answers which have appeared in "N. & Q.," I have received several letters from persons interested in this subject, and also a copy of the *Leicester Chronicle* of the 9th ult., containing a communication from Mr. J. Thompson, the author of the work I quoted (5th S. vi. 410). The matter now stands thus: As to the first extract I gave from Bourgoing's journal, your correspondent M. V. and Mr. Thompson agree that the editor is wrong, and that Ashby Castle is the place meant. The latter adds, "A local tradition has been handed down to the present day, that in a room in the kitchen tower of Ashby Castle Mary Stuart was once a prisoner." As to the second, I believe I have proved, beyond a doubt, that Renester is Leicester. As to the third, Mr. Thompson tells us that there was at that time, living in East Leicestershire, "a gentleman of old descent named Mr. Roger Smith, and his house at Witcote, on the borders of Rutland, was said by Leland to be one of the fairest in the county." This would seem to decide the locality of this halting place, and the identity of Mr. Roger "Swith." The word "hallage" is still a difficulty. Can it be written by the copyist in error for the word "partage"? Time alters the meaning of words, and in 1680 this is said to be "terme de palais, quand les juges sont de different avis." We hear also of the "partage de Montgomeri, tout d'un côté, et rien de l'autre." As to the fourth



extract from the journal, there can be no question that Colliweston is meant by "le chateau Collunwaston." I take it, then, that all the halting places on this journey are identified. This adds very materially to the authority of Bourgoing's journal, but still it is by no means conclusive, for the question arises, Have they ever been noticed before? MR. SOLLY, in one of his letters to me on this subject, quotes Guthrie's *History of Scotland*, and says that, owing to the fear of interruption, Lord Burleigh took the pains to draw up, with his own hand, a paper of instructions, marking out the different stages of the journey. Does this paper of instructions exist amongst the State papers, or has it been noticed, or the names of the halting places given, in any history of the period? There are several books worth searching to which I have not access, e.g., *Narratio Mortis Mariæ Stuartæ*, München, 1587; *La Mort de la Roynne d'Ecosse*, Paris, 1588; and *De Vitâ Mariæ Scotorum Reginæ, quæ Scriptis tradidit Auctores xvi.*, ex editione Samuëlis Jebb, Londini, 1725, and no doubt others. If the paper of instructions exists in any collection of State papers, or if any one of the older histories of this sad event contains a detailed account of the journey, it is obvious that our identification of these places does not conclusively sustain the authority of Bourgoing's journal. It is certainly an important work if authentic, for it gives, even at this late date, the best account we have of the last days of the unfortunate queen, and of the events which preceded a foul and deliberate act of murder. And it proves that this act was done under a palpably false pretence of observing the ordinary forms of law.

JOHN H. CHAPMAN.

Woodgreen, Witney, Oxfordshire.

The following passage from Guthrie's *History of Scotland*, 1768, vol. viii. p. 169, bears upon this question:—

"The favourable disposition of the gentlemen of the counties through which she was to pass towards Mary rendered her removal a matter of so much difficulty, that the Lord Treasurer, Burleigh, took the pains to draw up, with his own hand, a paper of instructions, marking out the different stages of her journey; but none of them in the direct road to Fotheringay Castle till she should be brought thither by a short sudden turn. Paulet, by the help of those instructions, performed his commission with great dexterity."

A comparison of the halting places thus marked out by Burleigh, with those mentioned by Bourgoing, would probably at once settle their identity.

EDWARD SOLLY.

BOWER FAMILIES (5th S. vi. 183, 313).—I should be glad of information relating to any persons whose names are given below:—

*Bower of Greenwich* ("Visitation of London," Harl. MSS.). No arms given.—

"I. Ralph Bower, of Greenwich, in Kent, descended out of Derby = Ann, dau. of — Hayward, of Norfolk.

"II. 2. John. 3. Hugh. George Bower, of London, Esq., Surveyor of the Dresser to K. Jac. and our dread soverayne K. Charles, Ao. 1634 = Anne, dau. of — Haman, of London. 4. Vernon Bower, Yeoman of the Wardrobe.

"III. George Bower, eldest son [of George and Anne Bower], aged about seven yeares, Ao. 1634."

Perhaps the following notice, from Walpole's *Anecdotes of Painting* (p. 572), may refer to the last mentioned. Of the artist nothing is known except the works referred to:—

"George Bower, probably a volunteer artist, struck a large silver medal of Charles II., profile in a peruke, the Queen's head on the reverse. G. Bower, f.

"Another on the Duke of York's shipwreck. Another of James, as King, and one of his Queen, rather smaller.

"Medals of the Dukes of Albemarle, Ormond, and Lauderdale, and of the Earl of Shaftesbury. This last is one of Bower's best works."

In the church at Greenwich is—or perhaps we must say was, in this age of church restoration and monumental destruction—a stone in memory of Rychard Bower, late Gentleman of the Chapel, and Master of the Children, to K. Henry VIII., Edward VI., Q. Mary, and Q. Elizabeth. He deceased July 26, 1561.

Thomas Bower was one of the witnesses of the will of King Edward VI. settling the crown on Lady Jane Grey (*vide State Trials*, vol. i. p. 759).

*Bower Families of Scotland.*—

The first person that I have met with of this name is Walter Bower, the Scottish historian, who was born at Haddington, in 1385. He assumed a religious habit at the age of eighteen, and afterwards studied in Paris. After his return to his native country he was, in 1418, elected Abbot of St. Colm. Fordun, the author of the *Scotichronicon*, had left that work unfinished at the time of his death, and Abbot Bower, at the request of Sir David Stewart of Rosyth, undertook to complete it. He continued the narrative from the death of David I., in 1152, to the murder of James I., in 1437. The work is said to be exceedingly valuable. For this information I am indebted to *The Imperial Dictionary of Biography*.

Archibald Bower was born of a respectable family near Dundee in 1686. He became a member of the Society of Jesus, and lived for some time at Rome. After awhile he grew tired of the company, or changed his religious views, and made his escape to England in 1726. He married, but I do not know whether he had issue. He left the Roman Church, but is said by some writers to have returned to it, and a second time left it. He died in 1766, and is buried in St. Mary-le-bone churchyard. A great number of accusations were made against him, but none of them, it is stated, were ever proved. His principal work was a *History of the Popes*, but he wrote much beside this. For an account of his life, as interesting as any romance, see Chalmers's *Biographical Dictionary*.

Alexander Bower was the name of the author of the *History of the University of Edinburgh*, 1817.

John Bower, who was the keeper of the ruins, and a humble friend of Sir Walter Scott, wrote a *Description of the Abbeys of Melrose and Old Melrose, with their Traditions*, 1813. The book is very readable and interesting.

Robert Bower published a volume of *Ballads and Lyrics*, at Edinburgh, 1853.

The following arms were formerly borne by some Scotch family of this name :—

Bower (Scotland).—Vert, two bows, in full bend, paleways, proper, stringed argent, between three sheaves of arrows, two in chief and one in base of the second (Berry's *Encyc. Heraldica*).

Alice, relict of Sir Ralph	=Sir William Bonville, Kt., died=	Margaret, da. and
Carmimow and of Sir John	Feb. 14, 1407-8.	Inq. p. m. 9
Rodeney, who died Sunday	Hen. IV., No. 42, Chanc., and	Daumarle, died
after Christmas, 1400.	9 & 10 Hen. IV., Exc. Will	Trinity Sunday,
Inq. p. m. 2 Hen. IV.,	proved at Crediton, 1408. Bp.	22 Rich. II.
No. 32.	Stafford's Register.	

William Bonville.	Thomas Bonville, d. 1412.	Cecilia, relict of Wil. Cheney.	Elizabeth, da. and h. of John Fitz-Roderney, re-m. Ric. Stucle, d. April 16, 1422.	John Bonville, s. and h., d. v. p. Oct. 21, 1396.	Elizabeth, m. Thomas, Baron Carew.	Katherine, m. William Wyke, also Sir Cobham.
	Inq. p. m. 21 Nov., 14 Hen. IV.		Inq. p. m. 2 Hen. V., No. 18.	Inq. p. m. 20 Ric. II., No. 11.	Will, Feb. 8, 1451, proved at Exon.	

William Bonville, d. Aug. 28, 1412. Inq. p. m. 14 Hen. IV., No. 12.	John Bonville, b. May 21, 1400, heir of his brother. Inq. p. m. 14 Hen. IV., No. 12.	Sir William Bonville, Kt., b. at Shute, Sep. 28, 1390, sum. to Parl. 28 Hen. VI., d. Feb. 19, 1460-1. Inq. p. m. 1 Ed. IV., No. 37.	=Margaret, da. and h. of — Merriet.	Johanna, eld. d. of Hugh de St. John.	Thomas Bonville, Sheriff of Cornw. 13 Hen. VI., d. Feb. 11, 1467.	Leva, d. and h. of John Gorges, d. Dec. 16, 1461.
					Inq. p. m. 6 Ed. IV., No. 46.	In. p. m. 2 E. IV., No. 24.

Bicknor Court, Coleford.

JOHN MACLEAN.

Your correspondent SYWL asks this question : "William de Bonville, created Lord Bonville and De Cheston, married a lady whose Christian name was Elizabeth. What was her surname?" I turn to my family pedigree, and learn that "Elizabeth, daughter and Heire (*sic*) of William, Lord Harington, was married to William, Lord Bunvil (*sic*), of Chuton (*sic*), and had issue." The said Lord William Harington was the fourth baron, the first having been created in 1275, *temp.* Edw. I. Is not the above lady the one referred to by your correspondent?

E. C. HARINGTON.

The Close, Exeter.

MACAULAY AND CROKER BOTH IN THE WRONG (5<sup>th</sup> S. vi. 145, 190, 270).—In the *Gentleman's Magazine*, New Series, vol. iv. p. 40, year 1835, there is a remarkably interesting letter, signed "I. H.," on the subject of Sir William Jones's distich, part of which is well worthy of being reproduced in the columns of "N. & Q." The writer, after quoting the Latin verses in Sir Edward Coke's *First Institute*, and giving a trans-

Crest.—A dexter and sinister arm, discharging an arrow from a bow, all proper (Robson).

To what family these arms belonged I cannot tell. Can any of your Scotch readers inform me?

H. BOWER.

[Archibald Bower wrote a part of his *History of the Popes* when he was living in Woodstock Street, Oxford Street. At a later period, Talleyrand had lodgings in the same street when Lord Grenville ordered him to leave England.]

BONVILLE FAMILY (5<sup>th</sup> S. vi. 447).—The following brief extract from the pedigree of Bonville, printed in my *History of the Deanery of Trigg Minor*, vol. i. p. 394\*, will, I think, give SYWL all the information he desires :—

lation of the first and second lines, proceeds thus :—

"The idea contained in which is most certainly derived from, or in other words this couplet is a paraphrase of, a Greek epigram.....in the *Anthologia* :—

ἔξ ὥρα μοχθοῖς ἰκανώταται· αἱ δὲ μετ' αὐτὰς  
γράμμασι δεικνύμεναι ΖΗΘΙ λέγονται ἁπλοῖς.  
(Jacobs, iv. 167, cxxlii.)

The epigram is thus translated into Latin, in the edition of the *Anthologia*, interp. 'Eilhardo Lubino,' p. 256, Lugd. Bat. 1604 :—

'Sex horæ laboribus convenientissimæ.

Post illas verò,

Litteris demonstratæ, vive dicunt mortalibus.'

Which lines, being interpreted, are :—

Six hours are most convenient for work.

But after them

(The hours) marked by the letters (Z, H, Θ, I) say to mortals (ΖΗΘΙ) live.

It is scarcely necessary for me to remark that this distich, as contained in the *Anthologia*, possesses its chief point or double signification, that is meant to be conveyed by ΖΗΘΙ. The letters Z, H, Θ, I, as we learn from Kircher, designate the four hours, 7, 8, 9, 10, used on the ancient Greek time-pieces or sun-dials, and were



set apart for refreshment and amusement after work, which the letters themselves tell us to do by the word ZHOI,—i.e. *live, or be merry*.....Now it is clear that if Sir Edward Coke was himself the author (which I have much cause to think) of the three Latin verses (tristich) above cited, he must have read the original Greek epigram in the *Anthologia*, as he was a goodly scholar....I will next briefly observe that Sir William Jones, in this his version of the lawyer's day,—

'Seven hours to law, to soothing slumber seven;

Ten to the world allot, and all to Heaven !'

has rendered the division of the day more useful and more religious, as well as the couplet more elegant. But it is perhaps superfluous to have substituted 'all to Heaven,' instead of 'four hours to prayer,' as it is in the original, except for the rhyme ; as I can conceive no pious man would spend four hours daily in prayer, who would not at the same time allot, whatsoever might be his employment, 'all to Heaven' : that is to say, that whatsoever he was doing he would do it unto God, and make religion the guide of all his ways."

H. P. D.

JEWISH NAMES (5th S. vi. 490).—Wolf is not a form of Levy. Jews had a habit of adopting the names of animals, possibly arising from certain expressions in Jacob's blessing, Gen. xlviii.

Cole, Coleman, Collman, Kolman, Collins, are not forms of Cohen, but probably trace their source to the German (Kahlman, the bald ?). Sloman, Slowman, are forms of Solomon, and Lowman may be an attenuated form of the latter.

There never was Marcus Levius Cohenius in the Roman epoch. Jews did not Latinize their names, but adopted Greek and Latin ones, of which the Talmudic names, Hyrcanus, Theodorus, are examples.

The other points contained in the question are likely to be elucidated in a paper on Jewish names by Zunz, published, amongst his works, at Berlin, and obtainable at Messrs. Nutt's, in the Strand.

M. D.

As intimately connected with the subject at the above reference, the subjoined cutting from the *Standard* of Dec. 14, 1876, may be useful. It is taken from the report of the trial of Isaac Marks for the murder in Newington :—

"Isidor Simon, the minister of the Southampton Hebrew congregation, proved that he was acquainted with the prisoner's father and his brother Samuel. The prisoner's real name was Isaac Mordecai, and he was described in the certificate as the son of Arriol. He knew nothing of the prisoner in his own country, but he described himself as being related to the family at Seray. The witness explained that Mordecai was Hebrew for Marks."

R. & —.

CATERPILLARS POISONOUS (5th S. vi. 462).—The hairy caterpillar is not so perfectly harmless a creature as MR. EDWARDS imagines. My wife informs me that, on handling one of a large and handsome appearance some years ago, she was severely stung, the irritation being worse than that produced by a nettle. What is more curious is

that when a glove or a piece of cloth was rubbed over the caterpillar and then applied to the hand, it was found to transmit the sting.

Southey quotes from Anchieta's observations upon the natural history of Brazil the following, on a certain "vermiculus scolopendræ fero similis pilis totus obsitus" :—

"Horum alii si corpus tangant, magnum inferunt dolorem qui multis horis perseverat; aliorum vero (quod oblongi sunt et nigri, rubro capite) pili venenosi sunt et ad libidinem incendunt....Larvæ sunt papilionum, species omnes, quarum pili inferunt dolorem, nomen obtinent *Brasilicum Satavirana*, id est tanquam ignis urens."

"Some of the hairy caterpillars in England," adds Southey, "are said to sting the hand, if they are touched, like nettles." "This I know from my own experience to be true."—*Note by Zoe King*. "It was likewise true as regarded the late Mrs. Southey, as she told me herself."—*Note by Warter*. (*Southey's Letters*, vol. ii. pp. 343, 344.)

Kirby and Spence (*Entomology*, p. 69, ed. 7) observe that it is the processionary caterpillars, *Cnethocampa* and *Pityocampa*, which possess this power, and that the irritation is produced by the hair of the animal sticking in the skin like cow-itch. Their secretion also is said to be poisonous.

J. Roberts, in his *Oriental Illustrations of the Scriptures*, says :—

"There are bristled caterpillars in the East which at certain seasons are extremely numerous and annoying. They creep along in troops like soldiers, are covered with stiff hairs or bristles, which are so painful to the touch, and so powerful in their effects, as not to be entirely removed for many days.....Should one be swallowed, it will cause death" (p. 481).

Dr. Hawkesworth says of the caterpillars he saw in the West Indies :—

"Their bodies were thick set with hairs.....When we touched them, we found their bodies had the qualities of nettles."

A. SMYTHE PALMER.

Lower Norwood, S.E.

Probably the fear of handling the woolly bear caterpillar mentioned by MR. EDWARDS was occasioned by the well-known stinging properties possessed by the hairs of certain kinds of caterpillars, specially by the palmer worm. There is an amusing instance of wisdom learnt by experience in regard to handling this insect in the Rev. J. G. Wood's *Common Objects of the Country*.

L. B. S.

This superstition is very common in West Cornwall. Perhaps it arises from the irritation caused to any cut or wound on the hand by the hairs of the caterpillar.

T. C. P.

A SIGN OF RAIN (5th S. vi. 466).—The act of the cat washing her face being taken as a sign of rain appears not uncommon. In the introduction to *The Shepherd of Banbury's Rules to Judge of the Changes of the Weather* (edit. 1827), reference is made to the cat in the terms following :—

"There are a sort of wise people who, from the consideration of the distances of things, are apt to treat such prognostications, as they phrase them, with much contempt. They can see no connexion between a *cat's washing her face* and the sky being overspread with clouds, and therefore they boldly pronounce that the one has no relation to the other," &c. "But a man of a larger compass of knowledge, who is acquainted with the nature and qualities of the air, and knows what an effect any alterations in the weight, the dryness, or the humidity of it have upon all animal bodies, easily perceives the reason why other animals are much sooner sensible of any alterations that happen in that element than men, and therefore to him the cawing of ravens, the chattering of swallows, and a *cat's washing her face* are not superstitious signs, but natural tokens of a change of weather, and as such they have been thought worthy of notice by Aristotle, Virgil, Pliny, and all the wisest and gravest writers of antiquity."

JOS. J. J.

A Derbyshire cat rarely has "a gale in her tail," but when rain is coming she always "makes rain" by "washing over her ears." Even now when I observe "my puss" washing her face I watch if she goes over the ear, and if so, from force of habit acquired when a child, remark, "We shall have rain; the cat goes over her ear." Our folk-lore used to teach us that, according to the number of times the paw went beyond the cat's ear, so would the amount of rain be; while if pussy managed to reach the nape of her neck there would be very much rain, "cats and dogs" in fact.

THOS. RATCLIFFE.

Workshop.

I have often heard it said in this part of Derbyshire, that if in washing its face the cat passes its paw over the left ear it is a sign of rain. J. P. Idridgehay.

VITRIFIED COATING OF WALLS (5th S. vi. 465.)

—Gatacre Old House, in Shropshire, was built of a close-grained brown sandstone; the walls were vitrified on three sides only, but how that was effected remains a mystery. One theory is that it was done by firing wisps of straw against the walls, and that the glaze was derived from the silicious coating of the straw; but this appears to me hardly tenable. It must have been a difficult operation, but I think it might have been done by building fierce fires of wood against the walls, the sandstone of which might have then "run" by the aid of some flux, such as lime or salt. As one side was left unvitified, it seems probable that this was the one protected from the wind, and where sufficient heat could not be obtained. The house was pulled down *circa* 1759, but Edward Lloyd Gatacre, Esq., has presented specimens of the stone, encrusted with a greenish glass, resembling what is often seen lining the sides of old lime-kilns, to the Museum of Practical Geology in Jernyn Street, where they may now be seen. The vitrified forts in Scotland seem to be of the same class.

W. J. BERNHARD SMITH.

BATH BIBLIOGRAPHY (5th S. vii. 20.)—So many eminent people have been attracted to Bath during the last three hundred years, and especially in the eighteenth century, that its literary history is exceedingly interesting. With the exception of London, there is not a city in England with so many illustrious natives or visitors. It would be a great assistance to the future historian of English literature if C. P. E. were to extend his plan by publishing, in addition to a list of works relating to Bath, a full account of the authors connected with it by birth or residence. If he decides to adopt this suggestion, he will pardon me for pointing out that in the first volume of the *Bibliotheca Cornubiensis* (published by Mr. G. C. Boase and myself) he will find the biography and bibliography of four Bath worthies already done for him. Their names are Ralph Allen, of Prior Park; Francis Barham, the "Alist"; and two eminent physicians and fellows of the Royal Society, called William Oliver. W. PRIDEAUX COURTNEY.

15, Queen Anne's Gate, Westminster.

REV. A. C. SCHOMBERG, 1756-1792 (5th S. v. 288.)—In the *Gentleman's Magazine*, Feb., 1854, in "Notices to Correspondents," there is a reply to an inquiry of mine, relating to the authorship of the tragedy referred to by Mr. ALLNUTT. I think it may be assumed as a matter of certainty that the tragedy was the joint composition of the Rev. Sir Herbert Croft and Mr. Schomberg, and that Sir Herbert Croft wrote the obituary notice of his friend which appeared in the Bath newspaper and the *Gent. Mag.* In Nichols's *Literary Illustrations* (I think, vol. v. p. 213) there is a letter of Sir Herbert Croft's, in which he mentions Mr. Schomberg as one of his oldest friends. The tragedy would seem not to have been published.

R. INGLIS.

ROBERT TAYLOR, "THE DEVIL'S CHAPLAIN" (5th S. vi. 429.)—There were some editions of Taylor's works published in America in 1856-7, which would perhaps contain particulars of this individual later than those found in his *Devil's Pulpit*, 2 vols., 1832, where it is stated that he was then suffering imprisonment in Horsemonger Lane Gaol. Nothing to the point is found in Allibone. J. E. B.

NURSERY RHYMES (5th S. vi. 491.)—From the division of the rhymes into classes, historical, literal, tales, proverbs, &c., I think the title-pageless book must be *The Nursery Rhymes of England*, collected by James Orchard Halliwell (London, John Russell Smith, 36, Soho Square). I have before me the sixth edition (pp. 333); it is introduced by the "Preface to the Fifth Edition," dated December, 1853. The copy was bought three or four years ago. Frederick Warne & Co. are now the proprietors of Halliwell's collection, and it has been incorporated with Mrs. Valentine's



*Nursery Rhymes, Tales, and Jingles*, of which they are the publishers. ST. SWITHIN.

ADDISON'S STEP-SON (5<sup>th</sup> S. vi. 536.)—I cannot give any information as to the name of the artist. The Latin inscription is by Vincent Bourne, Fellow of Trinity College, Cambridge, and Usher in Westminster School, and is printed in the edition of his works published by W. P. Grant, Cambridge, 1838. There are several errors in the inscription as it now stands, which I hope will be corrected.

JAMES WESTON.

SHAKESPEARE AND LORD BACON (5<sup>th</sup> S. iii. 28.)—It may be useful to E. B. and other readers of "N. & Q." to give the bibliography of this controversy. The following list is as complete and accurate as I can make it:—

Who Wrote Shakspeare? in Chambers's *Edinburgh Journal*, August 7, 1852.

Article in *Putnam's Monthly* [by Delia Bacon], January, 1856.

Was Lord Bacon the Author of Shakspeare's Plays? by W. H. Smith, 1856.

Bacon and Shakspeare, 1857.

The Philosophy of the Plays of Shakspeare Unfolded, by Delia Bacon, 1857.

The Authorship of the Plays attributed to Shakspeare, by Nathaniel Holmes, 1866.

[Two editions have since been published.]

Letters between Judge Holmes, Mr. W. H. Smith, and Mr. Jas. Spedding, 1866. Printed as an appendix to the third edition of Judge Holmes's work, 1876, p. 602.

William Shakspeare not an Impostor, 1857.

Who Wrote Shakspeare? by J. V. P., in *Fraser's Magazine*, August, 1874.

Bacon versus Shakspeare: a Plea for the Defendant, by J. D. King, 1875.

The Shakspeare-Bacon Controversy, by E. O. Vaile, in *Scribner's Monthly*, April, 1875.

JABEZ.

Athenæum Club.

MR. SERRES, JUN. (5<sup>th</sup> S. vi. 491.)—I do not know at all who wrote the *Memoir* published in 1826; but Dominic and John Thomas Serres published jointly *Liber Nauticus* and *Instructor in Marine Drawing*, 1805, two parts at 6d. each; and John Thomas published in 1801 a folio entitled *Little Sea Torch*, and in 1824 a 4to. *Atlas of Views in Père-la-Chaise*, and Olivia Wilmot Serres was his wife. The Don Giovanni Serres is of course the Italianizing of his own name. His father was a native of Auch, in Gascony. This is all I find about him.

C. A. WARD.

Mayfair.

"SUCH AS SHOULD BE SAVED" (5<sup>th</sup> S. vii. 24.)—I may be allowed to add a few words to what I wrote previously on this subject. I have accused—and I think justly accused—the A. V., as regards the passage in question, of a predestinarian bias; but it is only fair to state that the authors of the A. V. had the colour of St. Jerome's authority. That saint appears to have been himself perplexed,

and as a result the Vulgate rendering of the disputed phrase is "qui salvi fierent," not, be it observed, "fiebant." The Protestant translations into the French, Spanish, and Italian languages only echo in this particular the caution or ambiguity of St. Jerome.

H. DE BURGH HOLLINGS.

New University Club.

"RAME IN ESSEX" (5<sup>th</sup> S. vi. 537.)—After a careful search in ancient and modern topographical works, I do not find any parish or hamlet thus spelt, except Rame, in Cornwall. I conclude therefore that H. W. will find the place referred to in the manuscript to be "Rayne," sometimes called and spelt "Little Raine," situate about two miles from Braintree and six from Dunmow.

JOHN PARKIN.

Ildridgehay, Derby.

This may, I think, be identified with the parish of Rainham, in the county of Essex and diocese of Rochester.

ABHBA.

A rectory near Braintree.

E. V.

[Similar replies from five other correspondents.]

"INMATE OR UNDERSSETTLE" (5<sup>th</sup> S. vi. 469.)—Jacob's *Law Dictionary* defines *inmates* as "Persons who are admitted to dwell with and in the house of another, and not able to maintain themselves." Suffering *inmates*, and so bringing a burden on the poor-rates, was made an offence by a statute of Elizabeth, which has since been repealed.

Should not "undersettles" be "undersettees," which is equivalent to underlessees? C. S.

Bp. Sanderson (ii. 310) speaks of "the two inmate harlots whereof King Solomon had the hearing." On this there is the following note by Bp. Jacobson in his edition of Sanderson:—

"'Inmate,' *domi socius*, as explained by Skinner, inn having formerly been used for a house or dwelling generally. Cowell's *Interpreter*, Cambridge, 1607, thus defines 'Inmates,' those that be admitted to dwell for their money jointly with another man, though in several rooms of his mansion house, passing in and out by one door, and not being able to maintain themselves. A Proclamation was issued Feb. 10, 1630, 'Concerning Buildings and Inmates in the City of London and confines of the same,' Rushworth, part ii. vol. i. 42. Compare North's *Life of Lord Keeper Guilford*, ii. 213, Lond., 1819:—'He that was never so well as when his house and table were full, began to look upon us as inmates.'"

In a note on p. 344 of the same volume of Sanderson, there is a quotation from Bp. Goodman's *Fall of Man*, published in 1616, in which the following occurs:—"Why doth our law prevent inmates and cottages?" Undersettles = I suppose, "subtenants."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

A lodger merely. The more common form of the latter word is undersitter.

EDMUND TEW, M.A.

THE TITLE "HONOURABLE" (5<sup>th</sup> S. vi. 489).—The principle may be right or wrong on which such titles are taken as those about which H. writes, but it is a clear and intelligible one—simply that the children of a courtesy peer take the same titles as they would if the peerage were an actual one. As all titles whatever of peer's children are courtesy ones, no rights are infringed; and for the same reason there seems no cause why a peer's grandchildren should not use them as well as his children. They come, of course, primarily from himself, though proximately from his eldest son. As to the line which H. wants to have drawn, it is drawn ready to his hand by the proper use of this principle: thus the grandchildren of a viscount or baron can in no case have courtesy titles. Those of an earl are "Honourable," because the earl's eldest son bears the courtesy title of a viscount or a baron; while the eldest grandson of a duke or marquis (and in the former case sometimes even the great-grandson) may have a courtesy title of peerage, and therefore the younger children bear their courtesy titles accordingly. But further than this such titles clearly cannot go; and of course they cannot go at all except through eldest sons. CHARLES F. S. WARREN, M.A.

Bexhill.

H.'s query suggests the further inquiry, which seems to have been raised by the recent creation of the "Lords of Appeal," whether the children of a baron, whose patent of peerage is for life only, have a right to the "Honourable" prefix; and, secondly, whether, if such right exists, it belongs to them for their life, or expires, upon their father's death, with the peerage in virtue of which they were so designated.

H. W.

New Univ. Club.

THE CHRISTIAN NAME CECIL (5<sup>th</sup> S. vi. 491).—Cecil is thought by some to be a derivative of *cæcus*, blind. Cecilia is another form of it. Miss Yonge says:—

"Already, in the eleventh century, the musical saint had been given as a patroness; and the contemporaries, Philip I. of France and William I. of England, had each a daughter Cécile. From that time Cécile, in France, was only less popular than Cicely was with all ranks before the Reformation. Cicely Neville, the Rose of Raby, afterwards Duchess of York, called 'Proud Cis,' gave it the chief note in England; but her princess grandchild, Cicely Plantagenet, was a nun, and thus did not transmit it to any noble family. After the Reformation, Cicely sank to the level of a 'stammel waistcoat,' and was the milkmaid's generic name.

'When Cis to milking goes,'

says the lament for the fairies; and it is a pretty modest Cicely whom Piscator incites to sing in Sir Walter Raleigh's

'Come live with me, and be my love.'

And so the gentlewomen who had inherited Cicely from their grandmothers were ashamed of it; and it became Cecilia, with Miss Burney's novel to give them an example, until the present reaction against fine names setting in brought them back to Cecil and Cecily."—*History of Christian Names*, vol. i. p. 310.

ST. SWITHIN.

Cicely was in mediæval times one of the commonest Christian names for women. Cecil is a mere contraction of the original Cæcilia, and was never heard of until Cicely had been in favour for centuries. The earliest instance of the name that I recall, in this country, was in the case of William the Conqueror's eldest daughter. I have seen it interpreted as "grey-eyed," "one-eyed," and "a lizard."

HERMENTRUDE.

"HEN-BRASS" (4<sup>th</sup> S. i. 219).—This word *hen* seems to be a variation of *ken*, which is used both in the north and south of England in the sense of "feast" or "supper." In Kent, a *hop-ken* is a feast given to the labourers when the hops have been gathered in. An initial change from *c* (*k*) to *h* is common in Yorkshire. A cushion, for instance, is there called a *hushion*. This consonantal change, moreover, is a peculiarity of all the Teutonic branches of the Aryan stock, a primitive Sans. or Latin *k* being represented among them generally by *h*, as expressed in Grimm's law of consonantal variation (*lautverschiebung*). *Hen-brass* is therefore = feast money. It is asked for in order to provide some kind of entertainment.

Notwithstanding the change in the length of the vowel, probably due to the shortening of the word into a monosyllable, *ken* or *hen* is related to the Lat. *cæn-a*, from which the Corn. *cean* = *cena*, W. *cwyn-os* (*cēn-os*), and the Ir. *cen* (*ken*), all meaning a meal or supper, have been derived.

J. D.

Belsize Square.

"HEN-SILVER" (5<sup>th</sup> S. vi. 409, 544).—In addition to your own reference, let me direct your correspondent to your 2<sup>nd</sup> S. viii. 239, where he will find some information. Halliwell says *hen* is "money given by a wedded pair to their poor neighbours to drink their healths." Its derivation may be from a common provincial word, *hen*, to throw.

W. T. M.

Shinfield Grove.

THE GRYPHÆA INCURVA (5<sup>th</sup> S. vi. 426; vii. 15).—The quarrymen in Gloucestershire have also some other very characteristic names for the Lias and Oolite fossils. Thus *Belemnites* are always called "thunderbolts"; the vertebrae of *Ichthyosauri* and *Plesiosauri* are known as "salt-cellars," and they would really make very good substitutes for those appendages of the dinner table. One of the best names, perhaps, is "fairy loaves," which they give to the *Clypeus orbicularis*, so extremely



plentiful in the Oolite. This echinoderm very much resembles in miniature the round flat brown loaves baked on the oven bottom that one used to see in farm-houses. - It is many years since I was a student at the Royal Agricultural College, and went rambling about, hammer in hand, amongst the quarries and railway cuttings in Gloucestershire with my friend and teacher Prof. Buckman, and, though I have lively recollections of pleasant days spent in the study of geology, I have forgotten many of the names; but if this should meet my friend's eye, I think he would be able to add many more interesting examples to my short list of Gloucestershire names of fossils.

ROBERT HOLLAND.

Norton, Cheshire.

"HERB JOHN" (5th S. vi. 328, 456, 479).—Allow me to assist in answering my own query. Since writing it I have found the term already noticed in "N. & Q.," and I would refer to 2nd S. vii. 456, and ix. 435, whence I infer it means a man of little importance, similar to "a chip in porridge," for which phrase see 1st S. i. 382; viii. 208; ix. 45.

W. T. M.

Shinfield Grove.

MARYLAND POINT (5th S. vi. 368, 434, 498, 544).—Your querist is wrong in his topography. I know Norfolk pretty well, but never heard of a Stratford there. For the true place we must come nearer home, to "Stratford-atte-Bowe," near which Maryland Point is situated. It is about a quarter of a mile beyond Stratford on the main Colchester line, and has a railway station named Maryland Point. The origin of the name is as yet unknown to

X. P. D.

[May not Maryland Point and Maryland Road have some reference to our Lady of Stratford, in Langthorne Abbey?]

NAPOLEON'S HEART (5th S. vi. 308, 437, 495).—Permit me to refer your correspondents who have written upon this subject to a most interesting account of "The Disinterment of Napoleon Bonaparte at St. Helena on October 15, 1840," which appeared in "N. & Q.," 3rd S. ix. 525. It is therein stated—

"His epaulets, and the several stars and orders on his breast, were tarnished. His jack-boots covered with mildew, which, when Dr. Guillard slightly rubbed it, came off, and the leather underneath was perfectly black and sound. His cocked hat lay across his thighs, and the silver vase with the imperial eagle, which contains his heart, stood in the hollow below his calves, but had assumed a bronzed hue. Count Chabot did not deem it requisite to make use of the two elegant silver vases which had been sent out from France for the purpose of receiving the Emperor's heart and stomach, but directed the old ones (*sic*) to remain untouched.

"The body remained exposed to view from two to three minutes, when it was sprinkled by the surgeon with some charcoal composition, and the old tin as well as the old and new leaden coffins were carefully soldered up by

Mons. Leroux, a French plumber, who attended for the purpose."

The article in question is a kind of *procès verbal* transcribed by Mr. Higgins, who was private secretary at the Colonial Office. No one would, I think, doubt, after perusing the above extract from it, as to the heart of Napoleon I. being with his body in the tomb at the Invalides.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

POLYGAMY AMONG JEWS AND CHRISTIANS (5th S. vi. 428, 522).—ORIENTALIS should consult 1st S. ix. 246, 329, 409; xii. 519; 3rd S. i. 131; vii. 477; 4th S. xii. 427, 500. DR. GATTY's remarks (1st S. ix. 329) are especially suggestive, but your correspondent will, I think, find something instructive in most of the articles referred to.

MIDDLE TEMPLAR.

The following extract may be thought to develop further my former answer to ORIENTALIS:—

"Marriage, indeed, was so serious, so sacred, in the eyes of the Rabbis that they declared the bridegroom purged of all sin by reason of his entering that holy state, thus giving to the ceremony the full effect of the prayer and fasting of the great atoning day. Monogamy, the only marriage which develops genuine and deep morality, which even as early as in the narrative of creation is pronounced the real marriage of human nature, and which in Biblical Jewish times only temporarily made way for polygamy, that accident of climate,—monogamy was the almost universal Jewish rule in post-Biblical times; and Rabbi Gerschom, surnamed Light of the Exile, met with but little opposition worth the name when he issued his famous condemnatory decree against plural marriages."—*Jewish Marriage in Post-Biblical Times*, by Dr. Joseph Perles, translated from the German for the American Jewish Publication Society, New York.

M. D.

"THE MARTYR OF ERROMANGA" (5th S. vi. 368, 477).—This book was issued in a second edition, 12mo., 1842, and a third edition, 8vo., in 1843. I do not find the date of the first edition given.

C. A. WARD.

Mayfair.

BARATARIA (5th S. vii. 6).—In Black's *Atlas of North America*, Barataria Bay (not Island) is laid down in lat. 29° 30', long. 89° 90'. MR. PATTERSON simply inquired with regard to the American Barataria and that of Cervantes, "Was one of these places called after the other, and was the real Barataria so called after the fictitious one?" The *Examiner* of last Saturday describes your querist as inquiring "as to whether an island on the coast of North America, named Barataria, was called after the island which Sancho Panza governed for a brief space so well, and in a manner so uncommon; or whether that island is the real one, or the other island was the island from which the American island takes its name." This, probably by

accident, misrepresents MR. PATTERSON's query ; and when the *Examiner* answers it by saying that "Barataria was simply an invention of Cervantes—the island existed only in his poetic brain," the answer only says what your correspondent said—that the Barataria of Cervantes was a "fictitious one." The *Examiner*, however, adds, "consequently any island of that name is a name only borrowed or stolen." But the American name is applied to a bay, and it may be the corruption of some old Indian name. E. D.

THE LINLEY FAMILY (4th S. ii. 323 ; 5th S. vii. 34).—I am much obliged to C. T. B. for his intended kindness ; but, some time after I had asked the question in your columns, I obtained a clue which caused me to write to the Rev. Mr. Cheetham, the chaplain of Dulwich College, who, in addition to the information obtained by C. T. B., gave me the date of O. T. Linley's election, May 5, 1816, and the age at which he died—sixty-six. The madrigal, "Let me, careless and unthoughtful lying," was published by Preston a few years after the death of the elder Linley, among a variety of vocal music by the father and the son, and is assigned to the former. The compiler of *The Biographical Dictionary of Musicians* states his belief that the upper part was intended to display the taste and feeling of Mrs. Sheridan, one of the daughters of the composer.

B. ST. J. B. JOULE.

Southport.

W AND V (5th S. vii. 28).—In the east of London, notably in Spitalfields and in the surrounding districts, where to the present day reside many descendants of French refugees, among the older folk the substitution of *v* for *w*, and *vice versa*, may still be met with. I have not found it elsewhere ; but my grandfather, who died about six years ago at the age of eighty-nine, often told me that he perfectly remembered French being much spoken in the neighbourhood. He had a theory that the substitution referred to was a consequence of French descent, and a remnant of the language. D'ERFLA.

FEN (OR FEND ?) (5th S. vi. 348, 412).—When I was at school in Essex, we had a word which we used in much the same sense as SCOTO-AMERICUS applies to *fen*, but which we pronounced as if spelt *fain*, e.g., if a monitor called his fags, and ordered one to get him something, they would say, "fain going," or "fain I," and the one who was last had to go. We had also a past participle formed from the word ; thus, after using the expression, we should say, "I have fained."

RIVUS.

This is one of the words that emigrated to America. It is well known among boys in England, and is not confined to games with marbles,

although perhaps heard more in those games than any others. Marble-playing offers many facilities for cheating ; hence *fen* assumes a protective power. When I was a boy, one of the terms in use was "fen smuggling," by which it was hoped that discontented losers would be restrained from making a rush to "smug" (steal or grab) the marbles lying in the ring. X. P. D.

So far am I from thinking that this word is an Americanism, that I believe that it has descended to the English-speaking race from the time of the Norman Conquest. I am persuaded that it is an abbreviation of the words *Je défends*, "I forbid." When a boy, playing marbles, shoots one of his into a hole, the boy playing with him, if he wishes the marble to remain there, cries out, "Fen puds," *puds* being an abbreviation for "putting out."

UNEDA.

Philadelphia.

This word is not confined to the boys of the United States when playing marbles. I have frequently heard it in East Kent, and it was common some thirty years since in and about Canterbury. J. R. J.

Richmond.

CHESS AMONG THE MALAYS : VARANGIAN (5th S. vi. 346, 454, 519).—There are various authorities for what I wrote about the Varangians. One near my hand is *The Book of the First American Chess Congress*,\* from which we learn that—

"The Væringar, or body-guards of the Byzantine emperors, returning to their Northern homes, brought the entertaining amusement (chess) to Scandinavia, and introduced it into the flourishing republic of Iceland, whose berserkers loved its practice, and whose scalds sang its glories in Eddaic stanzas."

Prof. Forbes, in his *History of Chess*,† remarks as follows on this subject :—

"Now we know from history that in the eighth and succeeding centuries numerous adventurers, both Frank and Scandinavian, resorted to Constantinople, where their military services were duly appreciated, and amply rewarded. These afterwards became celebrated as the Varangian Band, or Cohort, and held a position at the Byzantine Court similar to that of the Scottish and Swiss guards employed by the kings of France in more recent times. In consequence of this arrangement, there arose a constant intercourse between the east and west of Europe, and it is quite possible that the game of chess may have found its way to the north-west at the same time."

I rather think, but am not sure, that the importation of chess into the north of Europe by the Varangians is mentioned by Sir Frederic Madden in his able disquisition entitled "Historical Remarks on the Introduction of the Game of Chess into Europe," in vol. xxiv. of the *Archæologia*.

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

\* London, Sampson Low, 1859, p. 24.

† London, W. H. Allen & Co., 1860, p. 214.



THE "NIEBELUNGENLIED" (5th S. vi. 468, 542.)—The author of this work is not known with any certainty, but the weight of probability points to Heinrich von Ofterdingen, of Wartburg fame; date about the end of the thirteenth century.

An edition, in the original language, with glossary, was published by Von der Hagen, Breslau, 1816, and is frequently met in the catalogues of German *Antiquariats-Buchhandlungen*. Should H. W. be unable to obtain the work through the channel indicated, I shall be happy to lend him my copy, on hearing from him direct.

CHARLES A. FEDERER.

Bradford.

"IN JESUM CRUCI AFFIXUM" (1st S. vii. 283; 5th S. vi. 541.)—The *Poemata* which HIC ET UBIQUE wishes to obtain are by John Owen, Audœnus—not Andœnus. I bought a copy lately at an Oxford bookseller's, and have seen them recently at Slatter & Rose's, High Street, Oxford (old morocco), and in common old calf at Gee's, in the same street. He died A.D. 1622.

ED. MARSHALL.

"CLAM" (5th S. vi. 246, 296, 339.)—I may take the opportunity of saying that, since I sent the communication (5th S. vi. 339) on the word *clam*, I have discovered that *llam* is Welsh for a "step"; and Pughe gives "*llam afon*," stepping-stones over a stream. The word *clam* is found on Dartmoor and Exmoor, where remains of Celtic may be looked for. Such stones, however, on Dartmoor are called simply "steps," the term *clam* being restricted to the case of a foot-bridge.

C. O. BUDD.

VESSELS PROPELLED BY HORSES ON BOARD (5th S. vi. 388, 543.)—I well remember the horse packet between Yarmouth and Norwich, but your correspondent W. S. L. is wrong in supposing it was "before the introduction of steam." Steam navigation between Yarmouth and Norwich commenced in 1813; and in 1817 a frightful explosion took place on board the packet, killing several persons, and injuring others very seriously. It was consequent on this catastrophe that the horse packet was started.

P. LE NEVE FOSTER.

EXEMPT (5th S. vi. 386, 476), in military affairs, means a Lifeguardsman freed or excused from doing his duty. In France it is an officer in the Guards who commands in the absence of the captain (Dyche's *Dict.*).

ENILORAC.

SIGNS OF SATISFACTION (5th S. vi. 364, 413, 498.)—A piece "left for Lady Manners" is what remains on a dish after all those who are at table are satisfied. I think I remember meeting with the expression many years ago in reading *The Ladies of Bever Hollow*, and I have often heard it used since.

ST. SWITHIN.

ANCIENT BIRS AND PALLS (5th S. vi. 148, 257, 469.)—There is a very ancient embroidered pall existing in a chapel, called the "Cappers' Chapel," in the church of St. Michael, Coventry. It is used once a year as a table-cover, when the present members of the Cappers' Company meet in the priest's room over the chapel to transact their business. A curious pall belonging to the Worcester Clothiers' Company, and anciently used at the burials of their deceased members, is in the possession of the high master. Its ground is of crimson velvet. The description appears in Green's *History of Worcester*. There is a legend that it was used at the burial of Prince Arthur in the cathedral.

W. T. HYATT.

If Mr. PIGGOT refers to any kind of pall, the property of parishes, one of black velvet, edged with white sarcenet, given by Mrs. Alice Shaw in 1671, is noted in the vestry proceedings, St. Saviour's, Southwark.

W. RENDLE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Charles Kingsley, his Letters and Memories of his Life.* Edited by his Wife. 2 vols. (H. S. King & Co.)

It is stoutly held by some persons that a priest should never depart from the character of a priest, and that he should ever be as grave as the gravity of his commission. Others are inclined to believe that he would be more likely to succeed in the great object for which a priest is ordained if he left his spiritual soldiery out of view now and then, and heartily entered into the spirit of everything and everybody around him. Now, Charles Kingsley acted up to both opinions. He certainly never forgot the seriousness of his vocation, and at the same time was never without sympathies for all others honestly exercised. He participated in all the joys of life as sincerely as he shared and solaced its sorrows. He was nothing the less a Christian for belonging to muscular Christianity: as our old bishops could play bowls without losing dignity, so Charles Kingsley could play at anything manly and innocent without losing that or his usefulness. This was so much and so undeniably the case that the layman never ceased to be, and to think, and to do, beneath his surplice or his academical gown. Indeed, we believe the Dean of Westminster spoke of him as "a layman in disguise." He was the most highly gifted of his father's sons. His own special endowments were of a lofty character. He excelled his brother Henry as a writer of stories with a particular purpose and moral, and in his own district he seems to have been as wise, perhaps a wiser physician than his other brother, "the Doctor," who accompanied "the Earl" to the Antipodes, and shared with him the honours of writing that merry and somewhat naughty book called *South Sea Bubbles*. A man's best monument, when he is such a man as Charles Kingsley was, is perhaps in the bosom of her who loved him best. His wife (very lovingly and significantly is the word *widow* avoided) has furnished the world with a book, something over long, it may be, but containing within it one of the most charming and instructive biographies ever written. It is full of sweet and deep thoughts. It is not without contradictions, changing of opinions, occasional excess of enthusiasm, occasional similar excess of depression, and now and then wi

superabundant demonstration of homage to the great ones of the earth, as earlier there was of almost Quixotic reverence for the working classes; but from end to end the book is the record of a true man. Whatever his opinions were, he gave them fearless expression. Though he died comparatively young, he had accomplished his mission, and these volumes of his life will win for him the reverential love of every sympathizing reader. His wife could not have raised a nobler monument to his memory.

*Notes on the Churches of Derbyshire.* By J. Charles Cox. Vol. II. The Hundreds of the High Peak and Wirksworth. (Chesterfield, Palmer & Edmunds; London, Benrose & Sons.)

MR. COX has now completed half the labour which he set himself to accomplish when he first began to make notes on the Derbyshire churches. If he continues to the end to exercise the same zeal, good taste, and judgment which mark these first two noble volumes, he will furnish a record of local mediæval church history such as Derbyshire may be proud of, and such as every other shire would envy. The present volume shows even more than the first how thoroughly well Mr. Cox can condense materials, and in their essence give all that it is desirable to know. It is pleasant to see how the clergy have co-operated with Mr. Cox. His account, too, of the monuments and registers of Lichfield especially is of great interest to the ecclesiologist. The author hopes to have his third volume ready during the present year. We heartily wish him well through the whole of this laborious work. But the honour gained will be as great as the labour expended.

MR. MURRAY'S works in the press include, among others, *A Dictionary of Christian Biography, Literature, Sects, and Doctrines; The Bampton Lectures*, 1876; *The Witness of the Psalms to Christ and Christianity*, by W. Alexander, D.D.; *Discoveries on the Site of Ancient Mycenæ*, by Dr. Schliemann; *A New Life of Albert Dürer*, by Moritz Thausing; *Scepticism in Geology, and the Reasons for It*, by Verifier; *Notes on the Churches of Kent*, by the late Sir Stephen Glynne, Bart.; *Student's Manual of Ecclesiastical History*, by Philip Smith, B.A.; *The Cradle of the Blue Nile, a Journey through the Mountains of Abyssinia and the Plains of Soudan and Residence at the Court of King John of Ethiopia*, by E. A. De Cosson, F.R.G.S.; *History of Egypt from the Earliest Period*, by Dr. H. Brugsch Bey of Göttingen, translated by H. Danby Seymour, F.R.G.S.; *Poetical Works of Alexander Pope*, edited by Whitwell Elwin, B.A., vol. iii., the Satires, &c.; *A Sketch of the Life of the First Lord Abinger*, by his Son, the Hon. P. Campbell Scarlett, C.B.; *Handbook for Travellers in England and Wales, Alphabetically Arranged in One Volume*; and *Notices of the Historic Interments in the Church of St. Peter ad Vincula, in the Tower of London, with an Account of the Discovery of the Remains of Queen Anne Boleyn*, by Doyné C. Bell.

MR. J. H. I. OAKLEY.—A note from Wyverley Rectory brings to us the sad intelligence of the lamented death of Mr. J. H. I. Oakley, M.A., late of Trinity College, Cambridge, who for many years was a contributor to "N. & Q." He departed this life January 9, aged thirty-six years, much beloved.

"LYRA HIBERNICA SACRA."—I have been for some time past engaged in the compilation of a volume whose title will sufficiently characterize the nature of its contents, namely, "Lyra Hibernica Sacra." As the volume is now likely soon to go to press, I am anxious that no writers, identified with this department of literature, of standard merits and of Irish race, should be excluded.

If, therefore, any reader of "N. & Q." can kindly furnish me with even one such name hitherto unknown, I shall esteem it a particular favour.

WILLIAM MAC ILWAIN, D.D.

Belfast.

"THE Royal Escape, in which James II. fled to France, is, it is said, about to be broken up. For many years past she has been used as a government lighter at Sheerness, and occasionally as a landing-stage for the Great Eastern steamship."—*Guardian*.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LANCASTRIENSIS.—

"... As dull as grammar on the eve of holiday," is part of a line in Elizabeth Barrett Browning's exquisite poem, *The Lost Power*, verse x. As many of our correspondents have been illustrating the meaning of the word *clip*, we add to the various interpretations one in Mrs. Browning's poem. Speaking of "a sound, a sense of music, which was rather felt than heard," the poetess says:—

"Softly, finely, it inwound me—

From the world it shut me in—

Like a fountain falling round me,

Which with silver waters thin

Clips a little marble Naiad, sitting smilingly within."

L. N.—1. The two Kings of Brentford are in Buckingham's burlesque tragedy, *The Rehearsal*. 2. "Dick's Hatband." See *Southey's Doctor*. 3. "Ca ira!"—

"Ca ira! ça ira!

Les aristocrates à la lanterne;

Ca ira! ça ira!

Les aristocrates on les pendra!"

GOLGOTHA, on referring to "N. & Q." 1<sup>st</sup> S. v. 275, 304, 354, 382; xi. 496; xii. 75; 2<sup>nd</sup> S. vii. 495; viii. 97, 158, 218; xii. 224, 278; 3<sup>rd</sup> S. v. 119, 178, 264, 305; vi. 497; 5<sup>th</sup> S. ii. 205, 240, 466; iii. 27, 52, 126, 273, 357, will find not only that the whole subject of Cromwell's head has been thoroughly gone into, but also very much to interest him.

REV. J. WOODWARD will find an account of Sir Thomas Widdington's MS. volume in "N. & Q." for October 5 and 12, 1861.

THURSTAN C. PETER ("Tonis ad resto mare.")—See "N. & Q." 5<sup>th</sup> S. iii. 93; v. 272.

R. W. H. NASH, B.A.—His talents and virtues procured him the title.

J. R. HAIG.—Answered in last week's notice to correspondents.

C. H. A. MASON (Rome).—Forwarded to ARGENT.

L. H. H.—We should like to see a sample.

W. D. P.—Forwarded to MR. THOMS.

DR. M. B.—Letter forwarded.

ERRATUM.—P. 4, col. i. l. 8, for "uncourteous" read "unconscious."

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 27, 1877.

## CONTENTS. — N° 161.

NOTES:—"The Dutch drawn to the Life," 61—"The University of Dublin and Electioneering Tactics in Former Days," 62—Thomas Davidson, 63—"Folk-Lore—Beef-eater—Rhymed Will—"Siege of Belgrade," 64—Charles I.'s Diamond Seal—"The Regicides—Haydon's Correspondence, 65—"The Wadslay Tombstone—Short-day Money—"Owned"—Recognized—Neologism—"Budget"—Curious Epitaph—Christian Names—Ornithological Note, 66.

QUERIES:—"Et tu, Brute"—Dr. Faustus—C. Drury—Sir C. Lucas—Nash's—"History of Worcestershire"—Anne Gilbert, *née* Taylor, 67—Ashton Family—Heraldic—Shakspeare—Fawkes the Conjuror—Carlyle's Essays—Nottingham—Historic Sites in England—Wm. Cobbett, 68—"John Jones, Phisition"—"Muscular Christianity"—"Romanes"—"Nine-murder"—The Merry Meal—H. Walrond—Authors and Quotations Wanted, 69.

REPLIES:—"The Stewarts of Appin, 70—"Hudibras," 71—S. Wale, R.A.—"The Site of Calvary, 72—"Such as should be saved," &c—"The Long-tailed Titmouse, 73—Quarterings—Halkett's—"Dictionary of Anonymous Literature"—"Histoire des Troubles," &c—"The Crimes of the Clergy"—The Roe or Row Family, 74—"The Bath Waters—"W" and "V"—Chaucer's—"Prologue"—Shooting Stars—Thorwaldsen's Bust of Byron—Ancient Egyptian Linen—Macgowan's—"Dialogues of Devils," 75—"The Earliest Known Book-Plates—"Pauca macule" in Scott's Novels—Youty Fequest—Heraldic—St. Andrew's Day—Book-Plates, 76—Mrs. Macaulay—Graham—Voltaire's Portraits—Black Ink—A Folk-Lore Society—"Incident in Scyllam"—Joannes de Sacro Bosco, 78—"Lemur"—Shelley's—"Œdipus"—Axel Oxenstierna—Miss Kitty Cuthbertson—J. G. Bell's Tracts on Topography, &c, 78—Rev. W. Reading—Sokotra—Fish Counters—"The Smallest Books in the World—Clergy Lists—Authors and Quotations Wanted, 79.

## Notes.

## "THE DUTCH DRAWN TO THE LIFE."

12mo., LONDON, 1664.

This curious little book appears to have been published with the object of inducing Parliament to grant large supplies to Charles II. for a war with the Dutch, and to render that popular. Some of the information seems to have been derived from official sources, but it is too varied to give much here. There are, however, a few scraps which may perhaps find a fitting place in "N. & Q." Facing the title-page is a portrait of the Prince of "Aurange"—our William III. when young—and behind him two other portraits, probably those of the brothers De Witt. Below them are four vessels and the old church at the Briel. The author tells us, alluding to Holland, "It is competently populous, containing wel-nigh 3 millions of men wel-proportioned, great lovers of our English Beer." Next we have "wood scarce (in Zealand), the defect is supplied with Holland turfs and Scotch Coales." Then "Betuwe, between the Rhine and Wael, so fruitful that there was a Guelderland bull sold in Antwerp anno 1570 that weighed 3200 pounds." The following is rather puzzling. Alluding to the Palace at the Hague, he says:—"Within this building is a Hall of *Irish* wood, hung with Booksellers, and Painters shops, with Silver-coat armour, Trumpets, &c., won at Turne, Hout, and Flanders." Perhaps the book

was printed in Amsterdam, which would account for the word "shops" and some other strange things. Next we have the word "platform" used much in the same manner as at present in the United States of America. Thus he writes of the Dutch Church, in which there were different classes:

"Having at once shaken off the yoke of Spain and Rome, as they unhappily fell into a commonwealth on the one hand, so they settled in a classical way on the other: for the ministers that promoted their Reformation, being addicted to Mr. Calvin and his platform of Geneva, established that among them, rather as that which suited with their interest and constitution, than as what corresponded with truth: they cannot have the Primitive Church Government if they would, and our men that pretend to a conformity with them, as the reason of their non-conformity with us, will not have it thought they could—where every Burgess is a King, it fit every minister should be a Bishop."

And, alluding to the maintenance of the ministers, "They maintain them with pensions, not exceeding an 100*l.* a year, whereby they keep them in compass and dependance, yet providing for their wives maintenance and their childrens education." Among the various duties of the ministers he mentions one that seems strange in a nation so fond of liberty as the Dutch. He says, "Upon invitation he shall go and visit the sick and advise how to settle his estate in this world, and prepare himself for another." Next we have a tit-bit for our teetotallers:—

"By their Excise, which riseth with their charge, the more money they pay, the more they receive again, in that insensible but profitable way: what is exhaled up in clouds falls back again in showers: what the Souldier receives in pay he payes in Drink: their very enemies, though they hate the state, yet love their liquor, and pay excise: the most idle, slothful, and most improvident, that selleth his blood for drink, and his flesh for bread, serves at his own charge, for every pay day he payeth his sutler, and he the common purse."

It seems however, by what follows, that this did not prevent the Dutch from taxing heavily *foreign* beer, or, as regarded the soldier, taxing him indirectly, for "they put forty dayes in the Souldiers moneth for pay, and so save a great deal of money, and (! but) pay exactly, which prevents a great deal of disorder incident to more needy armies."

Speaking of the fundamental constitution of the State, the author gives article seven, "That none sell his Possession without publick consent." Surely he must have written "profession." Of the Dutch he says:—

"They are the Jewes of the New Testament, that have changed onely the Law for the Gospel."

"The Dutch mans building is not large, but neat; handsome on the outside, on the inside hung with pictures not tapistry, he that hath not bread to eat hath a picture."

"Their habitations are kept handsomer then their bodies, and their bodies then their souls: at first sight you find the and-Irons shut up in net work, next the warming pan muffled in *Italian* work, next that the scone clad in Cambrick, and like a crown advanced in the middle of the house."

"They are seldom deceived, for they will trust no body. They may always deceive, for you must trust them, as for instance, if you travel, to ask a bill of Particulars is to purr in a wasps nest, you must pay what they ask as sure as if it were the assesment of a Subsidy."

The author also gives some very interesting information on the seasons and produce of the fishing carried on by the Dutch all round Great Britain. Among other things he tells us that they had no less than 4,800 vessels employed in it; that vessels from Biscay, Galicia, and Portugal, then frequented the west coast of Ireland to fish for cod from April to July; and, if the following be true, we showed as little enterprise in those days as the Irish in more recent times. He says:—

"That which is more strange and greatly to our shame, they have 400 ships with fish, in which our men of *Yarmouth* within *Ken*, almost at land, do vend our herrings amongst us here in England, and make us pay for the fish taken upon our own coast ready money, wherewith they store their own country."

The value of the fisheries around Great Britain is estimated thus:—

"During the wars between the King of Spain and the Hollanders before the last truce, Dunkirke, by taking, spoiling, and burning the Busses (vessels) of Holland, and setting great ransome upon their fishermen, enforced them to compound for great sums that they might fish quietly for one year, whereupon the next year after the Fishermen agreed amongst themselves to pay a doller upon every last of herrins towards the maintenance of certain ships of warr to waft and secure them in their fishing, by reason whereof there was a record kept of several lasts of herrins taken that year; and it appeared thereby that in one halfe a year there were taken 30,000 Lasts of herrins, which at 16, 20, 30 pound per last amounteth to 1,600,000, and at 16, 20, 30 pound the last they ordinarily sold; then transported into other countries, it cometh at least to 5,000,000*l.*, whereunto if we add the herrins taken by other nations, together with the Cod, Ling, Hake, and the fish taken by the Hollanders and other our neighbours upon the British coasts all the year long, the total will evidently arise to above 1,000,000*l.*"

Which is apparently a misprint for 10,000,000*l.* Further on he tells us:—

"Every orphan, servant, or poor man may venture their stock in fishing voyages, which affords them extraordinary encrease, and is duly paid according to the proportion of their gain."

And—

"Though there be nothing in Holland but Hops, madder, Butter and cheese, yet by fishing they have plentiful *c*fall manner of provision for necessity."

"The Hollanders and other nations set forth with their Busses in June to find shoales of fish, and having found it, dwell amongst it till November, whereas we stay till the Herring come home to our roadsteads, and sometimes suffer them to pass by ere we look out, our Herring-fishing containing onely seven weeks at the most, and theirs twenty."

One cause of the decline of the British fisheries he mentions:—

"Because the English fishermen dwelling on the sea coasts did leave off their trade of fishing in our seas, and went the halfe seas over, and there upon the seas did

buy fish of Pickards, Flemmings, Normans, and Zealanders."

And he sums up the riches of Holland thus:—

"Their Excise is an unwasted mine, which with the infiniteness of their Traffic and their unwearied industry is paid them by every part of the world, the sea yields them by two sorts of fishes onely, Herrins and Cod, 60,000*l.* a year, for which they go out sometimes 7 or 8,000 boates at once, and are able to set out twice as many ships: their merchandize amounting forty years ago (1624) to a million, whereas England which is twice as big in compass hath not half as much."

RALPH N. JAMES.

Ashford, Kent.

#### THE UNIVERSITY OF DUBLIN AND ELECTORNERING TACTICS IN FORMER DAYS.

Two letters, of which I send literal transcripts, will serve, I think, to give a good insight into a state of affairs which has been changed very much for the better by the passing of parliamentary reform in the year 1832, and by the enlargement of the constituency of the University. The originals are in my possession, and have not appeared in print. Their contents, which are curious, are as follows:—

##### I.

"Confidential.

"T.C.D., 28 July, Noon [1827].

"My dear MacDonnell,—I *implore* you, if you mean to be ultimately favorable to me, not to lose precious time in wrestling with a shadow. North's standing, you know, can only be a *simulacrum of standing*—a show—a pageant—to swell the triumph of Mr. Boyton. I therefore appeal to your good sense—to your straightforward understanding, whether you ought not immediately to take *your* line. North, depend upon it, has taken *his*. The election is now in your hands. How long it may be so, none of us can answer. Again and again I implore you to come to a decision, and if that decision is favorable to me, it will be effectual and conclusive; and will superadd the deepest political obligation to the earliest and warmest private friendship.

"Yours *importunately*,  
"J. W. CROKER.

"Rev<sup>d</sup> Dr MacDonnell, &c."

##### II.

"Private and Confidential.

[London, February 8, 1830.]

"My dear MacDonnell,—Arrangements were on foot during the last week for sending Croker from the Admiralty. The Duke [of Wellington], anxious to oblige Lord Melville, who dislikes Croker, had persuaded the latter to accept the office of Treasurer of the Navy, held along with the Board of Trade by poor Vesey Fitzgerald, although it is 1,200*l.* a year less than the Secretaryship, which he has at present. Croker's acceptance of this would vacate his seat, and bring on a College Election. On Saturday last it was generally understood that the matter was finally arranged, and that Croker was to be Treasurer; and I was about to pack up my things, and be off to Ireland. I received, however, an intimation from a high quarter that the plan was abandoned; and to make assurance more sure, I went this day to Croker, told him my friends had evermore, and with justice, imputed to me that I was late in the field, and that if he was not able or willing to tell me something decided on



the subject, I should be off this night in the Mail. He then informed me that he had been with the Duke, and begged of him to leave him where he was—at the Admiralty, and that the Duke had consented. He added something about the other office (a mere sinecure) having attracted the attention of the Finance Committee. He also told me he had written to Dublin, to ascertain how he stood in the College, and his chance of success, but had not yet received an answer. His course, however, is for the present determined, independently of the intelligence which Lloyd [afterwards Provost of Trinity College] may convey to him. You may shew this letter, though marked Private, to Griffin [afterwards Bishop of Limerick], and O'Brien [afterwards Bishop of Ossory], and Singer [afterwards Bishop of Meath]. I have not time to write to them today, but they shall hear from me by the next post. Do not let them, however, report more as coming from me than that Croker does not leave his present situation, and that we shall have no Election. I shall write to you in a few days an account of our position here, a critical one. You will read in the papers the lamentable catastrophe of poor Lord Graves. The indignation against the Duke of Cumberland is extreme. O'Connell's debut was a poor thing. He excites very little attention, and will soon, I suspect, be heartily sick of the House of Commons.

"My dear MacDonnell,

"Ever most sincerely yours,

"JOHN HENRY NORTH.

"Rev<sup>d</sup> Rich<sup>d</sup> MacDonnell, Trinity College, Dublin."

The foregoing letters were addressed to the Rev. Richard MacDonnell, D.D., F.T.C.D., who was appointed Provost of the College in 1852, and died in 1867—one by the Right Hon. John Wilson Croker, M.P. for the University of Dublin, and the other by John Henry North, Esq., who died in 1831, while M.P. for Drogheda, and Judge of the Court of Admiralty in Ireland. A contest for the representation of the University took place in the year 1827, and Mr. Croker was returned by a comparatively small majority over Mr. North. The Rev. Charles Boyton, whose name occurs in the first letter, was an active and well-known Fellow of the College.

AHBHA.

#### THOMAS DAVIDSON.

In the *Cornhill Magazine* for December, 1860, appeared an anonymous poem, entitled "Ariadne at Naxos." There was nothing to indicate who its author was; but I distinctly remember the pleasure its perusal gave me, and it was a long time ere I could get out of my head the lines—

"From her couch of Orient forests—  
From the chambers of her rest—  
Came with queenly step the Morning,  
Journeying onward to the West:  
And the glory of her presence  
Tinged the sea and filled the air,  
Smote the lofty Hill of Drios  
And the lonely watcher there;  
Yet no bark across the water  
Came to lighten her despair.  
But with sighing of the pine trees  
In the low wind gently shaken,  
All day long, in mournful snatches,  
Rose the plaint of Ariadne,  
Watching, weary, and forsaken."

The secret of its authorship was not made public; but it is now no longer a secret, and certainly it never occurred to me to look for its author in the class-room of a Scotch university. Thomas Davidson's history has just been given to the world in a volume entitled *The Life of a Scottish Probationer: being a Memoir of Thomas Davidson, with his Poems and Extracts from his Letters*, by James Brown, Minister of St. James's Street Church, Paisley, &c.

Thomas Davidson, the son of a shepherd, was born at Oxnam Row, near Jedburgh, on July 7, 1838. What he had to contend against in his too brief life, Mr. Brown has told us with a sympathetic, but withal discriminating, pen.

"Ariadne at Naxos" was written by Davidson in the spring of 1859, when in his twenty-first year. It was written as a competition poem in the Rhetoric and Belles-Lettres Class in the University of Edinburgh, then presided over by so famous a man as the late Prof. Aytoun. If the competition resulted but in gaining to Davidson the second prize, there were congenial spirits around him whose instincts were perhaps truer than those of the more highly gifted occupant of the chair. Without Davidson's knowledge the poem was sent to the editor of the *Cornhill Magazine*; but I shall best narrate the incident in Mr. Brown's own words (p. 36):—

"The appreciation of the worth of their fellow-student's performance was so enthusiastic on the part of Davidson's friends that one of them sent his 'Ariadne' to Thackeray. He did so without the knowledge of the author, who would certainly have shrunk from so bold a step. Davidson's astonishment was unfeigned when the proof-sheet was sent to him for correction. The poem appeared in the number of the magazine for December, 1860, with an illustrative engraving, and occupying a place of honour. The gratification of the young author in seeing his verses so worthily introduced to public notice was soon followed by the honest pride of having earned his first literary honorarium. A welcome remittance of ten guineas was sent to him, and was valued, not only because it was no mean addition to the slender income of a student, but because it was a substantial token of the estimate in which the unsought contribution of a nameless man was held by the distinguished editor."

Besides "Ariadne at Naxos," Mr. Brown has given other specimens of Davidson's muse. The following is one of them:—

#### "THE COURSE OF FEIGNED LOVE NEVER DID RUN SMOOTH.

Love is a rose, a rose,  
A dewy-dawning rose;  
Earth, heaven, and the souls of men were made  
But to minister where it grows,  
Where it grows.

Love is a rose, a rose,  
But a something thorny rose;  
And the thorn pricks all the year; alas!  
'Tis the flower that comes and goes,  
Comes and goes.

Love is a rose, a rose,  
'Tis only a faded rose;  
The rose is dead, its leaves are shed,  
And here be the winter snows,  
Winter snows."

Thomas Davidson died on April 29, 1870, in his thirty-second year. S.

#### FOLK-LORE.

**BROAD BEANS IN LEAP YEAR.**—I was assured in a very earnest manner by a gardener a few months back that in leap year broad beans grow the wrong way—that is, the seed is set in the pods in quite the contrary way to what it is other years. The reason of this, he said, was "because it was the ladies' year; they (the beans) always lay the wrong way in leap year." I do not know whether people really believe this, but a great many of them say that it is a fact.

**"WHITE-STOCKINGED HORSES."**—There is a certain amount of good or bad luck attached to horses having one or more white feet or legs. I do not know whether this has been noted in "N. & Q.," but I have no doubt it is well known to many of your readers. It is very lucky to own a horse whose fore legs are both equally "white stockinged"; but if one fore and one hind leg on the same side are white, it is unlucky. It is unlucky when one leg only of the four is "white stockinged," but if opposite legs, as off fore and near hind, are white, very lucky. A versified set of instructions on buying white-footed horses runs thus :—

"One white foot—buy a horse;  
Two white feet—try a horse;  
Three white feet—look well about him;  
Four white feet—do without him."

THOS. RATCLIFFE.

#### Workshop.

**BEEF-EATER.**—In my edition of Todd's *Johnson* it is said that this word is a corruption of *F. beaufetier*, a man who waits at a *beaufet* or sideboard. It is given as a guess, and the guesser was Mr. Steevens. For years, most books on etymology have been in the habit of citing this as a curious corruption in language. Even Max Müller cites it in his excellent *Lectures on Language*. It is usual, however, to correct Mr. Steevens's *beaufet* and *beaufetier* to *buffet* and *buffetier*. Instead of being a curious corruption, it is, to my mind, a proof of the gross fabrication which an English public will swallow. That it has been repeated *ad nauseam* only proves the reckless credulity with which any explanation is accepted, provided only it be *ingenious*, which is regarded as much more important than being *true*. I deny the whole story, and will only accept it if it can be proved. I know of no authority for any spelling but *beef-eater*, which I take to mean an *eater of beef*, and,

secondly, a jolly yeoman. I know of no passage to show that they waited at table. Littré and Cotgrave know nothing about a *F. beaufetier*, which I hold to be a mere myth.

WALTER W. SKEAT.

Cambridge.

[Boiste, in his dictionary, has, "*Beaufetier*, s.m., parasite, écornifleur"; and (subsequently), "*Écornifleur*, s., parasite qui mange chez autrui sans être prié."]

**RHYMED WILL.**—I transcribe the quaint document given below from the fly-leaf of a copy of miscellaneous poems published by Thomas Cooke, "*Hesiod Cooke*," in 1729 :—

"The Will of John Hedges, Esq<sup>r</sup>, who dy'd about the year 1742, & to whom there was a fee-farm rent paid out of Yoke fleet; which said Will was prov'd in Doctors Commons.

The first day of May,  
Being merry and gay;  
To Hyp not inclin'd.  
But of vigorous mind;  
And my body in health,  
I'll dispose of my wealth,  
And all I'm to leave  
On this side the grave,  
To some one or other,  
I think to my Brother:  
But because I foresaw,  
That my Brethern in Law,  
If I did not take care,  
Would come in for their share,  
Which I no ways intended  
Till their manners are mended  
(And of that, God knows, ther's no sign);  
I do therefore enjoin,  
And do strictly command  
(Of which witness my hand),  
That nought I have got  
Be brought into hotchpot,  
But I give and devise  
As much as in me lies  
To the son of my Mother,  
My own dear Brother,  
To have and to hold  
All my Silver and Gold,  
As the affectionate pledges  
Of his Brother,—JOHN HEDGES.  
Finis."

The handwriting of the above cannot be much less than a century old. As special mention is made of the testator's possession of a fee-farm rent in Yokefleet, called also Infleet, which is a township in the parish of Howden, in the East Riding of Yorkshire, it may be presumed that the transcriber was of that locality. I find also on another fly-leaf in the same volume this reflection :—

"No Heart is more susceptible of tender impressions than mine, nor is my resolution strong enough to hold out against the force of Female charms: Love, weak as he is, has often made me his captive."

HENRY CAMPKIN, F.S.A.

Reform Club.

**"SIEGE OF BELGRADE."**—The alliterative description ("An Austrian army awfully arrayed") has often been noticed. The following Greek



version has lately appeared in the *St. Edward's School Chronicle*, No. 30, Nov., 1876, p. 248, Oxf., 1876:—

Ἀνδρῶν ἀνῆλθεν αἶνος αἰχμητῶν ἀγόν,  
βέλεσι βοῶσι βαρβάρους βία βαλὼν  
γαῖα γανῶσι γογγυλάται γηγενεῖς  
δεινότατα δρώντες δυσχερῶς δάψ' δόρει.  
ἐνθ' ἐπιμελοῦσιν ἐντονῶς ἐναντίοι  
ξήλω ξέοντες ζημιόσθαι ζωγρίας.  
ἡσσωμένους ἥρωες ἥρωες ἡλασαν  
θέλουσι θάρσος θαυμάσαι θνητῶν θεοί.  
ἰσχυόντες ἱερ', ἱκτῆρας ἰσχυρῶς, ἰδοῦ,  
κακῶσι, καὶ κτείνουσι κηδεστὰς κακῶς.  
λάβῃ λῦονσι λὰξ λεαίνοντες λίθους,  
μοχλοῦς μέταλλα μηχανώμενοι μόγυς.  
νεανίων νῦν νηλεῶν νείκη νέα  
ξυνάπτεται ξὺν ξυλλογαῖσι ξεινικαῖς  
οὐκοῦν ὀθνεῖων, οὐδὲν οἰκείων, ὄχλοι,  
πόλιν προδόντες πολεμῶ, παλίντροποι,  
ράθυμια βιγυόσι. ῥαθυμῖα ῥοπή  
σάλπιγγ' σωπαί, σπύδασαν σπονδαῖς σοφοί,  
τὰ τέλη τελούνται, τοῖσδε τιμᾶται τίσις  
ὑβρεως ὑφ' ὑμῶν, ὑπερέχοντες ὕστατα.  
φεῦ φεῦ φοναῖσι φθείρεται φυτόν φύσις,  
χρ' χθὼν χολαῖσι χιλίαν χηρέται  
ψυχῶν ψοφούντες ψηφισώμεθα ψόγῳ  
ὥσθ' ὀρίως ὠδῖνας ὠφελήσομεν.

## ALPHA.

CHARLES I.'S DIAMOND SEAL.—There is a remarkable story of a seal which King Charles highly valued, in Herbert's *Memoirs of the Two Last Years of King Charles*. He says, p. 101, that one night at Windsor, when the king wound up his two watches,

"he missed his Diamond-Seal, a Table that had the King's Arms cut with great Curiosity, and fixt to the Watch; Matter and Work were both of considerable Value. The Seal was set in a Collet of Gold, fastened to a Gold Chain."

Herbert says that they sought for this seal everywhere to no purpose, but that next night, when the king was going to bed,

"he cast his eye to one end of the room, and saw something sparkle, and pointing with his Finger, bade Mr. Herbert take a candle and see what it was; by good Providence it was the Diamond, which he took up, and found his Majesty's Arms in it, and with joy brought it to the King."

Tavernier, who was at Paris with Charles II., took with him to Persia a diamond with the arms of an English prince cut upon it (see his *Travels*, La Haye, 1718, vol. i. p. 541), and is believed to have sold it to the Prime Minister of the Shah of Persia. Bishop Warburton seems to have been the first to suggest that the seal which Tavernier sold in Persia was King Charles's favourite seal, and says, in a letter to Dr. Birch, dated July 12,

1739 (Nichols's *Literary Illustrations*, ii. 107), "I suppose you would be surprised to find King Charles's seal at the Court of Persia!" Jones, in his *Recollections of Royalty*, London, 1828, ii. 242, in reference to this subject, says, "The diamond seal of Charles I. may probably be yet discovered in the treasures of the Persian sovereign." Perhaps the time has come, or at all events will soon come, when the correctness of Bishop Warburton's suggestion may be ascertained. I will only add that as the cutting of a coat of arms on a diamond is practically impossible, it is most probable that the king's seal was really a white topaz, a stone much resembling the diamond in brilliancy, but more tractable under cutting tools.

EDWARD SOLLY.

THE REGICIDES.—The following is from a piece of newspaper bound up in a Bible, dated 1621, in my possession:—

"This day Jan. 30 (we need say no more than say the moneth) was doubly observed, not only by a solemn Fast, Sermons & Prayers at every Parish Church, for the Precious blood of our late pious Sovereign King Charles the First of ever glorious memory; but also by public dragging those odious Carcasses of Oliver Cromwell, Henry Ireton, and Jon Bradshaw to Tiburn. On Monday night Cromwell and Ireton in two several Carts were drawn to Holborn from Westminster, after they were digged up on Saturday last, and the next Morning Bradshaw; to-day they were drawn on Sledges to Tiburn, all the way (as before from Westminster) the universal outcry of the people went along with them.

"When these their Carcasses were at Tyburn they were pull'd out of their Coffins and hang'd at the several angles of that Triple Tree, where they hung till the Sun was set; after which they were taken down, their heads cut off, and their loathsome Trunks thrown into a dust hole under the Gallows.

"And now we cannot forget how at Cambridge, when Cromwell first set up for a Rebel, he rode under the Gallows, where his horse curvetting threw his cursed Highness out of the Saddle just under the Gallows (as if he had been turned off the Ladder), the Spectators then observing the place, and rather presaging the present work of this day than these monstrous Villanies of this day twelve years. But he is now again thrown under the Gallows (never more to be digged up), and there we leave him.—London, Printed by R. Hodgkinsonne, 1661."

J. C. LETHBRIDGE.

Granville House, Granville Park, Lewisham.

HAYDON'S CORRESPONDENCE, &c.—In Mr. F. W. Haydon's recent volumes (ii. 368) on B. R. Haydon's correspondence and table-talk, there occurs the statement that Hodgson, the eminent classical scholar, on his marriage, wrote to Byron, saying, "'Inveni fortune.' Byron read to Hobhouse, and on coming to this said, 'I am glad of it. I hope you'll now drink your own port.'" Haydon was notoriously a bad writer, and there can be little doubt but that the words written in the MS. as having been used by Byron should be read as "Inveni portum." This simple emenda-

tion brings out Hodgson's reference to the well-known Latin couplet, commencing with those words, which was discussed in the fifth volume of the First Series of "N. & Q.," and explains Byron's punning allusion to Hodgson's drinking his own *port*. I may add that Hodgson's character is treated with much greater respect by writers of sounder judgment and discretion than the noble poet.

W. PRIDEAUX COURTNEY.

15, Queen Anne's Gate, Westminster.

THE WADLEY TOMBSTONE.—The representation of a bat, ball, and wickets, on the gravestone of the deceased cricketer Keeton, has exercised the minds of newspaper readers and correspondents for a month past, and we are at last told the matter is to drop, and the stone to remain. The agitation the "carving" seems to have caused in some breasts, to judge by the letters, must have been very great for so small a subject, and what the grievance really was it would be hard to say. I refer to it in "N. & Q." merely to ask if it is a very unusual thing to put carved representations of a man's calling on his monument. During the summer of last year I saw, in Llanrwst Churchyard, a harp carved on a tombstone, over the grave of a manufacturer of the instrument, but just now I cannot call to mind any other instance.

A. R.

Croeswylan, Oswestry.

[In Highgate Cemetery there is a carved marble monument to the memory of the famous cricketer Lilywhite. It represents a wicket struck by the ball, and Lilywhite as "bowled out." It has been there for several years. A writer in the *Times* of Saturday, the 20th inst., says that the most extraordinary example of an emblematic tomb is that of Sir Thomas Parkyn, in the chancel of Bunny Church, Notts. Sir Thomas had a great reputation as a wrestler in the Midland Counties, and the monument in question, erected in the middle of the last century, consists of a statue which represents him in the cap and dress of a wrestler, and in the attitude of wrestling with Death for an opponent.]

SHORT-DAY MONEY.—Early in the past December, a Rutland woman (a poor widow) said to me, "I can't make up my coal club this week; but, if you can wait a little, please God, I shall get my short-day money." This phrase is new to me, and I believe that it has not yet been mentioned in "N. & Q." Its meaning is obvious. In most parishes widows have the privilege (or excuse) of going round to the inhabitants on St. Thomas's Day, Dec. 21, which is the shortest day of the year, in order to ask for alms. On Dec. 19, 1857, I made a note in these pages (2<sup>nd</sup> S. iv. 487) on "Gooding on St. Thomas's Day," as observed in Staffordshire, with a mention of "St. Thomas's Dole" and "Doleing Day." I may here add that this information, obtained "from a correspondent of 'N. & Q.," was quoted in the "Antiquarian Gossip of the Month," given in the *Leisure Hour*, Dec. 23, 1876, p. 826; but neither in that article

nor elsewhere have I met with the phrase "short-day money."

CUTHBERT BEDE.

#### CANDLEMAS EVE AND DAY.—

"It was at one time customary on Candlemas Eve [Feb. 2, Friday next], in the villages bordering on the Trent, to decorate not only churches, but houses, with branches of box, and to light up a number of candles in the evening, as being the last day of Christmas rejoicings.

'On Candlemas Day  
Throw candles away,'

is a popular proverb of the following day."—*More Nottinghamshire Gleanings*, by J. P. Briscoe.

J. U.

Newark.

"OWNED"—RECOGNIZED.—A servant girl, a native of South Devon, and who still lives in that part of the county, saw recently a gentleman of this place at her master's house, without knowing who he was. Last week she saw him again, but at his own door, and said to a servant at his house, whom she had called to see, "I owned (=recognized) your master directly. He was at D—a short time ago." *Owned* is frequently used in this sense in South Devon.

WM. PENGELLY.

Torquay.

NEOLOGISM: "BUDGET."—A writer in the *Monthly Review*, vol. ii. p. 227 (1790), in criticizing a work entitled *Observations on Mr. Dundas's India Budget*, refers to "what is very vulgarly indeed termed the *budget*," and stigmatizes the word as "a nasty *tinkerly* word, which we wish to banish from the polite and political circles."

W. PRIDEAUX COURTNEY.

15, Queen Anne's Gate, Westminster.

CURIOUS EPITAPH.—The following inscription, containing a singular physiological fact, is on a tombstone in the churchyard of St. Paul's, Bedford:—

"Here lies interred the body of Patience, the wife of Shadrach Johnson. By her he had 12 sons and 12 daughters. She died in childbed y<sup>e</sup> 6<sup>th</sup> day of June, anno 1717, aged 88 years."

There is no error in copying the figures.

H. G. W.

CHRISTIAN NAMES.—To the strange names which have appeared in "N. & Q." I add the following, about the most uncommon and curious, —Agmondesham Pickayes. He was servant to Robert, Earl of Lindsey, 1642. EMILY COLE. Teignmouth.

ORNITHOLOGICAL NOTE.—The Jay. I once heard a Berkshire lass say, "We calls 'em yaupin-girls in our part."

X. P. D.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"ET TU, BRUTE?"—When and where do these words first occur? Mr. Hayward, in the pleasant paper entitled "The Pearls and Mock Pearls of History," reprinted in the last series of his essays, is only able to trace the phrase as far back as *The True Tragedie of Richard Duke of York*, printed in 1600, "Et tu Brute? Wilt thou stab Cæsar too." Shakspeare we know was familiar with this play, but the *mot* is certainly older, and I think I have met with it in an Italian writer of an earlier date. H. Stephens, writing before 1578, evidently knows only the version of Suetonius. The passage bearing upon this matter is worth quoting:—

"Jule Cesar, quand il vit que Brutus aussi estet de ceux qui luy tiroient des coups d'espee, luy dit, Kai sy tecon? c'est à dire, Et toy aussi mon fils? Comme s'il eust dict, Et toy mon fils, en es tu aussi? Ce qui montre evidemment que c'estet un mot ordinaire pour monstrer une grande amitié qu'on portet à quelcun. Car parmi tant de coups d'espee venans si soudain et si inopinément, il n'eust pas, eu le loisir de chercher bien loing quelque mot, pour exprimer cela. Et diray encore ceci comme en passant touchant ceste parole, qu'il faut considerer un merveilleux naturel en Cesar, en cas de douceur car qui est celuy aujourd'huy, qui se voyant ainsi surpris et chargé à l'improviste de tant de coups d'espee, usast de tel langage à l'un de ceux qui le chargeret, lequel lors seulement se declareret son ennemi mortel, au lieu qu'il estet estime son plus grand ami? Au lieu de dire, Et toy aussi mon fils, que diret-il? Il est certain qu'il diret plustost, Et toy aussi meschant traistre: ou useret d'autres paroles semblables. Quelcun pourret penser qu'il auret ainsi parlé pour l'esmuoir à pitié (comme vrayment telles paroles estoient pour rompre un cuer d'acier) mais il faut considerer que quand Cesar usa de ces paroles, il voyet desia bien que c'estet faict de soy: et que quand il eust eu dix vies, il n'en eust pas sauve une."—*Deux Dialogues du Nouveau Langage François*, Anvers, 1583.

C. ELLIOT BROWNE.

DR. FAUSTUS.—Can any one inform me whether Dr. Faustus is commonly connected with any English legendary lore? I heard a piece of folk-lore from a village in Hampshire in which he performed a principal part, and which dates from not more than one hundred years ago. I will send it to "N. & Q." if desired. Z. Z.

CHARLES DRURY, OF NOTTINGHAM.—Early in the last century Mr. Thomas Drury, of Nottingham, married Jane, daughter and co-heiress of — Palmer, Esq. Of the same family was, I believe, Charles Drury, of Nottingham, surgeon. I should be glad if any correspondent of "N. & Q." could give me information regarding the Drurys, or put me in communication with some member of the family. J. PAUL RYLANDS.

Thelwall, near Warrington.

SIR CHARLES LUCAS.—I have been informed that there exists a privately printed life of Sir Charles Lucas, who was executed after the surrender of Colchester in 1648. The book was written, I have understood, either by the late Earl de Grey, or by some one else at his request. If the information I have received be true, will some one tell me the title of the book, and where a copy may be seen? A. O. V. P.

NASH'S *History of Worcestershire*, vol. ii. append. xcvii., contains an account of the siege of Worcester taken from "a MS. of Mr. Townshend, of Elmley Lovet, who was in the city during the whole siege, and kept a regular diary." Where is this MS. now, and can it be seen? Nash did not print the whole of it. EDWARD PEACOCK.

Bottesford Manor, Brigg.

ALICE CARMINOW—RODENEX—BONVILLE.—Whose daughter was Alice, who first married Sir Ralph Carminow, being his second wife? He died 1386 (Inq. p. m. 10 Rich. II. No. 11). She married, secondly, Sir John Rodenex, who died in 1400 (Inq. p. m. 2 Henry IV. No. 32); and, thirdly, Sir William Bonville, who died 1408 (Inq. p. m. 9 Henry IV. No. 42). She died 1426 (Inq. p. m. 4 Henry VI. No. 34).

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucester.

ANNE GILBERT, NÉE TAYLOR.—What are the dates of the birth and death of this authoress, and was not a memoir of her life published a few years ago? On a reference to *The Imperial Dictionary of Universal Biography*, it is there said, in a short account of her, that "she still survives in her eighty-second year," vol. iii. p. 1112; but as the book contains no date on its title-page nor gives that of her birth, it is impossible to ascertain the date either of its issue or of her entrance into the world. It is a pity that the above-named book should bristle with so many inaccuracies as it does, and this is the more remarkable considering the contributors to its pages. Let me just instance one or two by way of example. In vol. ii. p. 307, the great Lord Mansfield, in 1718, is said to have been placed "under the tuition of Atterbury, then Master of Westminster School," an office which that ecclesiastic never filled. At p. 579, same volume, Sir Frederick Ouseley, the eminent musician, is said to have died in 1866, yet he is most undoubtedly alive at this present moment (Jan. 25, 1877).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[The only life of this able and estimable lady worth reading is the *Autobiography and other Memorials of Mrs. Gilbert*, edited by her son, Mr. Josiah Gilbert, the well-known author of a delightful work on Titian and the Cadore country. The *Autobiography* (H. S. King & Co., 1874) was reviewed at some length in "N. & Q."

(Dec. 12, 1874). Mrs. Gilbert died, in 1866, at the age of seventy-four.]

**ASHETON FAMILY.**—Burke, in his *Extinct and Dormant Baronetage*, says, under Booth of Dunham Massey, that Sir William Bothe, Knight, married Margaret, dau. and co-heir of Sir Thomas Asheton, of Ashton-under-Lyne, and of his wife Anne, dau. of Ralph, Lord Greystock. Under Assheton of Middleton, he says that Sir Thomas (knighted at Ripon, 7 Hen. VII.) married Elizabeth, dau. and heiress of Ralph Staveleigh, of Stayley, and had, with other issue, Margaret, married to Sir William Booth, of Dunham Massey. Which statement is correct? H. W.

**HERALDIC QUERIES.**—1. Is there any rule for the adaptation of the heraldic colours and bearings of any given coat of arms to household liveries?

2. Is the motto, "Cælo, solo, salo potentes," rightly attributed to the house of O'Neill, and to what branch does it belong? If so, at what time was it adopted?

3. Is there any rule for the adaptation of the heraldic insignia of any given coat of arms to flags or family banners? When the shield has supporters, how can the whole coat be figured on the banner? The treatises on heraldry I have seen are not at all clear on the subject.

4. Are the legitimate descendants of any royal house which has ceased reigning entitled to bear the arms of their ancestors, without any further acknowledgment of king-of-arms? MILESUS.

**SHAKSPEARE ON AGRICULTURAL AND PASTORAL PURSUITS.**—Can any reader explain why Shakspeare is so partial to pastoral pursuits? From Shakspeare's writings one can form a very good idea of the pastoral state of the country, or, perhaps, of the times. In fact, his writings may be looked upon as a good source from whence to draw materials for any history relative to pastoral life. Now the allusions to husbandry or tillage are few. This will be noted by looking over any concordance—Mrs. Cowden Clarke's for example; and on examining the passages we find no picturesque or stirring descriptions of the various methods of tillage, reaping, &c., but the narration of some facts and methods, which the ancients knew, as well as their chemical elements of fire, air, earth, and water.

R. H. WALLACE.

**FAWKES THE CONJUROR.**—I should be glad to know if any of the printed bills of the performances of this celebrated conjuror at Bartholomew and Southwark Fairs have been preserved. In looking over an old scrap-book I find the following cuttings from newspapers relating to him:—

"Died the ingenious Mr. Fawkes, noted for his Dexterity of Hand."—*The Craftsman*, May 29, 1731.

"The famous Mr. Fawkes, who had not his equal in this or any other kingdom in performances by dexterity

of hand, was buried last night in a vault at St. Martin's Church, and we hear died worth about 10,000*l*."—*Gloucester Journal*, June 3, 1731.

Which is the St. Martin's Church here alluded to? Is the vault still to be seen? G. O.

**CARLYLE'S ESSAYS.**—In the *World* for Nov. 22, 1876, the writer of an article on "Thomas Carlyle, Cheyne Row," remarks, "In his essays on Pitt, Montaigne, and Nelson, we see the original genius seeking articulate power in ordinary language." Where are these essays to be found? They are not in the uniform edition of Carlyle's works. MORIN.

**NOTTINGHAM.**—"In Nottingham we find a series of caves, as the name of the town implies."—Dr. Richardson on "Health in Cities," *Times*, Jan. 9. What authority has the doctor for this etymology? If it be correct, we may compare the name of the *Horites* (Heb. *hor*, a hole) of Mount Seir, and of the *Τρωγλοδύται* (τρώγλη), the Troglodytes of Ethiopia. A. L. MAYHEW.

Oxford.

**NOTLEY ABBEY, BUCKS.**—Can you give me an account of this religious house, and also particulars of the various families through which it has passed, since its suppression under Henry VIII.?

W. T. HYATT.

Enfield, N.

**COUNTY HISTORIES.**—What are the best histories of Warwickshire, Wiltshire, and Buckinghamshire, for genealogical purposes? E. R.

**HISTORIC SITES IN ENGLAND.**—Has any work been published on historic sites in England, or on historic trees or houses? My inquiry relates especially to the eastern counties.

W. H. SEWELL.

Yaxley Vicarage, Suffolk.

"**LENDAS DA INDIA,**" *Legends and History of the East Indies*, by Gaspar Correia, 8 vols. 8vo.—I shall feel very thankful for information regarding the above-mentioned Portuguese work. In what year was it published? Has it been translated into English or French? And does it give any of the Paurānik legends? R. R. W. ELLIS.

Dawlish.

**WM. COBBETT AND THE COURT-MARTIAL.**—I have been going over this matter (in view of my forthcoming biography of Cobbett), and have no hesitation in accepting Cobbett's own explanation of the circumstances which led to his withdrawal from the prosecution at the last moment. But I have not yet found any reference to the affair in any private memoirs, and I shall be very glad if any correspondent can inform me whether he has met with notice of it. The date is 1792.

The great value of the posthumous publication



of some diaries is singularly proved by the clearing up of one much controverted point in Cobbett's career—I mean the dining with Pitt soon after his return from America in 1800, an incident which he often alluded to, but which few persons have been found to credit. The question, however, is set at rest by an entry in Mr. Windham's *Diary*, under date August 7, 1800.

EDW. SMITH.

Pembroke Place, Walthamstow.

"JOHN JONES, PHISITION."—Can any of your readers kindly give me information regarding this medical practitioner? He published in 1572 *The Bathes of Bathes Ayde, &c.*; at an earlier date, *A Description of the Wonderful Vertue of the Bathes at Buckstone*. The title-page of the former has on it, "At Asple Hall besydes Nottingham." I by the means at hand cannot find this place. This book was

"Printed at London for William Jones; and are to be Solde at his new long Shop at the West Dore of Pauls Church."

R. W. F.

"MUSCULAR CHRISTIANITY."—Canon Kingsley says:—"A clever expression, spoken in jest by I know not whom" (*Sermons on David*, p. 5, first ed.). Can any reader say where it was first used?

W. H. C.

SURNAME "ROMANES."—Can any reader give any information as to the origin of this surname? It is to be found only in Berwickshire, in Scotland, and was formerly spelt "Rolmanhou."

Are names ending in "is" and "es" corruptions of "house"? Thus Brewis was formerly Brew-house; Charteris, Charterhouse; and so on. Stenhouse is pronounced Stennis. If this be the case, would not Geddes have been derived from Gad's or God's house, Ellis from Ale-house, &c.?

INQUIRER.

"NINE-MURDER," a provincial word for the great butcher-bird, is probably a corruption. Can any one throw light on its origin?

A. SMYTHE PALMER.

Lower Norwood, S.E.

THE MERRY MEAL.—I should be glad to know the origin of the merry meal, a custom connected with Staffordshire.

C. H. P.

[See 5th S. vi. 508.]

GERMAN PARISH REGISTERS.—Can any one inform me if there are in Germany, and particularly in Hanover, any documents corresponding to our own parish registers, and, if so, whether they or copies of them are kept in any central office?

TEUTON.

HENRY WALROND, OF WALRONDS PARK, ISLE BREWERS, SOMERSET.—Can you inform me who

succeeded to the estates of Henry Walrond, of Walronds Park, Isle Brewers, Somerset? He died 1698. Arms, Argent, three bulls' heads, I believe to be correct.

J. T. M.

#### AUTHORS AND QUOTATIONS WANTED.—

The following verses, referring to the subject of Hogarth's "Gin Lane," appeared in the *General Advertiser*, March 7, 1751, p. 1, col. 2:—

"Strip-me-naked, or Royal Gin for Ever.

"A Picture.

"I Must, I will have Gin!—that Skillet take:—  
Pawn it:—No more I'll roast, or boil, or bake.  
This Juice immortal will each Want supply,  
Starve on (ye Brats!) so I but bung my Eye.  
Starve? No!—This Gin does Mother's Milk excel;  
Will paint the Cheeks, and Hunger's Darts repel.—  
The Skillet's pawn'd already.—Take this Cap.  
Round my bare Head I'll yon brown Paper lap.—  
Ha! half my Petticoat was tore away  
By Dogs (I fancy) as I maudlin lay.  
How the Winds whistle thro' each broken Pane!  
Thro' the wide-yawning Roof how pours the Rain!  
My Bedstead's crack'd; the Table goes hip-hop.—  
But see! the Gin!—Come, come, thou cordial Drop!  
Thou sovereign Balsam to my longing Heart!  
Thou Husband! Children!—All!—We must not part!  
[Drinks.] Delicious!—O!—Down the Red Lane it goes!  
Now I'm a Queen, and trample on my Woos.  
Inspir'd by Gin, I'm ready for the Road;  
Cou'd shoot my Man, or fire the King's Abode.  
Ha! my Brain's crack'd.—the Room turns round and round:

Down drop the Platters, Pans:—I'm on the Ground.  
My tatter'd Gown slips from me:—what care I?  
I was born naked, and I'll nak'd die."

Can any one tell me the author's name? F. G. S.

Who was the author of the following lines? They are said to have been written at the time that the discovery of the law of gravitation was made by Sir Isaac Newton from the circumstance of an apple falling on his head from a tree.—

"When Old Nick in his clutches first caught Mother Eve,  
As all the learn'd Fathers agree,  
He by glozing essay'd the fair dame to deceive,  
And of knowledge he show'd her the tree.

Madam, longing to judge betwixt evil and good,  
Was curious to taste, though forbidden,  
Of the fruit of life's tree, in the middle that stood,  
All erect in the garden of Eden.

But knowledge to woman's a perilous gift,  
That unfits her too oft for her station;  
Hence both Eve and poor Adam were turn'd out adrift,  
And destin'd to death and damnation.

Long time had this tree nearly barren remain'd,  
Unown were its seeds in man's mind,  
Till by Newton replanted it flourish'd again,  
And an apple enlighten'd mankind.

As an apple occasioned the fall of frail man,  
And with Satan compelled him to grapple,  
So was knowledge decreed by the Deity's plan  
To result from the fall of an apple."

R. W. H. NASH, B.A.

### Replies.

#### THE STEWARTS OF APPIN.

(5th S. vi. 490.)

The Stewarts of Appin still exist in the direct male line, and many in the female line. The late Allan Stewart of Appin, the then head of the family, was a distinguished officer in the Rifle Brigade, in which he served in Spain and at Waterloo, and afterwards in India, in the Burt-por war, &c. He returned to England after that campaign and died some years after. He has left a son, also Allan, who is married and in India, and several daughters, the eldest of whom is married to M. Peveril le Mesurier, who has a high civil command in India, and has a numerous family.

The second branch of the family is Stewart of Ardsheel, who, in 1745-6, led the men of Appin, and all the branches of the family of Appin, to join Prince Charles Edward before the battle of Culloden. Ardsheel did not lead them as chief, but as the *ceann tigh*, or head of the next house, and heir presumptive failing the male line in the house of Appin; and Ardsheel led the clan because the old chief Appin was bedridden at the time, and therefore Ardsheel took the temporary command of the clan. Appin's son, being a youth of scarcely eighteen, was considered too young to take the command of the clan or to risk his life in the impending battle; and his family did all in their power to prevent him from accompanying his people, but without success, for he was determined to go with them if he could not command them. The night before the march, however, his old nurse, before he went to bed, brought him the usual foot-bath, and, having made the water boiling, told him to put his feet into the pan, which he did, expecting the water would be of the usual temperature, upon which she emptied the can of boiling water on his feet, one of which was severely scalded. Nothing daunted by this, however, he had his foot dressed and went to bed without saying a word; but long before dawn he got up, put on a fresh bandage, with a little ointment, and slipped on an easy *bróg* (brogue), and was down at the beach just as the Appin men had shoved the first boat off into Loch Linnie; but he sprang into the water and got hold of the stern of the boat, which was too crowded to admit of a single other person, and he continued being towed in this position till a lighter boat overtook them and took him in; and notwithstanding his scalded foot he went on with his clan, was present at the battle of Culloden, and escaped with many others; afterwards he fled to France with others of his clan. Some went to Germany, among whom was Stewart of Fasnacloich, *ceann tigh*, or head, of another branch of the same family, where he remained for upwards of ten years before he ventured to return; his descendants still occupy Fasnacloich.

I may mention here that Appin is not "near Loch Rannoch," as K. S. B. supposes, which is an inland lake in Perthshire, upwards of seventy miles or more from Appin and Ardsheel, which are bounded on the west by the sea loch Lennie, which runs up from Oban to Fortwilliam, after which it turns to the west and is called Loch Eil, and on the north by Loch Leven, which is a branch of Loch Linnie.

I have known all the members of the Appin family from the year 1819 to the present day, and am godfather to Marie Stewart, eldest daughter of the late Allan Stewart of Appin, now Mrs. Peveril le Mesurier, above mentioned.

C. E. S.

I am unable to say whether any male descendants of this clan be still in existence, but it may be not without interest to your correspondent to know that William Johnston, Esq., of Cowhill Tower, Dumfries-shire, is by the female side the great-grandson of Charles Stewart of Ardsheel, who commanded, in 1745, the right wing of the rebel army at Culloden in the absence of his chief. I believe that Charles Stewart of Ardsheel on one occasion fought with and disarmed Rob Roy. Sir Walter Scott has borrowed the incidents of this adventure for his tale, giving the catastrophe a turn more suited to the dignity of his hero. It is the scene at the clachan of Aberfoyle. In 1746 his estates were forfeited, and he escaped to France, where he lived for some time at Boulogne, but latterly at Dunkirk, on a pension granted by the French government. At Boulogne he would be among the British exiles described in the touching passage of one of Smollett's novels "as having gone to the sea-side, according to their daily practice, in order to indulge their longing eyes with a prospect of the white cliffs of Albion, which they must never more approach." His daughter, Margaret, married George Johnston, then a merchant at Dunkirk, the grandfather of the present proprietor of Cowhill.

The following interesting letter, of which the original is before me, and which has never been published, shows the miseries of civil war. It refers to the family of Ardsheel, suffering the usual calamities that result from such distressing contests, and evincing at the same time feelings of humanity in the breast of an opponent. Major-General Campbell was no doubt of the family of Argyle, which supported the Hanoverian kings. It is curious to hear the Duke of Cumberland, whose severities on that occasion will never be forgotten in Scotland, spoken of as "the brave Duke, having as much humanity as any man on earth." The letter is addressed to the wife of Ardsheel, the daughter of Haldane of Gleneagles, on the borders of Stirlingshire and Perth, a family long noted for high character, and which became



distinguished for its religious zeal in the end of last and beginning of the present century. The letter runs thus :—

"Appin, May 25th, 1746.

"Madam,—Your misfortune and the unhappy situation Ardsheal has brought you and your innocent children into, by being so deeply concerned in this unjust and unnatural Rebellion, makes my heart *aik*. I know the King to be compassionate and merciful. I know the brave Duke, under whose command and orders I act, to have as much humanity, as any man on Earth, from which and my own natural inclination I have taken the Liberty of *ordering back* your Milk Cows, six Wethers, and as many Lambs; the men, who pretend a right to them, shall be paid. I have taken the freedom at the same time of ordering two Bolls of Meal out of my own stores to be left here for you, which I desire you to accept of for the use of yourself and little ones, and if what I write can have any weight, I must earnestly entreat you to bring up your children to be good subjects to his Majesty. I wish your husband, by surrendering himself to the Duke of Cumberland, had given me an opportunity of recommending him to his Majesty's mercy. I feel for you, and am,

Madam,  
"Your most obed<sup>t</sup> and Humble Servant,

"JOHN CAMPBELL.

"To the Lady Ardsheal.

"Post free from John Campbell, Major-General."

One would like to know something more of this kind-hearted John Campbell. Perhaps some of your correspondents will be able to throw light on his subsequent history, and tell us how he was connected with the Argyle family.

C. T. RAMAGE.

"HUDIBRAS" (5th S. vii. 8).—The first illustrated edition was, I believe, that published by Baker in 1710, between which time and 1726, when Hogarth's illustrations were brought out, there were several editions :—

A. 1710. "Hudibras," &c. Adorned with cuts. London, 18mo. in Three Parts. Printed for John Baker, at the Black Boy in Pater-noster Row. Pt. i., pp. 199; pt. ii., pp. 167; pt. iii., pp. 226.

It has a portrait of Butler, and eighteen copperplate illustrations, of which two are folding.

B. 1710. "Hudibras," &c. Adorn'd with cuts. London, 12mo. Printed for R. Chiswel, J. Tonson, and others. Pp. 408.

This also has a portrait of Butler, and eighteen illustrations. The designs are the same as in A, but are not quite so well engraved, and there are in several of them slight modifications. It is observable that in A the page to which each illustration belongs is engraved at the top, thus—"Part i. canto ii. page 87," whilst in B this is only indicated by a figure at the bottom of the plate, as "p. 58."

C. 1711. "Hudibras," &c. Adorned with cuts. London, 18mo.

This is a second issue of A, with a new title-page.

D. 1709. "Hudibras," &c. London, 8vo. Three Parts: i. Printed by J. M. for Geo. Sawbridge, and sold by Matth. Hawkins, at the Angel in St. Paul's Church-

yard, pp. 198; ii. Printed for R. Chiswel and others, pp. 167; iii. Printed for Thomas Horne, at the South Entrance of the Royal Exchange, pp. 207.

There is nothing on either of the three title-pages about cuts; but the book is often to be met with with plates, and is commonly described as the first illustrated edition of *Hudibras*. This is not correct, for on a careful examination it is evident that the plates are either those originally engraved for B, or copies of them. This is proved by the fact that the old foot-notes just mentioned have been erased in the plates used to illustrate D, but in some instances so carelessly that they may still be read. Thus, in the eighth illustration, "*Hudibras in the Stocks*," the foot-note in B is "p. 114," but in D it is "Part ii. page 7," below which may be seen, in much fainter print, "p. 114." The book was printed in 1709, but the plates are two years later.

E. 1716. "Hudibras," &c. Adorn'd with cuts. London, 12mo. Printed for T. Horne, J. Walthoe, and others. Pp. 408.

The cuts in this are again precisely the same as those first engraved for B, and then reproduced in the remaining copies of D. The eighth plate, as in D, shows at foot the double lettering or paging—7 sharp and distinct, and the prior 114 faint; whereas, had the plate been really engraved for this edition, there would have been no p. 7, but only p. 114, at the foot of the plate. The p. 7 shows that the plate had been so marked to adapt it to the paging of D, and by accident not corrected.

F. 1720. "Hudibras," &c. Adorn'd with cuts. London, 12mo. Printed for D. Browne, T. Horne, and others. Pp. 408.

The plates are the same designs as those in B, but are rougher and more careless in the engraving. I cannot state that all the plates are the same; but some, I think, certainly are,—as, for example, the "*Presbyter and the Good Old Cause*," of which the prints in B, D, E, and F are, I think, clearly from the same copper. Of the rest, if they are not from the original B coppers, thrice repaired, they are poor copies of them by a very inferior engraver.

G. 1726. "Hudibras," &c. Adorn'd with a new set of cuts design'd and engrav'd by Mr. Hogarth. London, 12mo. Pp. 424, and Index.

Portrait of Butler, and sixteen illustrations, each of which has its own consecutive number, and "*Wm. Hogarth inv<sup>t</sup> et sculp<sup>t</sup>*," at the bottom, and the page to which it belongs at the top. On comparing these plates with those in A, it will be seen that they are identical in subject, and some almost identical in treatment. Two of the original illustrations of 1710 were left out by Hogarth, namely, "*Hudibras belaboured by Crowdero*" and "*Presbyter and the Good Old Cause*"; but of the sixteen it is pretty clear that they were not new,

original, and independent designs by Hogarth, but rather the old designs re-drawn and engraved by him, in some, but certainly not in all, respects greatly improved. Perhaps the illustration which he the most improved was that of the "Burning of the Rumps," which he made a double plate, and added the interesting background of Temple Bar. I am not aware that the plates used by Baker in A were subsequently used for any later edition: they were certainly superior to B, and for several reasons of peculiar interest. EDWARD SOLLY.

Sutton, Surrey.

If MR. MOY THOMAS will refer to "N. & Q." 5th S. iii. 393, 394, he will find the edition he writes about fully described. My copy appears, from autographs on the fly-leaf, to have had five owners at various dates, but it came to my hands by heirship.

WILLIAM WING.

Steeple Aston, Oxford.

SAMUEL WALE, R.A. (5th S. vi. 469.)—This artist, like his celebrated contemporary Hogarth, began as an engraver of silver plate, took to designing for books, and had the good fortune to see his illustrations engraved by the skilful hand of Grignon, to whom much of their merit is due. He was one of the founders of the Royal Academy, and its first Professor of Perspective, and also one of the earliest of those artists who practised tinting on "stained drawings," as they are designated in the Exhibition Catalogues at the end of the last century, and from which feeble process gradually expanded the English school of water-colour art. Edwards, in his *Anecdotes of Painting* (published 1808), says:—

"To the future antiquary the following anecdote may be entertaining, especially as it marks the change of fashion and custom which took place in the general appearance of the town not long after the accession of his present Majesty" (Geo. III.).

"Mr. Wale painted some signs; the principal one was a whole length of Shakspeare, about five feet high, which was executed for and displayed before the door of a public-house, the north-west corner of Little Russell-street, in Drury-lane. It was enclosed in a most sumptuous carved gilt frame, and suspended by rich iron work; but this splendid object of attraction did not hang long before it was taken down, in consequence of the Act of Parliament which passed for paving, and also for removing the signs and other obstructions in the streets of London," &c.

"Before this change took place, the universal use of signs furnished no little employment for the inferior rank of painters, and sometimes even for the superior professors."

Harp Alley, Shoe Lane, at that time was the great mart for ready painted signs.

Jos. J. J.

S. Wale, R.A., exhibited pictures of historical subjects, both in oil and water colours, up to 1778, after which date his name does not appear in the Cat. of Exhib. of the R.A. Wale was certainly a designer of "book-plates," though not in the sense

understood by W. M. M., but as illustrations of the text. See, notably, his designs illustrating Sir Jno. Hawkins's editions of Walton and Cotton's *Angler*, 1760, engraved by Ryland, used for all editions of this book up to the sixth, 1797, when, by reason of having "become so worn as to be no longer any ornament to the work," they were omitted. Bagster, in 1808, had new plates, "after the original drawings by Mr. Wale," engraved by Audinet. See advertisements to the sixth and seventh editions, *The Complete Angler*, &c., 8vo., Bagster, London, 1815. I have a copy of the third edition, 1775, in which the plates are in such fine condition that I am of opinion Ryland engraved the designs more than once. Was this so?

HUGH OWEN, F.S.A.

THE SITE OF CALVARY (4th S. vi. 542; vii. 62, 103, 215, 372.)—In a note on this subject, in 4th S. vii. 215, I referred to a tract in the Cottonian Library (Titus D. iii.) as furnishing the first instance in which any writer, prior to the eleventh century (when Mr. Fergusson believes the transfer of the holy sepulchre from the eastern to the western hill took place), speaks of Moriah having witnessed alike the offering of Isaac, the building of the temple, and the crucifixion of Christ. The text of the Cottonian transcript is, however, at this place very difficult to decipher, and the passage is wanting in the only other copies then known to exist, viz., those in the libraries of Paris and St. Gall. Recently, however, a fourth copy has been found in the library of the Catholic University at Louvain; and, through the courtesy of the librarian, M. Rensens, I have obtained extracts of such passages as bear on the topography of Jerusalem. I am now, therefore, enabled to give a correct version of the passage in question.

The tract, which, from the Louvain copy, we find to have been written by one Theodosius, a deacon, is believed by Dr. Tobler to date about the close of the sixth century:—

"From the [scene of the] Passion of the Lord, which is the place of Calvary, to the Sepulchre of the Lord [the distance is] fifteen paces. There men were purged from their sins.\* There Abraham offered his son for a burnt offering to the Lord, which mount is ascended by steps. There the cross of the Lord was found where it is called Golgotha. There are, however, some who affirm that the whole part [of the cross] which touched the naked body of the Lord, and was dyed with his blood, was forthwith carried away from human touch and sight to heaven, and that it will at last appear at the judgment. And note that Jerusalem is called the place of the valley of vision by Isaiah on account of the height of the hills, on which summit is the little hill called Moria, on which Abraham sacrificed Isaac, where the Jews report [that] after[wards] the temple [was] built, and the altar, on which hill also Abraham made an altar, and David saw the angel sheath a sword in the threshing floor of Ornan the Jebusite. Concerning

\* "Decalvabantur," read *decalcabantur*—"were whitened."



which [hill] Isaiah says, 'There shall be a mountain on the top of the mountains,' at it every nation [and] every tribe adores the temple. There also Jacob saw the ladder, whence it is called Bethel. From Golgotha to St. Syon [are] two hundred paces, which is the mother, as they report, of all churches," &c.

I may conclude with the words I used in 1871: Whatever else may be thought of the above, one thing seems clear, that the writer believed the same hill to have witnessed in succession the offering of Isaac, the vision of the angel at Aramah's threshing floor, the building of the temple, and the death and burial of our Saviour.

ALEX. B. McGRIGOR.

10, Woodside Terrace, Glasgow.

"SUCH AS SHOULD BE SAVED" (5<sup>th</sup> S. vii. 24, 55.)—This is apparently a representation of the Vulgate, "qui salvi fient." Dean Alford, in his *Translation*, has, as is recommended in "N. & Q.," a paraphrase of the words:—"Them that were in the way of salvation."

The words "to the church," inserted in our version from the old text, and which are supported by some early authorities—in the *Codex Bezae* it is *ἐν τῇ ἐκκλησίᾳ*—and which are adopted by some editors, are not in the Sinaitic, Vatican, and Alexandrian MSS. The passage, as read in the last edition of Tischendorf, ed. 8, 1872, is:—

Ὁ δε Κύριος προσετιθεὶ τοὺς σωζόμενους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

In the Vulgate it is:—

"Dominus autem augebat qui salvi fient quotidie in idipsum."

Dean Alford has:—

"And the Lord added to their number day by day them that were in the way of salvation."

The expression is equivalent to the "He hath called me to this state of salvation," in the Catechism. The other passages in which the title of *οἱ σωζόμενοι* occurs are these:—St. Luke xiii. 23: *οἱ ὀλίγοι οἱ σ.*; "si pauci sunt qui salvantur?" (Vulg.); "are there few that be saved?" (A. V., Alf.). 1 Cor. i. 18: *τοῖς δε σ. ἡμῖν*; "is autem qui salvi fiunt" (Vulg.); "but unto us which are saved" (A. V.); "but to us which are being saved" (Alf.). 2 Cor. ii. 15: *ἐν τοῖς σ.*; "in iis qui salvi fiunt" (Vulg.); "in them that are saved" (A. V.); "in them that are being saved" (Alf.). Apoc. xxi. 24, old text: *τὰ ἔθνη τῶν σ.*; "the nations of them which are saved" (A. V.). But the words *τῶν σ.* do not occur in the Vulgate, where there is "gentes," without any addition, and are omitted by Tischendorf on the authority of the earliest MSS.

There is an analogous expression in 1 Cor. xv. 2: *δίδόναι καὶ σωξέσθε*; "salvamini" (Vulg.); "ye are saved" (A. V.); "ye are being saved" (Alf.). The perfect, *ἐστέ σεσωσμένοι*; "estis salvati" (Vulg.); "are saved" (A. V.); "have been saved"

(Alf.);—is the expression in Eph. ii. 5, 8. The aorist, *ἐσωσεν ἡμᾶς*; "salvos nos fecit" (Vulg.); "He saved us" (A. V., Alf.);—occurs in Tit. iii. 5.

In the first of these instances the same salvation is regarded as present, in the second as taking place in the past and continuing, in the third as the result of one definite act complete in itself.

Another instance of the use of the aorist in the same sense is Rom. viii. 24, where in A. V. there is the wrong translation "are saved," instead of "were saved."

ED. MARSHALL.

St. Leonards-on-Sea.

THE LONG-TAILED TITMOUSE (5<sup>th</sup> S. vi. 536; vii. 34.)—It is not easy for a naturalist to answer with gravity a question which implies on the part of the inquirer a belief in what is commonly called the "hibernation" of birds, and such a belief is obviously not thought to be absurd by Mr. RANDOLPH. Yet, as that gentleman asks for information in good faith, allow me to say that he will find the best account of the long-tailed titmouse in Prof. Newton's edition of Yarrell's *British Birds* (vol. i. pp. 505-507), from which I will here only quote one sentence:—

"The young after they leave the nest keep company with their parents during the first autumn and winter, and the whole family generally cling to one another on the same branch at roost."

By day they may be seen busily procuring their food, roving from place to place, and being just as active in severe weather as at any other season. Thus the appearance of between twenty and thirty, as recorded by your correspondent, is not, I think, to be in any way connected with the destruction of his willow tree, and we may take it as a certainty that they had not "nested themselves" among its roots. I must also venture to contradict Mr. MORRIS's assertion that the nest of this species "is always suspended from the branch of a tree." Every bird's-nesting boy, not to say every ornithologist, knows that the beautiful structure is always supported by the branches of the tree in which it is built, and, so far from being "suspended," is firmly fixed in a crotch between two or more branches, which are often enclosed in its substance. Very good figures of the nest are given by Rennie in his *Bird Architecture*, by Yarrell, by Mr. Buckland in his edition of White's *Selborne*, and, I think, by Mr. Wood in his *Homes without Hands*. Not one of these represents the nest as "suspended" in Mr. MORRIS's fashion.

LAPINE.

It must not be supposed from what I said, *ante*, p. 34, of the nest of this bird that it hangs loose and liable to be swayed about by every breath of wind. It is indeed of an oblong shape and hangs downwards, but it is more or less supported on the sides and otherwise by the branches of the tree to which it is attached.

F. O. MORRIS.

Nunburnholme Rectory, Hayton, York.

QUARTERINGS (5<sup>th</sup> S. vi. 268, 311.)—The Rev. John Hamilton Gray (now deceased) says, in his "Essay on the Position of the British Gentry," being the prefix to Burke's *Landed Gentry*, 4th edition, 1863 :—

"On the Continent a test of blood has been handed down to our own time which has long been forgotten in England, or which, when it is preserved, is regarded rather as a matter of mere curiosity than as one of the smallest importance. We allude to the sixteen quarters of pure gentility, when the families of the father and mother, the two grandmothers, the four great grandmothers, and the eight great-great-grandmothers are all noble, that is to say, all entitled to bear coats of arms. By the universal consent of continental Europe the possession of sixteen noble quarters has been absolutely necessary in order to procure admission into the greatest and most illustrious orders of knighthood and religious chapters, and into high places at Courts, &c. One of the finest specimens that ever existed in this (Scotland) or any other country of sixteen illustrious paternal and maternal descents was the hatchment of a venerable lady—Lady Clementina Fleming, Baroness Elphinstone, &c.; of her sixteen quarters there was not one under the rank of an earl, and all were of the most ancient and illustrious of the Scottish nobility."—Pp. ix and x.

J. McC. B.

Hobart Town, Tasmania.

HALKETT'S "DICTIONARY OF ANONYMOUS LITERATURE" (5<sup>th</sup> S. vi. 447.)—In "N. & Q." of Jan. 22, 1876, in an obituary notice of Mr. Jamieson, Mr. RALPH THOMAS writes: "The task of editing the MS. [of the above dictionary] proved far greater than had been anticipated, and in spite of the most arduous work which Jamieson's co-editor, Mr. Laing, has devoted to it," &c.

As it appears Mr. THOMAS knows that Mr. Laing has been engaged in editing the work, a note addressed to him would certainly elicit the information Mr. THOMAS seeks. But perhaps Mr. THOMAS does not know, and it is for this reason I write through "N. & Q.," that no one since Mr. Halkett's death but Mr. Laing has done anything towards the progress of the work. Mr. Jamieson's hands were too full of other work to allow him time to assist Mr. Laing in his laborious and tedious undertaking. JAMES T. CLARK.

Advocates' Library, Edinburgh.

"HISTOIRE DES TROUBLES DE HONGRIE" (5<sup>th</sup> S. v. 128.)—If W. M. M. will refer to Barbier's *Dictionnaire des Ouvrages Anonymes*, Paris, 1874, vol. ii. col. 771, he will find his question answered, and more. Will you allow me to ask how the editors of Barbier are getting on? It is now just one year ago since I received the last part of vol. iii. It would be hard if, after getting through the siege of Paris (see 5<sup>th</sup> S. iv. 210), this great work were to stop. OLPHAR HAMST.

"THE CRIMES OF THE CLERGY" (5<sup>th</sup> S. vii. 27.)—I have a complete copy of this work in its original boards and title label, the original price

being printed thereon, 7s. 6d. The title-page is as follows :—

"The | Crimes | of | the Clergy, | or the | Pillars of  
priestcraft shaken; | with | an appendix, | entitled the |  
Scourge of Ireland; | and an account of the enormous  
rewards received by the clergy, | to induce them to do  
their duty to God and Man. | To the Bench of Bishops  
I dedicate this Book. | W. Benbow. | London: | Benbow,  
Printer and publisher, Byron's Head, Castle St. | Leicester  
Square, | 1823."

It has an etching of Pluralist for frontispiece, and the first portion of the work ends at p. 240, with Benbow's imprint at foot of the page. It is prefaced with an address of eight pages and a table of contents of two pages, comprising also the articles in the appendix. This second portion, "The Scourge of Ireland," is separately paged, has sixteen pages of preface, and sixty pages of tabulated statistical matter in reference to the Irish Church. This bears the imprint (at the end) of "R. Macdonald, 30, Great Sutton Street, Clerkenwell," who appears to have been employed to do this part of the work, and which the general title incorporates therewith. There are no other illustrations than the frontispiece before mentioned. It is altogether an extraordinary publication, and, I should think, scarce. W. G. F.

There was a book of this description published in Paris in 1861. The title-page was as follows : *Crimes, Délits, Scandales au Sein du Clergé, pendant ces derniers Jours*, Paris, chez tous les Libraires, 1861. The book (or rather pamphlet, for it was little more) consisted of twelve chapters and thirty-two pages, and was seized, I believe, by the authorities in Paris.

R. P. HAMPTON ROBERTS.

THE ROE OR ROW FAMILY (5<sup>th</sup> S. vi. 289, 375, 494.)—ARROW asked a question about the arms of this family, which was replied to by W. E. B. and Mr. HEANE (p. 375), and at pp. 494 and 495 by MR. EARWAKER and MR. WADE, who evidently are acquainted with the various pedigrees and grants to families bearing this name. But probably they may not be aware that there is still extant a family of Roe, in Devonshire, who have been long holding a good position, and have been connected with many ancient and respectable families in that locality, and this family have borne arms analogous to those given to Rurde, viz., "Az, three bucks in full course ar., and for crest, a buck's head erased gu." The name that has descended for the last two hundred years is Richard; and, although I cannot without some personal trouble just now connect this family with that of Roe and Rurde, as shown in the Visitation of Devon in 1620, yet I have little doubt this can be done. Can any of your contributors assist me in this? C. T. J. MOORE, F.S.A.

Frampton Hall, near Boston.



THE BATH WATERS (5th S. vi. 487.)—The following extract may be of use to MR. PIGGOT:—

"We know that a leper hospital was attached as long ago as 1131. [Hexham, a monkish writer of the thirteenth century, records the praise of Bath waters in Latin verse. Gilbertus Anglicanus, a medical writer about the year 1320, recommended the waters of Bath. In 1450 Bishop Beekington issued an order against promiscuous bathing. Leland, in 1545, gives an excellent account of the baths. John Turner, in 1557, and Jones, in 1572, published treatises on the effects of the waters."—*Our Baths and Wells*, by John Macpherson, M.D., London, 1871, pp. 52, 53.

#### MEDICUS.

W AND V (5th S. vii. 28, 58.)—My experience corresponds with that of MR. CHRISTIE. I have had an opportunity of observing the dialect of Londoners for some years—more than sixty—and I never heard *v* substituted for *w*, unless it were by foreigners or Hebrews. Nevertheless, that an opinion to the contrary formerly prevailed is evident from the dialogue in the *Mayor of Garret*, and from other instances; but on this point it is sufficient to observe that Mr. Pegge, in his work on the local dialect of London, quotes the use of "vicked for vicked, vig for wig, and a few others." What, then, was the ground of this opinion? I venture to suggest that it may have had its origin in the inaccurate pronunciation of the French refugees who sought an asylum in London on the revocation of the Edict of Nantes, and established themselves in considerable numbers, as silk weavers in Spitalfields, and as workers of gold and jewellery in Clerkenwell. It does not seem improbable that the descendants of these settlers, down even to the third or fourth generation, should unconsciously adopt the faulty pronunciation transmitted through their parents.

After the publication of the *Pickwick Papers*, I expressed these views to Mr. Dickens, who, according to my recollection, admitted that in the matter of Weller's dialogue he had proceeded on tradition; and I think it will be found that none of the London characters which he subsequently drew substitute the *v* for *w*. C. ROSS.

CHAUCER'S "PROLOGUE," CLARENDON PRESS EDITION (5th S. vi. 487.)—On reading the communication of MR. KELKE a question arose in my mind whether Chaucer wrote *enfecte*, which does not accord with the context. My copy has, "Al was fee symple to him in *effecte*," which seems to be the proper rendering and rhymes more harmoniously with *suspecte* in the following line. If this be so, the meaning of the poet is, I think, clear, and I also think that Dr. Morris has mistaken the meaning of *purchasyng*. The lines from 325 to 329 inclusive show that the Serjeant was a cunning man in the law. He was a great purchaser of property, and did not care for a cloudy title, so that every estate he bought with one he

made as good as a fee simple, or at any rate the purchase of so notable a man would not be likely to be suspected if he parted with the property (see line 322). If *enfecte* be the proper word, the same reason would certainly apply. *Enfect* was long after Chaucer's time equivalent to *inflect* (see Cole's *Dict.*, Lond., 1676), and it also meant to stain or corrupt, so that the Serjeant, if he had an imperfect or corrupt title, could patch it up. I do not agree with MR. KELKE that in Chaucer's time the wit of lawyers was exercised on methods newly contrived to circumvent the statute *De Donis*. He was born in 1 Ed. III., and died in 1400, and although during the reign of Ed. III. the courts had *hinted* an opinion that a bar of an estate tail might be effected upon the principles of a common recovery, it was not until the 12 Ed. IV. (1473), and seventy-three years after Chaucer's death, that the judges openly declared in *Taltarum's case* (Year Book, 12 Ed. IV. 14, 19) a common recovery to be a sufficient bar. I have no doubt MR. KELKE is perfectly right in his last sentence. GEORGE WHITE.

St. Briavel's, Epsom.

#### SHOOTING STARS (5th S. vi. 506.)—

"In Ruthenia a shooting star is looked upon as the track of an angel flying to receive a departed spirit, or of a righteous soul going up to heaven. In the latter case it is believed that if a wish is uttered at the moment when the star shoots by, it will go straight up with the rejoicing spirit to the throne of God. So, when a star falls, the Servians say, 'Some one's light has gone out,' meaning some one is dead."—*Ralston, Songs of the Russian People*, p. 116.

A. L. MAYHEW, M.A.

Wadham College, Oxford.

THORWALDSEN'S BUST OF BYRON (5th S. vii. 9.)—JAYBEEDEE will find some amusing information concerning Anselmo Ronghetti, the shoemaker of Milan, the friend and correspondent of Thorwaldsen, in *Thorwaldsen, his Life and Works*, by Eugène Plon, translated by Mrs. Cashel Hoey, p. 94 (London, Richard Bentley, 1874).

R. M. SPENCE.

ANCIENT EGYPTIAN LINEN (5th S. vi. 491.)—Since 152 threads are in warp, and 71 in woof, per English inch, their sum, 223, is curiously the number of lunations in 19 years' cycle; the difference, 81, is the square of 9, and the product, 10,792, nearly equals 10,800. Properly the unit square should be the square cubit. S. M. DRACH.

MACGOWAN'S "DIALOGUES OF DEVILS" (5th S. vi. 509.)—For some time John Macgowan was resident in Warrington. I well remember his house in Bridge Street, opposite the Royal Oak Inn. He was a baker by trade, but was also minister of the old Baptist chapel at Hill Cliffe, near Warrington. Notices of all Lancashire writers

should now be looked for in Mr. Sutton's excellent *List of Lancashire Authors*, recently issued.

JOHN E. BAILEY.

He was born at Edinburgh about 1725. He was in early life a weaver, and afterwards carried on the business of a baker in Warrington. He was a Wesleyan Methodist preacher, afterwards a Calvinist, then joined the Independents, and subsequently the Particular Baptists, in which denomination he ministered at Hill Cliff, near Warrington, at Bridgnorth, Shropshire, and finally at Devonshire Street Chapel, London. He died in London, Nov. 25, 1780. See Darling's *Cyclop. Bibliographica* and Kendrick's *Profiles of Warrington Worthies*.

C. W. SUTTON.

THE EARLIEST KNOWN BOOK-PLATES (5th S. vi. 469) are the German and Italian of the sixteenth century. The names of Bonvenue, Boucher, and Bracquemond are well known to French collectors. In my collection I find the following English engravers or designers: Moring, Jewitt, Silvester, Pye, Wood, Warwick, and Sherbourne. See also "Notes on Book-Plates," *Art Journal*, September, 1876.

HIRONDELLE.

One of the earliest book-plates I ever saw was exhibited by me at the Society of Antiquaries, June 3, 1869. For an account of it see *Proceedings Soc. Ant.*, 2nd Series, vol. iv. p. 345.

EDWARD PEACOCK.

"PAUCE MACULE" IN SCOTT'S NOVELS (5th S. vi. 488).—The "vulgar simile" referred to by Mr. RANDOLPH does not appear to me to have anything to do with the phrase he quotes, "You hop about like a pea upon a drum." When Sir Walter uses the expression, "fidgeted about like a pea upon a tobacco pipe," I think he refers to the custom, still common among children in Scotland, of sticking a pin through a pea (or more frequently a rowan berry), then placing the pin down the stem of a tobacco pipe, and blowing up through the bowl, when the pin is forced partly out of the pipe stem, and, as long as a gentle blowing is continued, it dances, or, as Scott expresses it, "fidgets," with the pea on it. The meaning of his simile seems obvious, and must not be called "macula," at any rate on mere supposition.

ROBT. GUY.

Shawlands, Glasgow.

Does not the pea on the tobacco pipe refer to an experiment I used to read of in books of "science made easy," of raising and supporting a pea on a column of air blown through a pipe stem?

CHARLES F. S. WARREN, M.A.

Bexhill.

Scott doubtless alluded to the amusement, common with children, of running a pin through a pea, which, thus transfixed, is put in the bowl of a

tobacco pipe, and then, by blowing through the stem, the pea is made to hop about in the bowl.

C. ROSS.

I used to be told in early days that the masculine included the feminine. Surely MR. RANDOLPH does not mean his readers to infer that an old woman cannot be a philosopher.

HERMENTRUDE.

Perhaps one of the strangest is to be found in *The Surgeon's Daughter*, where the elephant employed as the executioner of the treacherous lover is described as having a "tongueless mouth!"

W. J. BERNHARD SMITH.

Temple.

YOUTY FEQUEST (5th S. vi. 348).—Youty may be from Youett, *i.e.* Hewitt; or from Judith or Judy; or it may be the same with the German Christian name Jetty. The last part of the name Fequest looks like the *quist* in Scandinavian names, from the O. Sw. *qvist*, ramus.

R. S. CHARNOCK.

Junior Garrick.

HERALDIC (SHEM) (5th S. vii. 28).—I find in C. N. Elvin's *Book of Mottoes* that "Ubique fecundat imber" is the motto of Higginbottom, and that "the arms contain drops of rain, *i.e.* guttes d'eau (pear-shaped figures)."

W. J. PIGOTT.

Dundrum.

HERALDIC (C. J. E.) (5th S. vii. 28).—Ermine, on a fess sa. three crosses coupé or; Erm., on a fess sa. three crosses crosslet or; and Erm., on a fess fusily sa. three crosses crosslet or, are all assigned to Poynton in Papworth's *Armory*. These are the only arms with the above tinctures. Probably the crosses patée represent another branch of the family.

SA., a lion rampant or. This is assigned by Papworth to many names—Archer, Banent, Brabant, Brocas, Bromell, Bromhall, Flanders, Kinkeston, Kingston, Keteridge, Ludlow, Make-more, Nartoft, Nartost, Nortoft, Nortost, Neymist, Norman, Pikton, Polimore, Poltimore, Pultonor, Samborn. The impaled coat is not given in Papworth.

A. C.

ST. ANDREW'S DAY (5th S. vii. 29).—Will the following extract from Miss Baker's *Northamptonshire Glossary* throw any light on the custom mentioned by MR. NORTH?—

"*Tander, Tandrew*, corruptions of St. Andrew, who is looked upon by the lacemakers as their patron saint.... The 30th of November, the anniversary of this saint, is, or rather was, kept by lacemakers as a day of festivity and merrymaking."

A. C.

BOOK-PLATES (5th S. vi. 465; vii. 36).—In the *Gentleman's Magazine* for June, 1866, will be



found an article on "Book-Plates Ancient and Modern," by John Leighton, F.S.A., illustrated by eleven examples. Prior to that date the subject of armorial or other device plates affixed in books had, though generally used, received but little attention. Now all such records of past ownership are scrupulously preserved by true lovers of books, who in no case disassociate them from the volumes, retaining all as part and parcel of the book.

F. S. A.

MRS. MACAULAY-GRAHAM (5<sup>th</sup> S. vi. 428, 545.)—For further information about this lady the inquirer should consult the Rev. Richard Polwhele's *Traditions and Recollections* (1826), i. 43, 69, 70, 86, 98, 99, 115, 122, 123; John Tayler's *Records of my Life* (1832), i. 208-211.

W. PRIDEAUX COURTNEY.

15, Queen Anne's Gate, Westminster.

VOLTAIRE'S PORTRAITS (5<sup>th</sup> S. iii. 409; vi. 135, 377.)—Since my last note, the following valuable reference on this subject has come to my notice. A Philadelphia reviewer, in the *Press*, Dec. 20, 1876, gives a brief *résumé* of *L'Art* for 1876, in the course of which he says:—

"But perhaps the most interesting article is an illustrated monograph on the curious *iconographie* of Voltaire by Gustave Desnoisteres. The portrait of the wicked wit, after Largillière, taken at the age of twenty-four, bears only a remote resemblance to those of 'the lean and slippered Pantaloon,' shrivelled and faded, in his later years. There are also a sketch of Voltaire in his study at Ferney, a sketch of the veteran author, *en redingote*, apparently drawn as he was about taking a walk, and a full page, containing thirty-seven likenesses; a second portrait at Ferney; another representing Voltaire, haggard and lean, sitting up in bed: all these from the hand of Huber. There is a younger and more finished portrait by Danzell, at Ferney, in 1764; Voltaire and Mme. Clairon, at Ferney, in 1765."

WILLIAM JOHN POTTS.

Camden, New Jersey.

BLACK INK (5<sup>th</sup> S. vi. 327, 520.)—The Registrar-General of Births, Deaths, and Marriages, in his instructions to registrars, specially mentions that all official entries must be written with ink manufactured by Messrs. Hyde & Co. or Messrs. Morrell & Co. If durability is desired, blotting-paper must not be used, and a quill is better than a steel pen. Morrell's registration ink always dries very black. Indian ink, used chiefly for drawing purposes, is perhaps more durable than any other kind of ink.

G. J. DEW.

L. Heyford, Oxon.

In confirmation of H. R.'s statement as to the excellence of the ink used by the monks, I may mention that I possess a beautifully engrossed original Scottish charter of the twelfth century (*circa* 1170), the ink of which is still jet black, and the penmanship as sharp and distinct, after seven hundred years, as if it had been written

yesterday. This charter is by Richard Cumyn, great-grandfather of the Red Cumyn of Badenoch, bestowing the lands of Slipperfield, in the county of Peebles, which property was subsequently held by my forefathers, on the Abbey of Holyrood.

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

Some twenty years ago an excellent black ink was on sale, purporting to be made from a recipe found in a monastery. It was put up in shilling and sixpenny stone bottles made in the form of a monk. No doubt it is still to be had, though I never saw any except in Oxford.

H. G. W.

A FOLK-LORE SOCIETY (5<sup>th</sup> S. v. 124, 294, 457; vi. 12, 37, 90, 137, 198.)—Those who desire the establishment of such a society will be pleased to see from the following paragraph that some of the powers that be in Australia are fully alive to the importance of the subject, one in which readers of "N. & Q." have always shown much interest:—

"The folk-lore of Australia is being investigated by the Adelaide Government, and circulars containing a hundred questions on the subject, framed by the Rev. G. Taplin, have been sent round throughout the colonies. Replies have been received from twenty-six persons, and the result of the inquiries is shortly to be published. The late Dr. Bleek, who had devoted so much of his time to the legends of South Africa, was the first to suggest this investigation to the Government."—*Graphic*, Dec. 30, 1876.

ST. SWITHIN.

"INCIDIT IN SCYLLAM," &c. (5<sup>th</sup> S. vi. 468.)—An answer to the question of W. T. M. may be seen in W. Binder, *Novus Thesaurus Adagiorum Latinorum*, ed. 2, Stuttgart, 1866, pref., p. vi:—

"'Incidit in Scyllam qui vult vitare Charybdin,' appears in form and contents exactly as a Hexameter of classic times, but is not such, but is found for the first time in Philip Gualter's *Alexandreis*, v. 304, where, moreover, the words run:—

'Incidis in Scyllam cupiens vitare Charybdin.'"

Compare the line, as in the text, p. 164:—

'Incidit in Scyllam qui vult,' &amp;c.

ED. MARSHALL.

St. Leonards-on-Sea.

IOANNES DE SACRO BOSCO (5<sup>th</sup> S. vi. 147, 255.)—Although I observed some months ago various remarks from correspondents respecting "Joannes de Sacro Bosco," it is only now that, on referring casually to one of his works, published upwards of 300 years ago, I find a short account of him by one Elias Venetus, from which I beg to give an extract. The work is entitled:—

"Sphæra Ioannis de Sacro Bosco, emendata. Eliae Veneti Santonis scholia in eandem Sphæram, ab ipso authore restituta, &c., in-12. Lutetiae, Apud Gulielmum Cauellat, sub pinguì Gallina, adverso collegii Camaracensis, 1562. Cum privilegio Regis."

"Privilege dy Roy...les lettres patentes sur ce données

à Paris le sixiesme iour de Februrier, 1554, et de nostre regne le huictiesme."

"Elias Venetus de Ioanne de Sacro Bosco ad Ioannem Tacitum Φελατορ.

"Ioanni de Sacro Bosco patria fuit, quæ nunc Anglia insula, olim Albion & Brettania appellata, Lutetia literas & philosophiam didicit, doctorque Parisiensis fuit. Scripsit de sphaera mundi, de astrolabo, de algorithmo (supputandi artem ita vocarunt barbari), & de computo ecclesiastico ad annum mcccclvi., vt ex eo carmine liquet, quo is libellus de computo concluditur. Lutetia sepultus est, in sœdulum Maturalium claustris: cuius medio tumulo insculpta sphaera ac circum illam hoc epitaphium:

De Sacrobosco qui compotista Ioannes

Tempora discreuit, iacet hic à tempore raptus.

Tempora qui sequeris, memor esto quod morieris.

Si miseres es, plora. Misereans pro me precor ora.

.....Vale, Burdigalæ tuæ, Clend. Mart. M.D.L."

There is no sign here of his having used, or of his having been known by, any other name than that of Ioannes de Sacro Bosco.

D. WHYTE.

"LEMUR" (5th S. vii. 32).—Let me at once correct a misprint (to which the careful press-reader had called my attention in vain), and explain a word. In col. 2 "lemuribus" is the word intended. *Lemures* is translated by Lavaterus by "spirits walking the night." The word occurs in Persius, *Sat.* v. l. 185:—

"Tunc nigri lemures, ovoque pericula rupto."

"Then black lemurs [will walk], and [we shall suffer] the dangers [predicted] on breaking the egg." In the note to my reading edition (Pickering, 1835, "cum notis Rupert et Koenig") these spirits are described as "umbræ defunctorum," being evidently the same as John and Katie King, Peter, &c., and the other mysterious visitors to our "dark séances," on which we all look for illumination from the promised work of Mr. Henry Sidgwick.

JABEZ.

Athenæum Club.

"Nocturnos lemures portentaque Thessala rides?"

Hor., *Ep.* ii. ii. 209.]

SHELLEY'S "EDIPUS" (5th S. vii. 39).—You say it is not known where the MS. now is. The last two pages of it, on small note-paper, and numbered 48, were given years ago by Miss Clairmont at Pisa to Mrs. Gaskell of Lupset, and are now in my possession. It is probable that Miss Clairmont may have the rest of the MS.

The MS. I have begins with—

"I am called Ion."

There are no variations, except some small ones in (what we must call) the stage directions, nor is there more than a single erasure. Shelley had written, "Iona, *leaping on his back*," but then scored through these four words, and substituted, "who during his speech has been putting on boots and spurs, &c."

My MS. ends with the words "Tallyho! Tallyho!" and has not the concluding directions.

HENRY A. BRIGHT.

AXEL OXENSTJERNA: "NESCIS, MÍ FILÍ, QUANTULÁ," &c. (5th S. vi. 468, 520).—The saying is usually referred to the Chancellor of Gustavus Adolphus, but I have considerable doubts whether it really originated with him, or whether it was not merely adopted by him as a common saying floating about at the time. In the *Florilegium Christopherei Lehman*, Franckfurt, 1640, it is thus expressed, "Die Welt wird mit wenig Witz regiert," without any reference to the author, though Lehman generally gives his authority where he knows it. Oxenstierna was born in 1583 and was still alive in 1645. Has it been met with in any work of an earlier date than that of Lehman? My edition is not the first.

C. T. RAMAGE.

In *The Imperial Dictionary of Biography*, under the heading Oxenstierna, a third rendering is given of the Swede's apophthegm, "Nescis mí fili quantula prudentia homines regantur."

NICOLAI C. SCHON, Jun.

Chorlton-cum-Hardy, near Manchester.

MISS KITTY CUTHBERTSON (5th S. vi. 168, 274; vii. 18).—In reply to A. O. V. P. I beg to say that this lady's novel, *The Romance of the Pyrenees*, was published as a book, at least it was published in four volumes. I have never seen it, but I take my information from a circulating library catalogue, namely, [Hookham's] *English Catalogue*, 15, Old Bond Street, London (1849?), p. 276. It is also named in the issues of the *London Catalogue* for 1800–1827 and 1816–1851. That the work does not occur in the catalogue of the London Library is probably an accident, but certainly of no more moment than the well-known refrain of the booksellers' catalogues "unmentioned by Lowndes." In reply to MR. BLENKINSOPP (vii. 18), *The Romance of the Forest* is by Mrs. Radcliffe.

OLPHAR HAMST.

Doughty Street, W.C.

*The Romance of the Forest* was written by Mrs. Ann Radcliffe, the well-known authoress of *The Mysteries of Udolpho*. I read *The Romance of the Pyrenees* more than thirty years ago in a cheap publication entitled the *Novel Newspaper*. The story was there stated to be by the "author of *The Hut and the Castle*." MR. BLENKINSOPP is quite wrong in his supposition. The scene of *The Romance of the Forest* is laid at Fontainville, a few miles from Paris, and therefore could not be the same as *The Romance of the Pyrenees*. I fancy Fontainville to be Fontainebleau disguised. Mrs. Clara Reeve was the authoress of *The Old English Baron*, a work entirely different in style from either of the above mentioned.

ANGLAISE.

J. G. BELL'S TRACTS ON TOPOGRAPHY, &c. (5th S. vi. 511).—The following is one of the series



mentioned by MR. ALLNUTT, but I do not know the number :—

“Trial of Jennet Preston, of Gisborne, in Craven, at the York Assizes, July, 1612, for practising Devilish and Wicked Arts called Witchcraft. Reprinted from the original edition, printed at the end of ‘The Wonderful Discovery of Witches in the Countie of Lancaster,’ 4to., 1612. London: John Gray Bell, Bedford Street, Covent Garden, MDCCLII.—Imprinted by C. B. Demaine, at his Office, Bedford Court, Covent Garden. Only sixty copies printed.”

I have Nos. 1, 2, 3, 4, 5, and 11. I am desirous of completing my set. Can any reader kindly assist me? I have two copies of No. 5, and should be glad to dispose of one copy, or exchange for one I have not got. SAMUEL F. LONGSTAFFE.

Norton, Stockton-on-Tees.

REV. W. READING (5<sup>th</sup> S. vi. 450.)—A Mr. Reading was Rector of Cheriton, Kent, *temp.* Charles I. and II. He was chaplain to the former, and presented the latter, when he landed at Dover, in 1660, a large Bible with gold clasps. He was appointed by the Assembly of Divines one of the nine persons to write annotations on the New Testament. “On the 10th March, 1650, Dr. John Reading publicly disputed with Samuel Fisher, an Anabaptist, in Folkestone Church.” The following entries occur in the Cheriton register :—Marriage, 1656, Mr. John Reading to Fran. Bastink (?), 5th Dec. Baptisms: 1661, Wm., son of Wm. and Susan Reading; 1663, Mary, daughter of same; 1669, Thos., son of same. It is stated that he wrote a work entitled *A Guide to the Holy City*, when imprisoned in Leeds Castle. Any further information respecting Dr. John Reading would be acceptable.

HARDRIC MORPHYN.

Sandgate.

SOKOTRA (5<sup>th</sup> S. vi. 487.)—The *Geographical Magazine*, in the number for May, 1876, contains an article on Sokotra, detailing the history, topography, ethnography, and natural history of the island, accompanied by a map on a scale of about ten miles to an inch. Reference is made to, among others, the following works on the subject: *Journal of the Royal Geographical Society*, vol. v., 1835; Guillaumin's *Documents sur l'Afrique Orientale*, Paris (n.d.); Heughlin in the *Mittheilungen* for 1861; M. H. Capitaine in *L'Explorateur*, vol. iii.; *Transactions of the Bombay Geographical Society*; Yule's *Marco Polo*.

F. A. EDWARDS.

FISH COUNTERS (5<sup>th</sup> S. vi. 467.)—It always struck me that “fish,” in this sense, was of Indian origin. Looking into Weston (*Remains of Arabic in Span. and Port.*), under “Naypes” = playing cards, I find, in a note, “The word *fish* for counters comes from *pice*, of which eighty go to a rupee.” Weston refers to l'Abbé de la Rive, *Sur*

*l'Invention des Cartes à Jouer*, à Paris; *Dict. de la Lengua Castellana*, 1734; and Preface to the *Conformity of Oriental Languages*. Prof. Wilson writes *pice*, *pyce*, or *pysa* (Hindi et Maráthi, *paisá*); and he says sixty go to a rupee, but that the word in common parlance is used for money in general.

R. S. CHARNOCK.

I have some ivory counters formed like fish, which I believe to be of the time of Queen Anne.

EDWARD PEACOCK.

About 1800 my great-great-uncle brought home from India a quantity of fish card counters of mother-of-pearl.

E. T. M. WALKER.

THE SMALLEST BOOKS IN THE WORLD (5<sup>th</sup> S. vi. 265, 316, 378, 524.)—I have a little book entitled *Le Petit Paroissien de l'Enfance*, which, if not “the smallest book in the world,” may claim to be one of the “curiosities of literature.” It contains eighty pages of letterpress, and is exactly one inch in length and a little more than half an inch wide, with about twenty words to the page. It is very neatly bound in red leather, gilt, with gilt edges. The first half of this little manual of devotion is in French, the other in Latin.

R. W. H. NASH, B.A.

Florinda Place, Dublin.

CLERGY LISTS (5<sup>th</sup> S. vi. 491.)—Part of your correspondent's query will be found answered in “N. & Q.,” 3<sup>rd</sup> S. i. 346, 347.

J. E. B.

AUTHORS AND QUOTATIONS WANTED (5<sup>th</sup> S. vii. 49.)—

“Long years have passed, old friend, since we

First met in life's young day,

And friends,” &c.,

are the opening lines of a song *To a Friend* (the MS. of which I possess), by Richard Vincent Hitchcock, an old inhabitant of Basingstoke. A portion of his poems was edited and published in 1851, after the author's death, by the late Mr. Robert Cotter, of the same place.

H. G. C.

“Baby, baby,” &c.

These lines are of remoter origin than the Crimean war. In my boyhood the battle of Waterloo, and “Boney,” and Wellington the conqueror of the terrible “Boney,” were every-day topics of conversation. About that time I read the lines in question in some book of which I do not remember the title, but they were described as a translation of the ditty with which mothers and nurses in France frightened squalling children into silence. The name of dread was, of course, Wellington, not Menschikoff.

X. P. D.

Your correspondent is wrong in the date of the above poem. It is to be found in a child's annual called the *Christmas Box*. The date of its publication I cannot give you, for the title-page has disappeared. Of course in my version Wellington stands for Menschikoff. But though Wellington came before Menschikoff, we must not forget that Macaulay has told us that Saracen mothers frightened their naughty children with the name of the man-eating Plantagenet, and I should not

be surprised if Attila's name be found earlier still hitched into a nursery rhyme.

A. H. CHRISTIE.

I remember well having this said to me in or about the year 1836. Only in place of Menschikoff stood the name of Cromwell, and instead of "Rouen's steeple" those who repeated to me said "Lincoln steeple."

K. P. D. E.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Quarterly Review*. No. 285. January, 1877. (Murray.)

THE leading article in the January number of the *Quarterly*, a number distinguished by its variety and ability, is on the subject of Mr. Brewer's Introduction to the fourth volume of the *Catalogue of Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII.* This article is undoubtedly the most generally attractive of all in the January number. The writer, rendering full justice to Mr. Brewer in every respect, takes exception to his partial judgment on Wolsey, overlooking, excusing, or condoning his meannesses, his vices, and his cruelty. The last was illustrated by his burning of Protestants in his lifetime, and his exhortation to Henry not to spare the Lutherans after the exhorter's death. The reviewer aptly remarks, "The argument which excuses Wolsey by the times he lived in is a serious fallacy. Christians must be judged by a moral code, which is not an invention of the eighteenth century, but is as old as the Apostles."

*The New Quarterly Magazine*. No. 14. (Ward, Lock & Tyler.)

MISS CORBE's paper on "Pessimism and one of its Professors" is a paper for people who are perplexed with the dread riddle of the painful earth—the misery of sinful man and the misery of sinless brutes; and all its arguments and proofs are destructive of the theory of the school of Schopenhauer, that divine love and justice are non-existent, and that man should cultivate a connected view of the general despicability of mankind. "The Pompeii of the Tannenwald" should attract many of our readers, some of whom will find matter of the greatest interest in the "Reformation of the Thirteenth Century," and others in Mr. Barrington de Fonblanque's pleasant sketch of "Goethe in his Old Age." There are two complete novels for the novel-readers of the *New Quarterly*.

MESSERS. WARD, LOCK & TYLER have just published the first vol. of a new edition of the *Dictionary of Useful Information, Geography, History, and Biography*, with illustrations and maps, revised to the latest date. This volume includes the letters from A to H.—From the same firm we have *The Year Book of Facts in Science and the Arts*, for 1876, by James Mason; and *The Annual Summary, a Complete Chronicle of Events at Home and Abroad*, 1875-76, by the same editor. The last two vols. together form a better sort of "Annual Register."

MESSERS. JAMES PARKER & Co. have recently issued school editions of *The Annals of England*. The two parts before us extend from B.C. 5 to A.D. 1485.

THE Grampian Club may be congratulated on their latest production, *The Charters of the Priory of Beaulieu, with Notices of the Priors of Pluscardine and Ardchattan, and of the Family of the Founder, John Bisset*, by Edmund C. Batten. This community of Valliscaulians was one of four planted in Scotland in 1230. The brotherhood were almost hermits. They cultivated their gardens, and copied and read books. Mr. Batten in this work has added a valuable volume to the ecclesiastical history of Scotland.

RUGBEIAN writes:—"May I take this opportunity, since I saw in the notices of Jan. 13 one from Mr. MACRAY, which seemed *perhaps* to cast a doubt on the accuracy of my statement, that a new annotated edition of the Rugby School Registers was in contemplation, of saying that it is so, to my knowledge? I have nothing to do with the projected work, although of the opinion that there is full room for it, as Dr. Bloxam's notes, which are very valuable so far as they go, leave a large field unoccupied. Moreover, the vols. alluded to, being out of print, are not accessible to the general public. Any new work of this kind should be as full and accurate as possible, and so I thought a hint in this direction in your columns would not be thrown away."

"N. OR M."—We all know the various explanations given to the meaning of these letters, but they received a practical illustration at Great Yarmouth recently which is not often given to them. A respectable young woman, who could read fairly, but was deaf, came to the church to be married, but it was in vain that parson and clerk endeavoured to tell her that she must utter the Christian names of herself and intended husband when repeating the words of betrothal. She adhered firmly to the *ipsissima litera* of her Prayer Book, with such pertinacity that the clergyman at last wisely allowed the doctrine of undoubted intention to have full force, and accordingly she plighted her troth in the words, "I, N., take thee, M., to my wedded husband." The position of these two capital letters in the Marriage Service is fatal to a common theory of explaining them to mean in the Catechism Nicholas and Mary, for in the Marriage Service M. takes N. as his wife, and N. takes M. as her husband. There seems no reasonable doubt that N. stands for *Nomen* and double N. or M. for *Nomina*.—*Church Bells*.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

G. G.—As Mr. Cox, in his *Notes on the Churches of Derbyshire*, cannot say who the Lady Constantia was, who with her child is buried in Scarscliffe Church, our correspondent is right in assuming that "nothing is known" of her, except that she left land that the curfew might be rung at Scarscliffe for ever.

GEORGE ELLIS.—Mr. Maclise himself assured us, whilst looking at the Trafalgar fresco, that his female group was according to fact, and that there were from four to six women on board every ship in Nelson's fleet.

A. H. CHRISTIE.—The wives of baronets and knights "have the legal designation of 'Dame,' which in common intercourse becomes 'Lady'" (Chambers's *Encyclopaedia*).

F.—The play of *Edward III.* was privately printed by Mr. Payne Collier.

T. C.—It is a proverb; the author is unknown.

W. F. D.—Declined with thanks.

E. T. M. W.—Often printed before.

J. P. B.—Forwarded to Mr. THOMS.

VINCENT.—Inadmissible.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 3, 1877.

## CONTENTS. — N° 162.

NOTES:—Edward Whalley—Massinger and De Musset, 81—Epitaphs at Lucerne, 82—Shakspeariana—Tasmanian Aborigines, 88—A Description of the Turks Two Hundred Years Ago—Abp. Bancroft—Telegraphic Curiosities—Valls, 84—George, Lord Rodney—Gibson's "Camden," 85—Camden Corroborated—Trade at Leeds, &c., in 1746—Centenarians in the Augustan Age—Curious Christian Name—"The spit of his father," 86.

QUERIES:—The Wine of the Bible, 86—"The Manor of Northbrith"—Philip Stubbs—Medallie Artists, 87—Addison's Hymns by Marvell—Portraits of Charles II. and Cromwell—"The Great Waterfalls of the World"—"Cos"—St. Peter's Church, Cambridge—Naturalization—G. Garrow: Mrs. Selina Upton—T. Harris—Banks Family, 88—Walter Arms—Lally Tollaende, Marquis and Count—Scott Family—Sir D. Owen—"Pinder"—Whittlesea Mere—G. Faerno—Authors and Quotations Wanted, 89.

REPLIES:—A Society for the Publication of Church Registers, 89—Mrs. Christian Davies, 92—"The Lawyer's Fortune"—Gerard Johnson, 93—"Golds"—Parentage of Thomas à Becket, 94—Mysterious Mountain Sounds—The Jacobite Standards, 95—"Caimé"—Green Thursday—Seafoul Gibson—"Superior" and "Inferior," 96—"Skinner to Queen Elizabeth"—Drinking while Standing—"The Critical History of England"—"A Help to English History"—A Monday Christmas—Bell Cloth—Farrabas: Furbish, 97—Eugenia Villana—"The Te Deum"—The Origin of the American Dollar Mark—State Poems—W. Hodson—Thurston the Actor—Fen (or Fend?), 98—"In Jesum cruci affixum": John Owen—"Whittower"—Vessels propelled by Horses on Board—Henry Ingles—Provincial Fairs—"Gleanings in England"—Sir Charles Lucas—Authors and Quotations Wanted, 99.

## Notes.

EDWARD WHALLEY.

You were kind enough to insert two of Whalley's letters in your paper of June 10, 1876 (No. 128). I now send two more, which will help to show the real character of one of Cromwell's most trusted generals, and one of whom we know little save what has come from hostile sources. MR. DEXTER (of Yale College) has recently sent me a copy of a very interesting paper read by him on Edward Whalley and William Goffe, in which he traces their life in America, and I am sure he will be glad to receive any further information respecting them or their families.

"For the Right Hon<sup>ble</sup> the Lord Henry Cromwell, Major Gen. of all the forces in Ireland—these.

"My Lord,—Greatnes is ever attended w<sup>th</sup> flattery and such is y<sup>e</sup> corruption of our natures y<sup>t</sup> wee are very apt to bee sweld with popular applause, few are bettered, many are destroyed, by it. Your best and faythfullest friends wil deale playnely w<sup>th</sup> you though they loose by the hand. Yf I may take the same freedome w<sup>ch</sup> I have used to his Highnesse your father, whom I have long both faythfully and affectionately served, my humble advise is, y<sup>t</sup> you would bewarre of flatterers & strive w<sup>th</sup> God for a humble heart in your great exaltations, and when men most cry you up, doe you most deerve your selfe in the presence of God—its the humble God will wach, the humble he will hono<sup>r</sup>, the humble in whose hearts he hath promised to dwell, humilitie is one of y<sup>e</sup> excellent fruits of Gods spirit, it, a soule satisfying grace, it renders us lowly to men, acceptable to God in Christ, and indeede my Lord what ever wee thinke, we shall

never truly attayne this grace, till y<sup>e</sup> Lord in some measure shall discover him selfe to us, the sight of God makes us abhorre ourselves. Yf you have already attained this grace, Christ hath pronounced you blessed, yet with y<sup>e</sup> Apostle I shall pray y<sup>t</sup> you abound in it. I hope my Lord, you will excuse this freedome I have assumed; that the Lord in this & all other conditions would deliver you from every evill worke, and every evill way, & bee your God and guide unto death, and keepe you by his mightie power through faythe to Saluation is y<sup>e</sup> prayr of him y<sup>t</sup> both truly honors and entirely loves you and remaynes

"My Lord, your most humble  
& affectionate servaunt,

"EDW. WHALLEY.

"Whitehall, May 22, 1656."

Endorsed:—

"Whaley. Mr. Ed. Whalley, Whitehall."

Lansdowne MSS. 823 (327).

"For y<sup>r</sup> R<sup>t</sup> Honble y<sup>e</sup> Lord Henry Cromwell these  
humbly present.

"My Lord,—It is to all your cordial freinds & servaunts a very great reioycing to heare y<sup>t</sup> y<sup>e</sup> Lord hath made you so eminently instrumentall for good to his people in Ireland. I shall pray the Lord would keep your heart [torn]ful in a humble frame under so great mercyes & draw you nearer to himself by them. My Lord I must not forget my continued thanks to your Lor<sup>pp</sup> for your peculier favour to myselfe; as also those accumulated upon my sonne, who makes it his ambition to serve your Lor<sup>pp</sup>, & that he might bee rendred more apt for his Highnesse & your service, he desires to spend some months in france to w<sup>ch</sup> purpose his Highnesse hath bin free not onely to give his leave, w<sup>th</sup> y<sup>e</sup> continuation of his pay, but very much encouraged him to continue a yeare in france; he hath likewise obtayned the approbation of y<sup>e</sup> Lord Deputie Fleetwood, & nether hee nor myselfe can in the least doubt of your Lor<sup>pp</sup>'s concurrence in extending the like favour to him w<sup>ch</sup> y<sup>t</sup> you would be pleased to doe, is y<sup>e</sup> earnest & humble request of

"My Lord, your Lor<sup>pp</sup>'s most faythfull  
& obliged Servant,

"Feb. 19<sup>th</sup>, 1656."

"EDW. WHALLEY.

Endorsed:—

"Mr. Edw. Whalley, Whitehall, 19 Feb., 1656."

Lansdowne MSS. 823 (331).

W. F. LITLEDAL.

## MASSINGER AND DE MUSSET.

The resemblance between the plot of Massinger's drama, *The Picture*, and that of *Barberine*, by Alfred de Musset, has never, so far as I know, been the subject of public comment. It was first pointed out to me by a lady of high literary distinction, whose name I have no permission to publish. Massinger, according to the *Biographia Dramatica*, drew the plot of *The Picture* from the twenty-eighth novel of the second volume of Painter's *Palace of Pleasure*. In hope of bettering his fortune, Mathias, a knight of Bohemia, takes service with Ladislaus, King of Hungary. He obtains before his departure a picture of Sophia,

his wife, which in virtue of magic gifts will turn yellow if she is tempted, and black if she yields. The report of her virtues induces Honoria, the Queen of Hungary, who falls in love with Mathias, to send Ubaldo and Ricardo to tempt her. Putting on one side some complications of no great interest, I come to the *dénouement*. Sophia is proof against all attacks, and, when she finds the object of the visit of the two courtiers, confines them in separate chambers, and compels them to earn their living by spinning. They are thus occupied when the king and queen arrive at the castle of Mathias. The piece ends with a caution to husbands,—

"Which they should duly tender as their life,  
Neither to dote too much nor doubt a wife."

The *Picture* was played at the Globe and Blackfriars Theatre about 1629. A version altered by the Rev. H. Bate was produced at Covent Garden, Nov. 8, 1783.

De Musset leaves out the incident of the picture, and confines the action to the attempt of Astolphe de Rosenberg, a young Hungarian baron, to prevail over Barberine, the wife of Count Ulric, of Bohemia, who treats him after the fashion described in Massinger. De Musset's play is full of poetry and charm. The moral of *Barberine*, one on which De Musset was not in the habit of insisting, is delivered by Béatrix d'Arragon, Queen of Hungary, in the concluding words addressed to her court after she has read the letter in which Barberine has described her treatment of the Baron de Rosenberg:—

"Si vous riez de cette lettre, seigneurs chevaliers, Dieu garde vos femmes de malencontre. Il n'y a rien de si sérieux que l'honneur. Comte Ulric, jusqu'à demain nous voulons rester votre hôtesse, et nous entendons qu'on publie que nous avons fait le voyage express, suivie de toute notre cour, afin qu'on sache que le toit sous lequel habite une honnête femme est aussi saint lieu que l'église, et que les rois quittent leurs palais pour les maisons qui sont à Dieu."

Some of your readers may be able to point to the earliest known version of the story whence it was taken by De Musset and by Painter.

J. KNIGHT.

#### EPITAPHS AT LUCERNE.

Taking shelter lately in the Franciscaner-Kirche, at Lucerne, during a violent rainstorm, I caught sight, through the iron gates of a chapel opening into the north aisle, of some monuments that attracted my special attention; so much so that, the rain notwithstanding, I made my way to the adjoining "Kloster" in search of a Franciscan to unlock me the gates. I found, however, that their place knew "the lowly brethren of the Cord" no more; they had been banished from it years ago; and I could not but feel an emotion of regret that a "liberal" government should have been too illiberal to allow them to remain. I found neither monk nor churchman; but the chapel was at

length opened for me, and I copied the inscriptions on two of the monuments. There is a playful yet serious quaintness and impressiveness about them that may please others besides myself, and perhaps merit a corner for these epitaphs in the pages of "N. & Q." They are as follows:—

I.

Quid sum Viator? Quod tu eris paulo post: umbra, nihil. Fui JOSEPHUS AM RHYN, Prætor summus, Labarifer, Pontificiæ Cohortis Ductor, omnia quæ favens Respublica conferre potuit. Sed fui, et omnia ne mors eriperet, vivus deposui, ut nudus in terram reverterer. Vt gratus essem Lucernæ, consilio opera exemplo lucrare volui. Ignosce chara patria si tantum volui. Lucendo extinctus sum. Tu Viator ut Deus mihi ignoscat et lucem æternam reddat, quæso, precare.

Ætatis LXVI. Ann. MDCXCII.

II.

D. O. M.

Lege Viator, et Luge;

Quod enim tu es hoc ego fui,

Et quod nunc ego sum tu brevi eris,

Umbra, nihil.

Fui ego JACOBUS BALTHASAR

Illustrissimæ reipublicæ Lucernensis consiliarius, Sed non inveni consilium contra mortem.

Fui major, et quidem generalis,

Sed mors me fecit esse minorem.

Fui senator,

Sed mors senatorem, et quidem jam senem

Absque ullo respectu sustulit.

Fui director salis,

Nec tamen sal a putredine me potuit præservare.

Fui etiam summus prætor,

Et hanc dignitatem mors mihi non eripuit,

Sed ipsus ego senis et laboribus confectus

Eandem adhuc vivens deposui.

Hæc omnia fui,

Sed jam nunc LXXV annorum seniculus

Ad nihilum redactus,

Et anno MDCXXXIII, die XXIX Januarij

In sepulchro parentum meorum

Tumulatus

Exspecto carnis resurrectionem,

Et vitam æternam

Amen.

Denato natI saXa hæC posVere parentI,  
hIs qVod non habeant saXea CorDa probant.

Each epitaph is headed with an escutcheon surmounted by a coronet. In the first of the two cases, the coronet, with grim humour, is again surmounted by a death's head, wearing plumes and adorned with mantling; and in the second case the escutcheon has supporters. There are points of resemblance between the two inscriptions; but the former appears to be the more elegant, the latter to have, with less animation, conceits somewhat more strained; and, as the interval in their dates is forty-one years, they are probably not by the same hand.

JOHN W. BONE, F.S.A.

Bedford Place.



## SHAKSPEARIANA.

"DAILY BEAUTY," *Othello*, Act v. sc. 1, ll. 18-20:

"If Cassio do remaine,  
He hath a dayly beauty in his life,  
That makes me ugly."

In Prof. John Wilson's *Dies Boreales* (*Blackwood*, April, 1850), Talboys remarks:—

"Shakespeare afterwards makes Iago say that Cassio 'has a daily beauty in his life.' Where do we see it? In his *tiaison* with that 'fitchew'? From pleading with the divine Desdemona on a question to him of life or death, to go straight to sup—and sleep with Bianca!"

It is incredible that Iago should have accorded such praise to a "water-fly" like Cassio, whose only beauty was that of a scented dandy. I am so convinced of this, that I venture to broach a long-guarded conjecture of my own, viz., that the printer dropped an *n* after *y*, in "dayly," and then converted the *t* into *l*. We improve both sense and rhythm if we read—

"He hath a daynty beauty in his life."

Note that no moral excellence in Cassio would have been valued by Iago, nor could it have made him jealous. But Iago was a rough soldier, with none of the external graces which win smiles from fair women; whereas Cassio was a ladies' man, whose delicate beauty and courteous demeanour offered an intolerable contrast to the plain face and manners of Iago.

Athenæum Club.

JABEZ.

"OTHELLO," ACT IV. SC. 2 (5<sup>th</sup> S. vi. 405).—I was sorry to see a question raised by S. T. P. upon the meaning of a passage in the unmistakable patience-speech of Othello. Previous to that speech, at the contemplation of Desdemona and her exceeding beauty and the apparent goodness of her beauty, and his own conviction of the falsehood of it all, and his great love wasted, and the pity of it, and the sorrow and the dishonour, he had given way as only a great and sterling soul could do to convulsive weeping. During that he hears not Desdemona's voice or its allusion to his recall to Venice. In the great abstraction of his grief Venice and its council have become as nothing. But the image of Job and his sufferings become present to his mind, and Job's patience, and his feeling that Job in all his trials had never been tried like that—

"Had it pleased heaven

To try me with affliction; had they rained  
All kinds of sores and shames on my bare head,"

with surpassing subtlety concealed her actions not only from himself but from everybody, including her own close and by no means over-scrupulous attendant. Othello's experience would have taught him that neither the best nor worst of women are the passionate defenders, or defenders at all, of unchastity in any member of their sex:—

"And yet she'll kneel and pray; I have seen her do't."

Othello had full belief in the falseness of his wife,

though he had not had ocular demonstration thereof as he had had of her sanctity, and he is confounded at the possibility of the co-existence of habitual prayer with habitual evil.

R. H. LEGIS.

"MERCHANT OF VENICE," ACT V. SC. 1, LL. 63-65:—

"Such harmonie is in immortall soules,  
But whilst this muddy vesture of decay  
Doth grossly close *in* it, we cannot heare it."

First Folio.

"Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close *it in*, we cannot hear it."

Common Reading.

I respectfully submit, for the consideration of critics, that the folio is right as to the order of the words italicized, but that for *in* we should read *on*. The common reading cannot be right. We do not close the music *in*, we shut it out. The "muddy vesture of decay"—the scriptural phrase "houses of clay" (Job iv. 19). Through our closed doors we cannot hear "the music of the spheres."

R. M. SPENCE, M.A.

"THE TEMPEST," ACT III. SC. 1.—It seems incredible that some one should not already have suggested the following reading, which must, I think, have been as Shakspeare wrote the passage:

"I forget:  
But these sweet thoughts do even refresh my labours;  
Most busy, least when I do."

He pulls up in his soliloquy with the reflection that he is forgetting his work:—

"But these thoughts," he continues, "which occupy my mind, quite refresh my labours, and keep me busiest when, with my hands, I am doing least."

H. WEDGWOOD.

TASMANIAN ABORIGINES.—Will it interest the readers of "N. & Q." to know the numbers and condition of the Tasmanian natives in the year 1844? The following is an extract from a journal kept by my late friend, George White of Melbourne: "June 26, 1844. Arrived at the Settlement on Flinders Island in Bass's Straits." This settlement was formed for the purpose of attempting to civilize the Van Diemen's Land natives, who were sent here, two hundred in number, all told, in the year 1834, since which period twenty more have been brought here.

"Visited the blacks and found everything clean and comfortable; they were lodged in neat white-washed huts, each containing one room with a fireplace and bedstead. In front of the cottages are the church and jail, neither of which presents any architectural beauties. There are other comfortable buildings for the coxswain, catechist, and the army, consisting of one sergeant and two privates. Some ground has been cleared, and gardens made capable of supplying the settlement with vegetables, &c.; but the land about the settlement is generally poor, and the water used is brackish and unwholesome. The total number of inhabitants at present is eighty, namely,

fifty-seven Van Diemen's Land Blacks and twenty-three Whites; so that in ten years there has been a decrease of 163 on a total of 220, or an average of sixteen and three-tenths per annum. The greatest amount of deaths was on its first establishment, and this is accounted for by the sudden change in habits of life and diet, the Van Diemen's Land Government at that time only supplying them with salt beef and flour. There have been eleven superintendents in the course of ten years. The births have been very few; I only saw four children, two of them half casts, and it is evident a few years will see the extinction of the race. They sing psalms, play at marbles, beg tobacco of visitors, and smoke as long as their supply lasts. Almost every night a coroberry is held, which is a kind of dramatic dance.

"This strange wild dance of the aborigines of all parts of New Holland as well as of Van Diemen's Land is alike used on mystic, festive, and martial occasions. It is usually celebrated in the night by the light of large fires which produce a highly wild and picturesque effect."

See also *Five Years in Australia Felix*, Hamilton, Adams & Co., 1846.

G. H. HAYDON.

Bethlem Hospital.

A DESCRIPTION OF THE TURKS TWO HUNDRED YEARS AGO.—The subjoined account of the Turks as given by Speed (*v. A Prospect of the most famous Parts of the World*, &c., 1676, p. 35) is somewhat remarkable as exhibiting the Turks of that day in a light, morally at least, in which, rightly or wrongly, they are still regarded by a large number of the people of this country. But the more important feature of this description, and which seems worthy of especial note, is that which points to their behaviour when in camp or in the light, characteristics which, now universally acknowledged, pre-eminently distinguish the great Turkish army of to-day:—

"They are for the most part broad-faced, strong-boned, well proportioned, of gross understanding, idly disposed, base-minded, slaves to themselves and their superiors in their own Country: yet ignorantly proud, and contemptuous of other Nations, which they take in foul scorn should be compared with their Inhabitant.

"They pass not to couzen a Christian in their course of traffick: nor do they think they are bound to keep promise unless it make for their advantage. The greatest praise they have by due desert is their strict obedience to their Discipline of War: no sedition, no tumult, no chat in their Camp or March, in so much that oft times many thousands on a suddain surprise their enemies unawares, with so very little noise as not to be heard in their approach.

"No difficulty can be commanded which they are not ready to perform, without any respect at all had to the danger, be it to pass Rivers, scale Walls, stand Centinel: in brief, they care not to eat or sleep in War, but at full leisure: and are the truest military men upon earth."

Nottingham.

F. D.

THE BIRTHPLACE OF ARCHBISHOP BANCROFT.—"Farnworth, in Lancashire," was the birthplace of this prelate, according to the testimony of all authorities. Unfortunately, however, there are two Farnworths in the county—one a considerable

manufacturing town, near Bolton, very well known; the other a village near Prescott, not so well known. To "which of the twain" the honour should be assigned has hitherto not been clear. Baines (*Hist. of Lanc.*), Hook (*Lives of Archbishops*), and most of the principal writers on Lancashire biography, have all assumed in favour of the former. Canon Raines, in his *Notitia Cestriensis*, has almost, if not altogether, stood alone in contending for the latter. A writer of a biographical sketch of the Archbishop that appeared in a recent number of the *Bolton Journal* has been at some pains to resolve the question, which he has been enabled to do by searching the registers in both places. The registers of Bolton do not commence before 1587, so that nothing positive could be expected from them. It was, however, found that the name of Bancroft does not appear in them until a century and a half after the Archbishop's death. But those of Prescott fortunately commence in 1538, six years prior to the birth of the Archbishop. Two of the earliest entries record the marriage of "John Bancroft" and the baptism of "Christopher Bancroft," the father and elder brother of the prelate; while under the date of Sept., 1544, is the following:—"Ric. Bancroft, sone unto John Bancroft, bapt. the xii. daay." This at once determines the birthplace of the Archbishop. Farnworth, near Bolton, that for so long has enjoyed the honour of such, must now surrender the credit to Farnworth, near Prescott. At the same time, the opinion of the writer of *Notitia Cestriensis*, as opposed to that of the majority of Lancashire writers, has received the most unmistakable confirmation. W. D. P.

TELEGRAPHIC CURIOSITIES.—I have seen a telegram in which the following words occurred:—"De Honorificabilitudinitatibus gentis Yttrri-bérrigórrigóytaerrótacoechéa." They were transmitted without the slightest mistake. The last of the words quoted is said to be a Basque patronymic. Extraordinary as the two long words are,—the former consisting of thirteen, the latter of sixteen, syllables,—I am told that they are not the longest that have passed over the electric wire, a word occupying three lines, and containing a hundred and seven letters, having been telegraphed. I have heard that, in Cornwall, mining speculators, in transmitting (or rather, I presume, immediately after transmitting) important news to London, with orders to buy or sell mining shares, have sometimes telegraphed messages containing long and perplexing Cornish names, and required them to be "repeated" back to the senders; their object being to occupy the wires for a few minutes so as to prevent the sending of rival messages.

JOHN W. BONE, F.S.A.

VAILES.—I doubt not that the experience of the last autumn has convinced many of your readers,



if they had any doubt on the subject, that the discussion of this heavy tax, in the *Times* and other papers a year or two ago, has had little effect upon it. For example, we still hear the offer of a good day's shooting being refused because it is known that the head keeper can accept nothing but "paper." However, the following little story shows, I think, more clearly than anything I remember reading, that the evil was quite as serious in the last century; and that it was not even mitigated by the little air of mystery which is affected in our time. I take the narrative from an excellent work\* of its kind, but one of interest so very local as to have been seen, probably, by few of the readers of "N. & Q." About the middle of the last century the last laird of the old family of Hamilton of Kilbrachmont, in Fifeshire, was a certain Robbie Hamilton. Long before his death, in 1769, he had run through his estate, and was in very straitened circumstances.

"After a party at Kellie Castle the guests were passing through the hall where the servants were drawn up to receive their vails.....the gifts of those who preceded Robbie drew forth no expression of gratitude, not even a smile; but when his turn came for performing the ceremony their features at once lighted up with something approaching to a laugh. 'What did you give the fellows, Robbie?' said his friends, when they got outside; 'they looked as sour as vinegar till your turn came.' 'Deil a bawbee they got frae me,' said Robbie, 'I just kittled their loof!' " (i.e. tickled their palm).

I commend the expedient to any who may have the hardihood to try it.

A. FERGUSON, Lieut.-Col.

GEORGE, LORD RODNEY.—About ten miles from Shrewsbury rises abruptly from a beautiful level champaign country, watered by the Severn, a chain of hills called the Breiddin, reminding one forcibly of the Malvern Hills in Worcestershire, and from the summit of which a magnificent prospect of a similar kind is obtained, though not of "twelve fair counties."

A tall pillar or column is erected on one of the peaks in order to commemorate the celebrated victory gained by the distinguished Admiral Lord Rodney, at that time Sir George Brydges Rodney, over the Count de Grasse, in the West Indian seas, in 1782. As the ancient rhyme runs:—

"Bold Rodney made the French to rue  
The twelfth of April, eighty-two."

It will be recollected that a large monument is erected in the north transept of Westminster Abbey, at the public expense, to the memory of three of his gallant captains, who gloriously fell in that engagement, and whose medallions, of large size, are sculptured upon it—William Bayne, William Blair, and Lord Robert Manners. Near it is the grave of one of England's greatest statesmen, Lord Palmerston.

Many years ago, in the parlour of a small inn in the neighbourhood, I saw an engraving of the pillar, and on the margin underneath it was mentioned that suitable inscriptions were engraved on the pillar in Welsh, Latin, and English, but several times on my visits to it I have looked for them in vain. The pillar is circular in form, and rises from a square substructure, which forms its base.

On my last visit, the epigram occurred to my mind written on the occasion of Rodney receiving the freedom of the City of London in a gold box, whilst it was given to Admiral Keppel, about the same time, in an oaken one, the former being at the time in pecuniary difficulties, and the latter was supposed to be scarcely as courageous as he might have been under the enemy's fire:—

"Your wisdom, London's Council, far  
Our highest praise exceeds,  
In giving to each generous tar  
The very thing he needs.  
For Rodney, brave, but low in cash,  
You golden gifts bespoke;  
To Keppel, rich, but not so rash,  
You gave a heart of oak."

Was it owing to Lord Rodney having been a native of those regions that this pillar was erected, or had he some local connexion with them? Conjecture could perhaps point to something of the kind. These questions have been often asked in the neighbourhood, but no satisfactory or reliable answers have ever been returned in reply to them.

JOHN PICKFORD, M.A.

Maltby, near Rotherham.

AN EXTRAORDINARY BLUNDER IN GIBSON'S "CAMDEN."—On p. 494 of the second edition of Gibson's *Camden* is an account of a silver plate found at Sutton, near Ely, bearing what Gibson calls a "Dano-Saxon inscription." Gibson gives a translation of this inscription, omitting the first three words, which "the learned person to whom the plate was submitted ingenuously confessed himself unable to understand," but which he supposed to be some sort of magical gibberish. The "learned person's" rendering is as follows:—"O Lord, Lord, him always defend who carries me about with him. Grant him whatever he desires." Fortunately, however, the description is supplemented by an engraving of the relic, which displays in singularly legible characters the following pure Anglo-Saxon legend:—

"Eduwen me ag age hyo drihten drihten hine awerie  
ðe me hire æfterie buton hyo me selle hire agenes willeas"  
("Eduwen owns me; may the Lord own her; the Lord him curse who carries me away from her, unless she give me away of her own will").

I have not the opportunity of ascertaining whether this strange blunder is perpetuated or corrected in subsequent editions of *Camden*, but it is worth noting as an indication of the state of Anglo-Saxon scholarship in the early part of the

\* *The East Neuk of Fife*, by the Rev. Walter Wood, A.M., ed. 1862.

last century. Is the relic known to be still in existence? LEOFRIC.

CAMDEN CORROBORATED.—I have met with two instances which corroborate Camden's account of the superstitions of the native Irish, and prove the tenacity of their hold upon the lower order of the race. He says, "If they never lend out fire to their neighbours it adds length to life." To lend out fire is common enough in Ireland, where I have often seen women and girls running from their neighbours' cabins with a bit of red turf smoking in a wisp of straw. But I have just heard of a London woman going to take a light from the fire of an Irish neighbour, in whose room lay a sick child, and who was sternly and peremptorily repulsed, under the idea that to take a portion of the light away would take from the life of the child. Camden also mentions a species of divination by looking through a blade-bone of a sheep: "If they find it dark in any part, they think it portends a funeral out of that family." A lady long resident in Greece informed me that at the present day the Greeks use the blade-bone of a lamb, held up against the light, as a means of foretelling events; and an Irish servant, who in her youth had recourse to the formula, tells me that the peasant girls seek on the hill sides and in the fields the weather-bleached blade-bone of a sheep, which kept till the moon is at the full, and stabbed with a knife at midnight, while the following conjuration is repeated, is potent to recall the affection of a wavering or neglectful lover:—

"It is not this bone I mean to stick,  
But my true love's heart I mean to prick,  
Wishing him neither rest or sleep  
Until he comes with me to speak."

If by any means the bone can be placed under the pillow of the lover, the charm will be more efficacious. ENILORAC.

TRADE AT LEEDS, MANCHESTER, AND COLCHESTER, IN 1746.—In *The Travels of Tom Thumbr over England and Wales*, London, 1746, are the following observations. He says, when at Leeds:

"I lay in the town a week, to observe the tuesday's and saturday's market, which lasts only one hour each morning, beginning at six in the summer and seven in the winter. It is amazing to see with what facility and method the great number of tressels are brought out, the cloths laid upon them, and all or a great part disposed of. In the two hours that I was a spectator of these markets, I was informed that near fifty thousand pounds were dealt for, and all without the least hurry or disturbance, the seller telling the price in a low voice, and he that comes to buy agreeing or disagreeing in few words. The cloth market being over, the linen-draper, hardware men and shoemakers, take the place of the clothiers."

He tells us also:—

"Manchester is a remarkable instance of the good effect freedom has upon trade. As this town is neither city nor corporation, but properly no more than a village, every man is at liberty to follow what occupation he

pleases, without being subject to the restraint of particular laws. Hence it is grown to contain above 50,000 inhabitants, a number that can be match'd in very few of our cities."

Of the decline of trade at Colchester he says:—

"When I was there, some of the old master-weavers told me this town alone had, within their memory, returned 30,000*l.* weekly for the stuffs there manufactured, which were sold chiefly to the Spaniards. I asked them how much the return might be at this time, but could get no other answer than 'Next to nothing, Sir,' and a melancholy shake of the head."

RALPH N. JAMES.

Ashford, Kent.

CENTENARIANS IN THE AUGUSTAN AGE.—Tibullus (lib. iv. ad Messallam) wrote of some hardy enemies:—

"Testis Arupinus et pauper natus in armis,  
Quem si quis videat vetus ut non frigerit ætas,  
Terna minus Pylæ miretur sæcula famæ,  
Centum fecundos Titan renovaverit annos,  
Ipse tamen velox celerem super edere corpus  
Audet equum, validisque sedet moderator habenis."

S. T. P.

CURIOUS CHRISTIAN NAME.—In the *Times* of Jan. 12, 1875, "Fruizeannah" Lowe appears as a defendant at one of the police courts.

P. J. F. GANTILLON.

"THE SPIT OF HIS FATHER."—Cp. French, "C'est son père tout *craché*" ("He's the very image of his father"). See passage from Voltaire. *Crépinade* in Littré (*sub voce* "Craché").

A. L. MAYHEW, M.A.

Wadham College, Oxford.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE WINE OF THE BIBLE.—Are there any grounds for supposing that the wine mentioned in the Old Testament as used by the Jews, and in the New as used by our Lord and his apostles and the early Christians generally, was of an un-intoxicating nature? About a twelvemonth ago I read some learned letters in a provincial newspaper from a correspondent who maintained this view, and whose arguments, as he appeared to know Hebrew, were entitled at any rate to consideration. He said that there are nine names for wine in the Hebrew Scriptures, the principal of which are *yayin*, *shekar*, and *tirosk*; that the first two of these were intoxicating, and by implication (though he admitted he could not put his finger on particular prohibitory passages) forbidden to the Jews; this he positively asserted. *Tirosk*, he said, was not intoxicating, and it was accordingly lawful for the Jews to use it. With regard to the



New Testament, he said that the word used in the Greek for wine, *ovos*, was, like our own word "wine," a general term, and might mean either an intoxicating or an unintoxicating beverage, according to circumstances. For instance, as I understood him, had the narrative of the miracle wrought by our Lord at Cana, or of the Last Supper, or St. Paul's advice to Timothy to "take a little wine for his stomach's sake and his often infirmities," been written in Hebrew, the word used for wine in all these passages would have been *tirosk*; whereas in the apostolic warning, "Be not drunk with wine, wherein is excess," it would have been *shekar* or *yayin*. Now, I have been a total abstainer myself for nearly twenty years, but being unconnected with any Temperance body I have no *esprit de corps* to keep up, and I confess that the above statements, so far as they refer to the prohibition of fermented, and the permission to drink unfermented, wine, appear to me in the highest degree improbable—indeed, almost absolute nonsense. As, however, I am entirely ignorant of Hebrew, I cannot take upon myself positively to assert this. The writer went so far as to say that he was ready, when called upon to do so, to *prove* that the wine made by our Lord at the marriage feast at Cana was unfermented, which seems to me rather a bold assertion.

A writer in "N. & Q." about fourteen years ago, signing himself "S. L., an Unpledged Total Abstainer," dealt with the subject of the wine of the Bible, which he maintained was certainly fermented, and consequently of an intoxicating nature; but he did not go into this question of the distinction between *yayin* and *tirosk*. Will some of your readers and contributors who are acquainted with Hebrew help me with their knowledge, and do what they can to clear up the difficulty of the various distinctions between *yayin*, *shekar*, *tirosk*, &c.? It is rather curious that Cruden, in his *Concordance*, states that the wines of Palestine, so far from being unfermented grape-juice, were "heady." I daresay, however, that teetotallers (I am speaking of extreme ones like the writer I have been quoting) are ready enough to grant this; only they maintain, I presume, that the *good* Jews did not use these heady wines, but limited themselves to the harmless *tirosk*. It is easy to understand the "pull" it would give the Good Templars and other Temperance men over their opponents if they could once for all prove that the Bible absolutely forbids the use of fermented wine just as much as the Koran does; but "Credat Judæus Apella, non ego."

I have stated that I am a total abstainer, and as I do not care to publish my personal habits to all and sundry, I will depart from my usual custom of appending my name to my articles, and will simply sign myself

AN OLD CONTRIBUTOR.

"THE MANOR OF NORBRITH."—At about two miles from the village of Godstone, in Surrey, is situated the manor of Nobright. Brayley's *Surrey*, vol. iv. p. 137, tells me that "the manor or reputed manor of Norbrith, Nonbrith, or Norbright, now a farm, about two miles south of the village, is mentioned as one of the manors settled by Sir J. Evelyn in 1653 on the marriage of his son with Mary Farmer. It has been some time the property of the Snow family, and is now in the occupation of Mr. Hall, farmer." Manning's *Surrey*, vol. ii. p. 330, states that "in 1337 (10 Edward III.) John de Latimer died seised of the manor of Norbrith." But these authorities are silent on one point, viz., the origin of the name and its first application to the estate under consideration. My impression is that its derivative roots are Saxon. The word has evidently become corrupted from the original term. I wish very much to ascertain the meaning of the name.

ARCHÆOLOGIST.

PHILIP STUBBS.—I am anxious to learn any particulars respecting the life of Philip Stubbs, the author of *The Anatomie of Abuses*, 1583, &c., his birthplace, father's name, where he died, &c. Wood, *Athen. Oxon.*, says that he "was born of genteel parents, but where, one of his descendants of both his names, who is a Vintner, living in the Parish of St. Andrew's Undershaft, London, knows not." This latter Philip was son of "Richard Stubbs, Gent., of Chiselhurst, Kent, Clerk of the Check to Henrietta Maria, Consort of Charles I." Was this Richard son or grandson of the author of *The Anatomie of Abuses*?

Katherine, wife of Philip Stubbs, whose life and death are described in *The Christall Glasse for Christian Women*, died at Burton-on-Trent, when not quite twenty-one years of age, as related in her life, after having given birth to a son. Was the above Richard this son, or did Philip marry again?

Wood also says that "near of kin, if not brother or father to this Philip, was Joh. Stubbs, of Lincoln's Inn, Gent., a most rigid Puritan, author of *A Discoverie of a Gaping Gulf for England by another French Marriage*, &c." What was the exact relationship?

In the Shakespeare Soc. *Papers*, vol. iv., 1849, Mr. James Purcell Reardon gives some specimens of Stubbs's writing, and promises "on a future occasion to furnish some particulars of his life which have hitherto escaped notice but are worth preserving." Were these ever published?

Any information on these points will much oblige.

HENRY STUBBS, B.A.

Danby, Ballyshannon.

MEDALLIC ARTISTS.—Can any one give me the best authorities on the lives and works of the following medallist artists: Bain, Faulkner, Hilliard, Kirk, Milton, Pidgeon, Pingo, Stothard, Webb,

Wolff, Wyon, Yeo? Also, who was I. V. N., whose initials appear on a medal of the Duke of Cumberland? P. C.

**ADDISON'S HYMNS BY MARVELL.**—A writer says, in the *New Church Quarterly* (art. "Magazine Literature"), "Many persons are amazed to hear that 'The spacious firmament on high' and 'When all thy mercies, O my God,' are not Addison's, but Andrew Marvell's." What is the authority for this, or in what edition of Marvell are the hymns? They are not in the only one I can consult, which purports to be complete—one published 1870 by Murray, of Queen Square.

C. F. S. WARREN, M.A.

Bexhill.

[In addition to what has been already said on this subject in "N. & Q." (1<sup>st</sup> S. v. 439, 513, 548, 597; ix. 373, 124, and especially 4<sup>th</sup> S. ii. 359, where BIBLIOTHECAR. CRISTIANI demolishes the theory that Marvell wrote Addison's hymns), we add the following, from Mr. Miller's *Songs and Songs of the Church* (third edit., p. 124, Longmans, 1869): "The claim to two of Addison's hymns [the two named above] for Andrew Marvell, put forth by Captain Thompson in an edition of Marvell's *Works*, 1776, having been recently revived, we have examined the correspondence on the subject in the *Gentleman's Magazine* at that time, and are convinced that the external evidence is not sufficient to maintain his claim, and that the internal evidence is entirely against it."]

**PORTRAITS OF CHARLES II. AND CROMWELL.**—At Joseph House, which was, as I suppose everybody knows, the scene of Charles II.'s escape from his pursuers in the oak tree and in various secret hiding-places, there is, over the fireplace in the large dining-room, a very fine portrait of Charles II., evidently taken whilst he was in the prime of life. It is a half-length, and the monarch has on his regal robes. In the oratory, which leads out of the dining-room, there is a picture of Cromwell, very much inferior, in point of execution, to that of the king. This also is a half-length, and in it the Protector wears a coat of mail. Can any reader tell me, or give me any information by which I may find out for myself, who were the respective painters of these pictures? I do not think there is a doubt that the portrait of the king is an original, but I am inclined to think the Cromwell a copy.

Wolverhampton.

J. PENDEREL BRODHURST.

**THE GREAT WATERFALLS OF THE WORLD.**—I shall be much obliged if you can give me any information, either through the medium of your columns or by reference, respecting the most celebrated waterfalls, of which I am collecting descriptions and statistics. Most geographical writers appear to have dealt with the subject very superficially, and the table of thirty celebrated waterfalls in the *Universal Geography* (Relig. Tract Soc., 1876) is very inaccurate in its statistics,

and altogether omits the highest known waterfall in the world, the Great Yosemite Fall in California. Such cyclopædias, too, as I have seen do not treat the subject as it deserves. I learn that the latest work is Herbinus's *Dissertationes de Cataractis*, 1678; can you or any of your readers inform me where I can obtain or inspect a copy? I also hear that a similar work is now being compiled. Can you tell me the name of the publisher?

A. G. G.

**"Cos."**—What is the origin of the prefix *cos* as applied to *cos* lettuces? It may be accredited with such lore as that these kinds, or species, were first introduced from the island of Cos, a name now, by the way, obsolete, I believe. I should like some data whereon to establish the fact, however, *pro* or *con*.

WILLIAM EARLEY.

**CROSS KEYS ON ST. PETER'S CHURCH, CAMBRIDGE.**—Above the east window on the gable end of this church are two large iron keys welded together cross-ways, the handles forming rests on the gable, and the wards pointing upwards transversely. St. Peter's is said to be more than 700 years old. Is there any other known instance of the keys being thus placed?

J. E. T.

Cambridge.

**NATURALIZATION.**—Can any of your readers inform me if, during the seventeenth century, an official register was kept of foreigners who were naturalized as English citizens? I wish to trace the pedigree of a family settled in Worcestershire.

F.R.S.A. (Scot.).

**GEORGE GARROW: MRS. SELINA UPTON.**—I have before me a MS. vol. of poems, said to be written by George Garrow, never printed, and to be copied in part by Mrs. Selina Upton. They were written about thirty years ago in India, and contain many allusions to the manners, &c., of that country. The MS. is in two different hand-writings. I desire to obtain information concerning both author and scribe.

FRAXINUS.

**THOMAS HARRIS, 1739-1820.**—I should be much obliged if any correspondent could kindly enlighten me as to the parentage of Thomas Harris (born 1739, died 1820), the celebrated lessee of Covent Garden Theatre.

C. S. HARRIS.

**BANKS FAMILY.**—Can any of my English cousins throw light on the ancestry of Richard Banks, who was at York, Me., in 1649? The smallest hint will be acceptable, and aid me greatly in a history of the Banks family of America, for which I am gathering material. It is thought that he came from Warwickshire. I should be pleased to correspond with some one on the matter.

CHARLES E. BANKS.

111, Lincoln Street, Portland, Me., U.S.A.



THE ARMS BORNE BY JOHN ABEL WALTER, OF BUSBRIDGE.—I should feel very greatly obliged by receiving information with regard to the arms borne by John Abel Walter, of Busbridge, in the county of Surrey. He represented that county in Parliament for many years, and died, I believe, in the latter half of the last century. I have always understood that he bore, Arg., guttée de sang, two swords in saltire, over all a lion rampant sa., but should much like this confirmed. D. A. W.

LALLY TOLLEDALE, MARQUIS AND COUNT.—Who is the present representative of this family? I saw Madame de Lally Tollandale, the widow of Marquis de Lally Tollandale, in 1848, then an old woman. When did she die, and where, and to whom did she bequeath the historic souvenirs of her husband? ECLECTIC.

SCOTT FAMILY.—Has the family of Scott of Yorkshire (crest, a stag's head; arms, Vert, three stags trippant) descended from a common ancestor with the house of Buccleuch? Where can I find a pedigree and full particulars about the family? MAPLE.

SIR DAVID OWEN.—Owen Tudor, the grandfather of King Henry VII., left a natural son thus called. I believe his descendants were located somewhere in Sussex or Kent. I want to know something about them, and if any exist to this day. W. F.

"PINDER."—What is the meaning of the word "pinder," as applied to a man in charge of "common" lands as in the borough of Cambridge? S. N.

WHITTLESEA MERE.—I have seen a map of this mere, printed upon white satin. The map, published by John Bodger, dated May 1, 1786, is entitled, *Chart of the Beautiful Fishery, or Whittlesea Mere, in the County of Huntingdon*. This map has been a long time in the possession of the family, who received it from another, therefore the object for which it was so printed is lost. Can any reader suggest it? Is it a sort of "proof impression"? and is it unique? It is in good preservation, and might be of interest locally. W. PAPWORTH.

GABRIEL FAERNO.—I have a book entitled:—*Fables in English and French Verse, Translated from the Original Latin of Gabriel Faerno. With One Hundred Copper Plates.* London, Printed for Claude Du Bosc; and Sold by C. Davis in Paternoster Row, 1741."

Who was the translator? JOHN CRAGGS.  
Gateshead.

AUTHORS OF QUOTATIONS WANTED.—

"I know naught but that heart's faith shall not part from heart." J. R.

"Pour oil upon the troubled waters."

J. C. J.

On the fly-leaf of a copy of *The True Prophecies of Nostradamus* (edit. Garencières, 1672) is written:—"Ann Charlton, Novemb' y<sup>e</sup> 27<sup>th</sup>, 1697"; and beneath, in the same handwriting:—

"Old prophecies foretell our fall at hand,

When bearded men in floating castles land."

Can any one tell the author of the above couplet or what "old prophecies" are referred to?

CEDEMINSTER.

Who was the author of the Oriel grace-cup song? On the 15th of June, 1826, it was sung at the college. The first verse runs thus:—

"Exultet mater Oriel in imis penetralibus,  
Nunc tempus honestissimis vacare Saturnalibus;  
Nunc versibus canendum est Latinis et Ionicis,  
Nunc audiendum vatibus, ut mihi, macaronicis:

Sing, then,

All true men,

From pulpit, bar, or quorum,

Floreat Oriel,

In secula seculorum.

O. C.

In what work is *A Dialogue between Two Shepherds* to be found? It was written some time in the last century, and commences thus:—

"Come, Peregot, my lad, why stand you here,  
Thus leaning on your crook and full of care?"

The *Dialogue* is signed "Dodd."

W. WINTERS.

AUTHORS OF BOOKS WANTED.—

Who is the author of *The Christian Economy: translated from the original Greek of an old Manuscript found in the Island of Patmos*, Burslem, printed by I. Tregortha, pp. 140? It is apparently such a work in a religious as Dodsley's *Economy of Human Life* is in a moral point of view. ED. MARSHALL.

Is the author known of a book called *Self-Formation; or, the History of an Individual Mind, by a Fellow of a College*? In *Half-Hours with the Best Authors*, published by Charles Knight in 1850, vol. ii. p. 127, is an extract from it, prefaced by the remark that "the name of the author is known in some literary circles," and that "it was communicated in professional confidence to the editor of *Half-Hours*." It is further added that since the publication of the first edition of "*Half-Hours* the author of *Self-Formation* has died." The extract given is headed, "It will never do to be Idle," and the scene of it is laid at Cherry Hinton, near Cambridge.

JOHN PICKFORD, M.A.

Who is the author of *Wanderings of a Pilgrim in search of the Picturesque during four-and-twenty Years in the East, with Revelations of Life in the Zenana*, 2 vols., large 8vo., London, 1850, published by Richardson?

NEPHRITE.

Is it known who wrote *Searchings of the Heart*, Seeley, 1850?

J. MANUEL.

## Replies.

A SOCIETY FOR THE PUBLICATION OF  
CHURCH REGISTERS.

(5th S. vi. 484; vii. 9.)

Having recently had occasion to consult the muniment room of Lincoln Cathedral, I am in a position to say that Mr. LODOWICK's description

of it is as contrary to its present condition as words could possibly make it. Enormous labour has been expended by the Rev. Canon J. F. Wickenden in the classification, &c., of all the early documents and charters of this peculiarly rich collection. I have some experience of the condition of chapter and other corporate archives, and I have no hesitation in saying that the arrangements at Lincoln are the most admirable and perfect of their kind. The suggestion that the Oxford pre-Reformation records could be easily separated and removed from those at Lincoln seems to me more than doubtful, and could not have been made by any one acquainted with the nature of many of these documents. To do so would involve the complete mutilation of numerous early chartularies that are engrossed on each side of the parchment. But perhaps your correspondent may refer to the episcopal registers of the ancient see of Lincoln, which I have not consulted; yet, if these were kept like those of various other sees, such a separation would be still more impossible, for the institutions and other episcopal acts relative to particular benefices are not, as a rule, so classified as to make the abduction of a portion feasible without destroying the whole. It seems probable that Derbyshire will this year obtain a bishop of its own, but that portion of the Lichfield episcopal registers (which are nearly perfect from the close of the thirteenth century downwards) pertaining to this county could not be separated by any other process than transcribing.

The importance of preserving and giving conditional access to historic documents, both secular and ecclesiastical, appears now to be for the most part fully recognized by those in whose charge they remain. I may mention that the ancient capitular archives of Lichfield are passing through the capable hands of Bishop Hobhouse, and the county records of Derbyshire are being most thoroughly and laboriously classified by C. R. Colville, Esq., the ex-High-Sheriff. As a provincial antiquary, I desire to enter a most earnest protest against the centralization of all documents in London. The warehousing of all registers and other local documents, in one central storehouse, would entail additional trouble and expense on nine out of ten persons desirous of consulting such documents for any practical or useful purpose. Moreover, the true spirit of archaeology, apart from professional book-making, would be sadly thwarted by the adoption of any such proposal. The student who might have to look for some ancient church document in a narrow lane of the City, instead of within the very building to which it pertained, as in the muniment room over the Galilee porch of Lincoln Cathedral, would miss all the collateral associations that give life and reality to the faded parchment before him, to say nothing of those instincts that

"... rouse the heart and lead the will  
By a bright ladder to the world above."

For my own part, notwithstanding his excellent intentions, I should be inclined to class the man who could gravely propose to sweep out the archives from Lincoln Cathedral (even with the intention of docketing them in iron pigeon-holes in "a comfortable room" in Fetter Lane) with those who, two centuries ago, stripped the same building of its brasses. There would, of course, be a considerable difference in the two actions, but it would only be a difference of degree. Now, however, when the policy of dispersing our centralized fine art collections throughout the provinces is making such rapid progress, I cannot conceive that the centralization of archives will meet with much favour.

By all means let every care be taken to see that those who have the custody of important documents do their duty. Could not the powers of the existing Historic MSS. Commission be extended, so as to include a report on all capitular, episcopal, corporation, and county archives? And then, in cases where it was necessary, might not grants be made by the Ecclesiastical Commissioners, or by the Treasury, towards their efficient arrangement, making all due provision for public access?

With regard to parish registers, an extensive acquaintance with them in Derbyshire and other counties obliges me to admit that much of what is said of their custody is true. I believe that, in the majority of cases, no more admirable or jealous custodians could be found than the parish clergy, but then in this, as in all cases, provision should be made against the heedless minority. During the present century the old register of Hartington, Derbyshire, from 1554 to 1610, has been lost, and in two other parishes in the county, to my own knowledge, the old registers have been grievously mutilated within the last ten years. Only last year I saw two instances of the value put upon registers in certain parishes (I give the editor the names of all I mention). In one case, I found the registers—dating back to 1538—in the clerk's house, and the particular volume to which I wished to refer on a small table close to the fire in his cottage, the leaves being propped open by a half-consumed pot of beer and a short pipe, the ashes in which were still warm, as the clerk had been suddenly called off from the copying of an entry. The place in which the registers were kept was a small cupboard, destitute of a lock, and not two feet distant from the fireplace. In the other case the registers were kept in the vestry; but the vestry was and is used as a day school, and not only as a day school, but as a mid-day refreshment room for those scholars who come from a distance. On one occasion I saw a lad of a cleanly disposition, preparatory to attacking an apple, wipe his knife, with



which he had been cutting his bread and bacon, between the parchment leaves of one of the old parish registers that was lying uncared for on the absent master's desk. Something, then, should be done to ensure the due care of these registers. I should be very loath to see them removed from their own parishes, and cannot help thinking that a penalty attaching to neglect to keep them within a fire-proof safe would be sufficient. But if this should not suffice, surely it would be far preferable for the early registers of each archdeaconry, county, or possibly diocese, to be gathered together, rather than have them deposited in any central panthecon, liable to the destruction of a single conflagration, and only accessible to travelled or moneyed antiquaries. I believe, however, that a very brief Bill, which would be amply sufficient to secure the careful guardianship of our parish registers, could easily be drafted, and readily made law. Until such a scheme has been tried and proved a failure, I sincerely hope that local archaeologists will vigorously resist all efforts to deprive our village churches of those parish annals which it is now the rule and not the exception to value and cherish. MR. LODOWICK says that strong proof will be obtained from early church documents "that those who possessed large territories voluntarily granted in perpetuity lands and tithes to the ministers of religion who ministered in holy things to the people of their estates." This is somewhat beside the question, and involves a topic perhaps too polemical for "N. & Q.," but I am sure I shall be permitted to say in reply that, though I have a large acquaintance with the earliest extant church charters, I have never seen or heard of a single one that would corroborate such an assertion, so far as tithes are concerned. Landed proprietors did not give tithes to the churches on their estates, for that would have been a work of supererogation, as the law of the land compelled them or their tenants to pay them. But they possessed the power of alienating the greater part of these tithes to distant monastic and other establishments. Hence "the people of their estates" frequently suffered great spiritual privations, and this was so seriously the case in the Peak in the thirteenth century that it gave rise to the interference of the Metropolitan. The gift of lands was in almost all cases coupled with services that could not be performed by the Reformed Church, and hence the alienation into secular hands of the chantry and other like endowments. J. CHARLES COX.

I gather from the many private letters I have received (and I here return my hearty thanks for the offers of support they all contain) that the general opinion is that I propose a scheme of great magnitude and attended with many difficulties. SIR JOHN MACLEAN, MR. LODOWICK, and MR. BOWER have pointed to, as more practicable,

Lord Romilly's laudable plan of bringing all the old registers to London. But there is not the least appearance of this being done, and therefore I offered my suggestions for their publication. I think, too, even if the registers were in London, as proposed, and accessible at fixed hours to those with whom such researches are a profession and not merely an enchanting relaxation from daily business, that the annual issue of two or three register volumes would be none the less desirable and welcome.

SIR JOHN MACLEAN speaks, alas! too truly, when he says that "in many parish registers there is not one entry in a hundred that one person in a hundred thousand, or one genealogist in a hundred, would care an iota about." Still, I would chance it that each register would contain many entries interesting to every genealogist. For myself, I may remark that I never yet examined a register in which I did not find some entry which would have been worth ten shillings to me—about the price each volume will cost us if we issue two a year.

I certainly would not confine the provincial publications to one district or county. Nevertheless, with SIR JOHN MACLEAN, I think it would be most desirable to first print, as far as possible, the London registers. In a receipt for dressing hare, Mrs. Glasse's cookery-book, tradition tells us, wisely said, "first catch your hare." Similarly, having obtained the sanction of the clergyman, I propose we should commence with one of what I may term the great "marrying" churches, so as to make our first volume generally interesting. But still more important and necessary would it be for us to pay the parties in whose charge they are for the loan of all existing Gretna Green registers, making clear to their owners that certified copies would still be required as hitherto, and therefore no loss would be entailed by their publication. As for the provincial registers, I suggest that those of the cathedrals of England, which will surely be of general interest, be first given to the world. The Deans and Chapters of Westminster, York, and Durham have already, with that disinterestedness and intelligence which should distinguish the most learned and important bodies in the world, permitted their registers to be published. Why not follow with St. Paul's and Canterbury?

Of course, I never contemplated printing every register in England and Wales. I merely think that half a loaf is better than no bread. My plan, I am assured, would induce many private persons to print registers by subscription, or even at their own cost. Since I first mooted this among my friends, one of them already has undertaken to print the entire registers of one of the largest parishes in the very important county from which I write. I observe, too, advertised every month

in the *Miscellanea Genealogica et Heraldica*, as shortly to appear, the *Parish Registers of Madron, in the County of Cornwall*, a place which probably many of the readers of this never heard of, and yet it will sell.

With each register I should certainly give all existing monumental and tombstone inscriptions. This leads me to mention that I have persuaded a very respectable but comparatively humble individual to copy, after his day's business is over, all the inscriptions in the churches, churchyards, and cemeteries of the cathedral city in which I live. These he will publish in one volume, just as Cansick has done those of the London churches. I obtained for him a few influential subscribers, who rapidly brought many others; and now the man will certainly make "a pretty penny" by his very easy work, for which, of course, an antiquary has no time. Why should not this be done in other towns?

I have only to add that it has been suggested that the Harleian Society should undertake this publication of registers at an extra subscription, and individuals might join one or both branches of the society as they chose.

ARGENT.

I trust that ARGENT's suggestion, when modified, will meet with sufficient support to lead to the formation of such a society as he describes. Many local antiquaries already possess copies of the more important entries in the parish registers of their districts, and these they would no doubt contribute gratuitously. By restricting the extracts published by the society to entries of noble, gentle, and eminent yeoman or other families, the space occupied by each parish would be comparatively small, and a yearly volume might well contain the cream of several registers. It would probably be advisable, also, in order to render the volumes more generally interesting, that they should contain the registers of parishes in the north as well as the south of England, say three from the province of Norroy King-of-Arms and three from that of Clarendieux. I would gladly join the society, and could promise to obtain the names of several other subscribers; I would also place at the disposal of the council extracts from the registers of several parishes in Lancashire and Cheshire.

J. PAUL RYLANDS, F.S.A.

Such a society as is now proposed I endeavoured to constitute about nine years ago; but it did not succeed, nor, I fear, would it succeed now. The work to be done is vast, and the labour nearly overwhelming. The registers of Nonconformist churches were, by a Royal Commission, collected and deposited in Somerset House about thirty years ago; but the clergy objected to the transfer of the parochial registers, and they retain them still. These should now be collected and, under proper arrangement, deposited in the Public

Record Office. I would willingly join in any movement to effect this most desirable object.

Fifteen years ago I made a tour over a large portion of Scotland, and examined tombstones in the different parishes. The result of my inquiries has been published by the Grampian Club in two octavo volumes. To the Scottish parochial clergy I issued schedules, but I received comparatively few replies. Country ministers seldom answer public letters; such has been the experience of antiquaries for centuries. If inscriptions on tombstones are to be preserved, the Master of the Rolls should appoint a suitable person in each county to undertake the transcription. In like manner diocesan, parochial, and municipal registers should be catalogued. Good work in this respect has been done in Scotland, but in England and Ireland little has been accomplished. No antiquarian subject interests me more than this, but it is useless to work unaided in this or any other field.

CHARLES ROGERS, LL.D.

Grampian Lodge, Forest Hill.

Many of your readers will no doubt have read as it deserves the article in the current number of the *Church Quarterly Review* on "Parish Records." It comes as an apt commentary upon ARGENT's suggestion, and the opening words of its concluding sentence might indeed serve as a motto for his proposed society: "Let us more perfectly do for posterity what our ancestors did in a measure for us."

H. W.

New Univ. Club.

Form the society, collect by subscription ample funds, and offer to every clergyman a fee for every one hundred entries as they are sent up. My registers begin in 1560. I should therefore have a long work before me, and, moreover, a very dry work; therefore the fee should be large and liberal.

T. W. R.

MRS. CHRISTIAN DAVIES (5<sup>th</sup> S. vi. 511).—I am glad to see this question again brought forward, and trust we may now hear whether there is in truth any evidence that Defoe wrote the life. It was first printed in 1740, a second time in 1741, and a third time, modified, in 1742. It is well written, and much in the style and manner of Defoe. On the one hand, it has been said (3<sup>rd</sup> S. ix. 323) how could it have been the work of Defoe, as he died nine years previously? And why should we doubt that the name given to the third edition, that of J. Wilson, is really that of the author? To the first point, it may be replied that the life practically ends with the death of Marlborough in 1722, hence it might quite possibly have been written by Defoe; and to the second, unless it can be shown that there really was a surgeon named J. Wilson at Chelsea, it may be a fictitious name assumed by Defoe. If, however,



it was written by him, it is difficult to understand why it was not printed till nine years after his death; first with no author's name, and then with that of an unknown surgeon, when that of so well known a writer as Defoe would at once have commanded a ready sale.

I am not aware that Defoe's biographers, such as Chalmers, Wilson, and Lee, have ever claimed this book for Defoe. It has, because it is so like his style, been printed several times amongst his works, and sometimes been incidentally spoken of as his, but in such a manner as to render his authorship of it very doubtful. Thus Chadwick, *Life of Defoe*, 1859, p. 444, says that Defoe could not pay his butcher's bill "on the security of the last impression of Mother Ross," forgetting that there was no impression of the book in existence till several years after Defoe had ceased to have any trouble about butchers' bills.

There is no doubt but that the main facts of the life of this extraordinary person are correctly given. There were several brief accounts of her published at the time of her death in 1739. The following is from the *London Magazine* for July, 1739, p. 361, in the list of deaths for the month:—

"At Chelsea, Mrs. Christiana Davis, who for several years served as a Dragoon undiscov'ed in the Royal Irish Inniskilling Regiment; but receiving a wound in K. Williams wars at *Aghrim* in Ireland, she was then discover'd; tho' her Comrade had not the least suspicion of her being a Woman: She behaved with great Valour, was afterwards in *Flanders*, and was very useful in a Battle or a Siege to supply the Soldiers, &c., with Water and other Necessaries, even to the Mouth of a Cannon. She, for her courageous Behaviour, obtain'd his late Majesty's Letter for an allowance out of *Chelsea College* of 1s. per day, which she receiv'd till her Death. And her Corps, according to her desire, was interr'd amongst the old Pensioners in Chelsea Burying-Ground, and three grand Volleys fired over her Grave."

Faulkner, in his *History of Chelsea*, quotes the above statement (ii. 226), and adds that she was well respected by many persons of distinction and general officers, that her third husband was a pensioner in the Royal Hospital, and that she resided the latter part of her life at Chelsea, being principally supported by the charity of some persons of quality (see Boyer, *Political State of Europe*, vol. lviii. p. 90). Faulkner makes no mention of Mr. J. Wilson.

EDWARD SOLLY.

"THE LAWYER'S FORTUNE" (5<sup>th</sup> S. vii. 27.)—As a pendant to MR. SOLLY's note, I would observe that all the paragraphs bearing upon the Duchess of Marlborough's treatment of Lord Grimston's unfortunate comedy are derived from the *Biographia Dramatica*, where the electioneering edition is not so fully described as it might have been, and possessing the copy of "John Towneley, Esq." (not in the British Museum), with his book-plate, I here give its title and peculiarities, believing, as

I do, that it is the genuine evidence of her ladyship's spite and malice:—

"*The Lawyer's Fortune, or Love in a Hollow Tree, a Comedy.* Written by" (here half the line is left blank, and filled up in this copy in MS. "Lord Grimston?"). "Revis'd and Compared with the First Edition in 1705."

Then vignette; a couple of trestles with a tight rope extended, upon which an elephant is performing a *pas seul*, an exceedingly pretty device in red. "London, printed for E. Underhill, and sold by the booksellers of London and Westminster, 1736, price 6d." The words in italic in red; 12mo., pp. 64. The author's preface as in the genuine edition of 1705. The *Biographia Dramatica* says the elephant one has a frontispiece exhibiting the foregoing "allegorical reflection upon his lordship's understanding," thus really ignoring the frontispiece in this, illustrating the third scene in the comedy, "The Desert," with its hollow tree in the centre; a dry branch upon the upper part, on which sits an owl; a fissure in the trunk, discovering the bearded Valentine addressing the astonished Friendlove; wild beasts roaming in the background, and in the fore part the most direct insult upon the author, indicated by a coroneted ass munching a thistle. In an old hand on the fly-leaf, "by William Vincent Grimston, printed by order of Sarah, Duchess of Marlborough." The edition of the same date, octavo, differs from mine also in being "Lond., Printed and Sold by E. Hill"; has the same frontispiece, but, instead of a smart donkey munching a thistle, has a passive, stupid-looking brute with a better defined coronet; the plate reversed; the vignette relegated in black as a headpiece to the first page of the comedy; and besides the author's preface has a second, addressed "To the Right Sensible the Lord Flame," subscribed "The Publisher," with some notes of a spiteful and depreciatory character, from which it is evident that both these were put forth with the same intent. The editions in quarto, published by Lintott, are no doubt the author's own—that of 1705 anon., and that without date "written by W. Grimston, Esq." The Rotterdam edition I have not seen. This absurd comedy fell into the hands of the wits at an earlier period. Swift apostrophizes the author thus:—

"The leaden crown devolved to thee,  
Great Poet of the Hollow Tree";

and Pope, with reference to his lordship's residence at Gorbamby, follows suit:—

"Shades that to Bacon did retreat afford  
Are now the portion of a booby lord";

and, finally, Dr. W. King, in his *Art of Cookery, in Imitation of Horace*, n.d., but marked 1719, devotes five or six pages of his introductory matter to an ironical review of *The Lawyer's Fortune*.

J. O.

GERARD JOHNSON (5<sup>th</sup> S. vi. 409.)—MR. MORRELL will see from Redgrave's *Artists of the*

*Eng. School*, 1869, that Gerard Johnson was a modeller, a Hollander, who lived in the parish of St. Thomas Apostle, in London, and it is on the authority of Dugdale's *Diary* that the Shakespeare bust is attributed to him.

In the "Calendar of State Papers, Domestic Series, 1623-25," p. 430, occurs this:—

"Petition of Gerard Janson, of Amsterdam, to the King, for a patent of the sole manufacture in England for twenty-one years of gally works of earth, and a prohibition of their importation."

There is no doubt at all but that this is the Hollander of St. Thomas Apostle, written by bungling people then and since as Gerard Johnson; and I think that through "N. & Q." search might be made at Amsterdam which would identify this Janson, and connect him with the artistic Jansons of Holland, and Janssens, more especially, of Amsterdam, whence Cornelius (also improperly called Johnson) came. I make little question but that the Cornelius Janssen, who painted the splendid Sir Kenelm Digby in the Spencer Gallery, was the close relative of our City "Hollander"; and although he has been called a wretched stone-cutter, I find him to have been a very good artist.

Of course, this settles the other question put by MR. MORRELL, showing that he could not have been related to the Thomas Johnson, physician, who translated Gerard's *Herbal*. Gerard was himself "civis et chirurgus Londinensis." The first edition was in 1596, of which there is a rare copy in the British Museum; and this very book has helped to establish the first culture in England of many old plants. Old John Gerard, of Holborn, whom Burleigh calls his servant, did achieve marvellous sound work in his day and generation, and his memory now blooms accordingly, like the rose of Hafiz. C. A. WARD.

Mayfair.

[In our edition, the author spells his name Gerard, and dates his address "To the Courteouse and well-willing Readers" "From my house in Holburne, within the Suburbs of London, this first of December, 1597.]"

"GOLDA" (5<sup>th</sup> S. vi. 467.)—If Mr. ADDY, when consulting his Du Cange, had turned to the word *Gordus*, which is given as a synonym, he would have found that the definition of the latter word is *Gurges*, and that of this Du Cange says, "proprius est locus in fluvio arcatus, seu ad construendum molendinum, seu ad capiendos pisces"—that is, a *mill-dam*, or a *fish-pond*=*stew*, made by mounding off a certain space in a stream or river. Taking the word in this sense—the only legitimate one, as I can see—the meaning of "emundatio goldarum," &c., is clearly this—the cleansing of the *stew* or *mill-pond*, a work of so great importance in the case of monastic establishments that no wonder it was enforced under very strict pains and penalties. Besides this, Mr. ADDY assigns to

the words a wider meaning than they will bear. His interpretation would require some such word as *extirpatio*, a rooting up, a getting rid of altogether. But *cleansing* a thing and *extirpating* it are processes widely different. In one case the thing ceases to exist, in the other *not*, but only in a better state. Further, the grammar is against him. To render his translation tenable, there must be an exchange of prepositions, *ex* for *in*, as the latter is never used in the sense of *from*. Finally, whatever Mr. ADDY's experience may have shown him, there is certainly no authority, as far as I can find, for *golda* meaning "charlock," or any other vegetable production. He would have been much nearer the mark if he had said the same of *bladum*, which means corn, or, by a metonymy, the land on which it grows.

EDMUND TEW, M.A.

When the chartulary of Beauchief Abbey was in force, *gold* was the popular English name for *Chrysanthemum segetum* (corn marigold). Chaucer, in his *Knights Tale* (l. 1932), mentions—

"Jelausie

That wered of yelwe *goldes* a gerlond."

Tyrwhitt, in his glossary to Chaucer's works, writes, "*Gold*, n., a flower commonly called a *turnsol*"; and Lightfoot, in his *Flora Scotica*, adds to his description of *Chrysanthemum segetum* the following remark:—

"These golden flowers turn to the sun all day, an ornament to the corn-fields, and afford a pleasing sight to the passenger, but are so very detrimental to the husbandman, that a law is in force in Denmark which obliges the inhabitants everywhere to eradicate them out of their grounds" (vol. i. pp. 489, 490).

KIRBY TRIMMER.

Cowel's *Interpreter* assigns to this word the meaning, "a gullet," "a sink," "a passage" for water, &c., and quotes the following:—

"Confessionem etiam quam idem Thomas fecit—de terris suis & terris tenentium suorum tum liberorum quam nativorum, a *Golds* mandandis per se & suos secundum consuetudinem in locis de Alforton & Norton usitatam.—*Mon. Angl.*, tom. ii. p. 610."

J. P.

Idridgehay.

PARENTAGE OF THOMAS À BECKET (5<sup>th</sup> S. vii. 28.)—The case respecting the parentage of Becket is to be seen at sufficient length for common purposes in Milman's *Hist. of Lat. Christ.*, bk. viii. c. viii. vol. v. pp. 22-6, 3rd edit., 1864, where, at p. 24, note f, there is a distinct answer to the query:—

"Brompton is not the earliest writer who recorded this tale; he took it from the *Quadrilogus* I., but of this date is quite uncertain. The exact date of Brompton is unknown. See Preface in Twysden. He goes down to the end of Richard II."

Dean Milman further shows that the tale was unknown to "any of the seven or eight contem-



porary biographers of Becket, most of them his most intimate friends or his most faithful attendants."—P. 23. This is proved at length in note *e*, *ib.*, of them and the French poem written five years after his death. A similar refutation is also made of the theory of the Saxon descent of Becket, p. 24, and note *g*. It is stated :—

"The father of Becket, according to the distinct words of one contemporary biographer (anon. Lambeth.), was a native of Rouen, his mother of Caen. Gilbert was no knight-errant, but a sober merchant, tempted by commercial advantages to settle in London. His mother neither boasted of Saracenic blood nor bore the royal name of Matilda. She was the daughter of an honest burgher of Caen.... The parents of Becket, he asserts himself, were merchants of unimpeached character, not of the lowest class."—P. 25.

This is proved by the words of Becket himself in note *k* :—

"Quod si ad generis mei radicem et progenitores meos intenderis, cives quidem fuerunt Londinenses, in medio concivium suorum habitantes sine querela, nec omnino infimi."—Epist. cxxx.

ED. MARSHALL.

MYSTERIOUS MOUNTAIN SOUNDS (5th S. vi. 359).—The following may perhaps be added to the list of these. In the bay of Laig, island of Eigg, one of the Western Hebrides, is to be found a remarkable instance of "musical" or "ringing" sands, which emit, when moved with the foot, a "shrill, sonorous note," described as somewhat resembling the sound given out from a stretched pack-thread when played on with the finger. I have repeatedly heard the phenomenon spoken of by witnesses. I would refer your correspondent for a minute description of it to Hugh Miller's *Cruise of the Betsey*, pp. 59-67. He claims this as a discovery of his own, and states that it adds a third to the previously known instances of musical sand, the others being (1) Jebel Narkous, or the Mountain of the Bell, in Arabia Petrea, described by Sir D. Brewster in his *Letters on Nat. Magic* (the same as that noted at p. 389); and (2) Reg Rewan, situated forty miles north of Cabul, described by Sir Alexander Burnes in 1838.

When Mr. BLAIR has completed his inquiries, we may perhaps learn the value of the challenge which Hugh Miller held out to all Europe, for an instrument capable of producing musical sounds like those to be heard at the bay of Laig.

A. FERGUSON, Lieut.-Col.

U.S. Club, Edinburgh.

Of all the strange and mysterious sounds which astonish and puzzle us, none have given more reason for speculation and research than those loud explosions, similar to the distant boom of a heavy gun, heard in India during the rainy season, in the Sunderbunds, at Backergunj, at Dacca, and in other localities, called—why no one can explain—the guns of Barrisaul. These sounds, usually heard in the night, seem always to come from the south;

but even on the sea-coast they are not appreciably louder than at one hundred miles inland. Mr. Knox Wigat, who lately wrote some notes on the subject of these nocturnal noises, having, as he thinks, detected a faint, rumbling sound after the explosions, attributes them to the meeting of thunder-clouds at a very great elevation above the earth's surface. HUGH OWEN.

The subject is a very curious one, and I am happy to send a few contributions to a collection of materials which will obviously require subsequent classification.

1. The wonderful *bramidos*, or subterranean thunders of Guanaxuato, in Mexico.—Humboldt's *Essai polit. sur la Nouv. Espagne*, cited in his *Cosmos*, i. 205 (Bohn).

2. The singular *detonazioni* of the island of Meleda.—*Cosmos*, *ibid.*; Wilkinson's *Dalmatia and Montenegro*, i. 266. These are also mentioned, but as occurring on the banks of a neighbouring river, in a recently published book, entitled, I think, *A Walk through Bosnia and Herzegovina*.

3. The warning sound in the Alps, heard before some disaster.—Murray's *Handbook for Switzerland* (1874), p. 100, and I think other authors.

T. W. WEBB.

Your correspondent will find something to the purpose in Brewster's *Letters on Natural Magic*, pp. 241-243, and again in an article, obviously from the pen of the same writer, in the *North British Review*, vol. iii. pp. 25, 26. The statements given in the latter of these publications of the experiences of Lieut. Wellstedt, of the Indian Navy, at Jebel Narkous, the Mountain of the Bell, and of the eminent geologist, the late Hugh Miller, on the sandy beach of the island of Eigg, in the Hebrides, go far to prove that Ehrenberg's explanation of the phenomenon is in all likelihood the correct one. J.

Glasgow.

Cf. Aratus, i. 1, 180 :—

Κορυφαί τε βοῶμενοι οὐρεῶς ἄκραι.

Virgil, *Geo.*, i. 357 :—

"Et aridus altis  
Montibus audiri fragor; aut resonantia longe  
Litora misceri."

R. C.

Cork.

THE JACOBITE STANDARDS (5th S. vii. 22).—COL. FERGUSON may accept the following evidence bearing on the use, by the Young Pretender, of the motto "Tandem Triumphans," and the emblems of a crown, or crowns, and a coffin. In the text quoted from Robert Chambers's work, the use of these distinctions seems to be denied. No doubt more than one banner, with varying bearings, was employed during the Scottish raid of

'45, but the evidence afforded by contemporary engravings is of the highest value. I give the numbers from the British Museum *Catalogue of Satirical Prints*: No. 2788, "*Tandem Triumphans*," translated by the Duke of Cumberland," published by C. Corbet, "May ye 7th, 1746." This engraving comprises a design representing, with great vigour, the defeat of the Highlanders, and in the hands of Sullivan, the Pretender's standard-bearer, a flag showing a coffin surmounted by a crown. No. 2662, *The Rebellion Displayed*, "Publish'd according to Act of Parliament, 1 Nov., 1745," comprises the Pretender's banner, borne by an ass, and displaying three crowns above a coffin, with the inscription "Tandem Triumphans, Anglice A Dog will have his Day." No. 2799, *Townley and Fletcher*, represents Temple Bar, over which structure a demon flies, holding the Pretender's banner, which bears three crowns above a coffin and the motto, "A Crown or a Grave." There is no publication line to No. 2799, but it is a contemporary print. The motto in English may help to answer COL. FERGUSSON's query, "What is the exact meaning of the latter flag? The verses engraved below the design are significant:—

"Observe the Banner which would all Enslave,  
Which Ruin'd Traytors, did so proudly Wave,  
The Devil seems the Project to Despire," &c.

There are other prints exhibiting these emblems and that audacious motto, but, doubtless, Nos. 2662, 2788, and 2799 will suffice.

F. G. STEPHENS.

"CAIMÉ" (5th S. vii. 19).—A *caimé* (*melins kaimé*) varies in value from fifty to one thousand piastres,† circulates like a bank note, and, as it bears interest and can be offered in lieu of taxes, corresponds to our exchequer bill.

The three million Turkish pounds‡ lately put into circulation consist of *caimés* of five, ten, fifty, and one hundred piastres, numbered and stamped by the Imperial Ottoman Bank, and redeemable in metallic currency.

This paper money, adopted to a trifling extent by the Porte not earlier than the years 1828–1829,§

\* *Kaimé*, the feminine form of the Arabic participle *fa'im*, signifies, in the Turkish language—1. "The foot of an animal"; 2. "A page" (of a book), "a sheet of paper," "a letter," "a written report" or "notice"; 3. "Any given hour of the day."

† The piastre (*ghroosh* or *ghawoosh*), originally equivalent to the Spanish piastre, has gradually depreciated in value since the year 1774, and at the present day is only equal to 2d. or 2½d. One hundred piastres of Turkey are worth, on an average of the exchanges, about one pound sterling.

‡ The Turkish lira or pound in gold may be taken as equal to 18s. or 18s. 2d. of our money.

§ In 1829 a five-piastre piece (*beshlik* from *besh*, five), as well gold as silver, was coined at the Imperial mint to pay to Russia the war indemnity, amounting to 5,500,000. For the payment of considerable sums, bags or purses of five hundred piastres are issued from the

assumed more serious proportions in 1841 by the issue of sixty millions of piastres, bearing twelve per cent. interest, payable every six months. In the following year the liquidation of a portion of this issue, by Izzet Pasha, the Minister of Finance, reduced the interest upon the outstanding *caimés* to three per cent. In the course of the year 1853 the paper currency had reached the enormous amount of 176 millions of piastres.

WILLIAM PLATT.

Conservative Club.

GREEN THURSDAY (5th S. vi. 491).—*Gründonnerstag*=*dies viridium*, may be accounted for by the symbolic meaning of "green"—sinless, in Luke xxiii. 31; cf. French "*jeudi absolu*." In the Lutheran Church it is "the day of absolution," or "*Ablassstag*," preparatory to the communion celebrated on the following day. The day before Maundy Thursday has been styled "*der Krumme Mittwoch*," *Krumme* being a popular corruption of the French *carême*. Some writers explain in the same way the origin of *grüne*.

G. A. SCHRUMPF.

Tettenhall College.

It is called Green Thursday (*Gründonnerstag*) in German either on account of an ancient national custom of plucking and eating green spring herbs on that day, or, as others say, because in the Lutheran Church divine service is on Maundy Thursday begun with the second verse of the twenty-third Psalm. The former reason seems the more probable. NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

SEAFOUL GIBSON (5th S. v. 468; vi. 18, 438, 545).—I think it very probable that this name had its origin from some disaster to the parents at sea. I know the case of a boy whose name is Seaborn, and on inquiring how he came to bear it, I was told that his father is a merchant captain, and having taken his wife with him upon a voyage, the child was born at sea, to commemorate which event he was named as above.

R. P. HAMPTON ROBERTS.

ON THE USE OF THE WORDS "SUPERIOR" AND "INFERIOR" (5th S. vii. 8).—The authoress of *Adam Bede* has something to say about the word *superior* in one of her later novels, which perhaps may be of interest to your correspondent C. O. B.: "But I shall not marry any Middlemarch young man."

"So it seems, my love, for you have as good as refused the pick of them; and if there 's better to be had, I'm sure there 's no girl better deserves it."

"Excuse me, mamma,—I wish you would not say 'the pick of them.'"

"Why, what else are they?"

"I mean, mamma, it's rather a vulgar expression."

mint, and are passed from one merchant to another at the value stated, without being opened.



"Very likely, my dear; I never was a good speaker, what should I say?"

"The best of them."

"Why, that seems just as plain and common. If I had had time to think, I should have said, 'the most superior young men.' But with your education you must know."

"What must Rosy know, mother?".....

"Whether it's right to say 'superior young men,'" said Mrs. Vincy, ringing the bell.

"Oh, there are so many superior teas and sugars now. Superior is getting to be shopkeepers' slang."—*Middlemarch*, bk. i. pp. 171, 172.

The italics are my own.  
Alford.

BRITO.

"SKINNER TO QUEEN ELIZABETH" (5th S. vi. 367).—This seems to be an answer to my late query; it may also please the lady readers of "N. & Q." :—

(Add. MS. 5751 A. f. 83.)

By the Quene.

"We woll and comaunde yo" that vpon the sight hereof ye Delyu' or cause to be Delyuerid vnto Raffe hope yeoman of o' Robes and Adam Blande our skynn' threscore (o. ex.) and six of the best of o' sable skynnes being in yo' chardage at o' Pallaice of Westm' to furr vs a night gowne of black wrought vellat layde ou' with a passamet lace of murry silke and golde/ Also that ye delyu' vnto Walter fysshe o' Taylo' xvi (o. ex.) yards q'rter of Murry sattyn to make a straght bodied gowne for vs. And one q'rter of a yard (o. ex.) of the same stuff to make paterns of gardings/ Tenne yards (o. ex.) of purple cloth of siluer with wurks to make vs a frenche kyrtell. And six yards (o. ex.) and a half and half a quart Crymesyn cloth of gold tyssued with gold and siluer to make the trayne of a frenche kyrtell for vs/ And these o' Pres signed with our hand shalbe your sufficient warraunt and Discharge for the delyuerie of all the said percells/ Yeven vnder our signet at o' said Pallaice of Westm' the xx<sup>th</sup> of february in the leventh yere of oure Raigne.

"O. ex. the whole warr.

"To o' trusty and welbelouyd servant George Bredyman Keper of o' forsaid Pallaice.

"This hath ben examinid vpon a booke of the receipt of the p'ticuler p'cens aboue mencionid, signid by the said Rafe hope and Walter fishe, testifyinge their receipt thereof and ved for her Ma't.

"Ex. p. J. Som'ER."

F. B.

DRINKING WHILE STANDING (5th S. vi. 424).—Among the Staffordshire cottagers it is considered a mark of good manners when any person drinking in an inferior's house stands up to take the first draught.

HIRONDELLE.

"THE CRITICAL HISTORY OF ENGLAND," &c. (5th S. vii. 8), was written by John Oldmixon, historian and poet, who died in 1742. According to S. Jones (*Biog. Dict.*, in-18, Lond., 1796),—

"he was a violent party writer, and severe and malevolent critic. He was a man of learning and abilities; and, exclusive of his strong biassed prejudice, and natural moroseness and petulance, far from a bad writer."

He opposed the Stuarts, and attacked the great writers of his age with envy and ill-nature; but

his party zeal seems to have been of good service to him, for he thereby obtained a post in the revenue at Bridgewater, where he died at an advanced age.

D. WHYTE.

"A HELP TO ENGLISH HISTORY" (5th S. vii. 9).—If all that MR. TUTTLE wants is a dictionary of names of families successively holding any particular title of peerage, any "Peerage" will, of course, answer his purpose for existing titles; while the last edition of Burke's *Extinct Peerage* has an index (pp. 627–636) which will do the same for extinct ones. C. F. S. WARREN, M.A.

Bexhill.

MR. TUTTLE will find Sharpe's *Peerage of the British Empire* a useful book in giving him the names and some notice of all the members of the peerage, both extant and extinct, from the Norman Conquest to Will. IV.

E. LEATON BLENKINSOPP.

MR. TUTTLE will find what he requires in Sir Harris Nicolas's *Historic Peerage*, revised, &c., by W. Courthope (Murray, 1857).

A. C.

A MONDAY CHRISTMAS (5th S. vi. 507).—The lines quoted were certainly "unearthed" from the Harl. MSS. many years prior to 1865, as they are reprinted in Denham's *Collection of Proverbs and Popular Sayings*, Percy Society, 1846.

*Varia* from MS. 2252, "of the fifteenth century" :—

"That yere on the Monday, wythowte fyne,

Althynges welle thou mayste begynne;

Hyt shalbe prophytabyll;

Chyldren that be borne that day,

Shalbe myghtye and strong par fay,

Of wytte full reasonnabyll."

J. MANUEL.

Newcastle-upon-Tyne.

BELL CLOTH (5th S. vi. 468, 520).—If MR. NORTH was to obtain an exact transcript of the inventory from which he quotes, I have little or no doubt that "bell cloth" would prove to be a misreading for "bell clock." I have several times met with the expression "bell clock" in early churchwardens' accounts, signifying, as I suppose, a clock which struck the hours on one or more of the bells.

J. CHARLES COX.

Surely this is a burial cloth, probably abbreviated in the following manner, "be'y'll."

H. FISHWICK, F.S.A.

FARRABAS: FURBISH (5th S. vi. 426).—This name is most likely a corruption of Firebrace, for an account of which family see 4th S. iii. 240, where the writer says, "The name (Firebrace) was formerly spelt Ferbrass, Ferbrace, Fferabras, and Farbras." Among those persons who emigrated to "Virginia" in the seventeenth century I find,

in Hotten's *List of Emigrants, &c., to the American Plantations*, 1874, p. 187, "Those living in Virginia in 1623," "Roger Farbracke"; p. 245, "Musters of the Inhabitants of Virginia in 1624-5," "Roger Farbrase, aged 26, in the Elizabeth 1621"; p. 444, "Parish Registers of Barbadoes," "A List of the Inhabitants in and about the Towne of St. Michaels w<sup>th</sup> their children, hired Seruants, Prentices, bought Seruants and negroes, 1680," "Jm<sup>r</sup> Firebrass & wife, I bought servant."

WILLIAM JOHN POTTS.

Camden, New Jersey.

EUGENIA VILLANI (5<sup>th</sup> S. vi. 409).—There were three Villani (John, Matthew, and Philip; the first two were sons of the last), natives of, or living at, Florence during the latter part of the fifteenth century. Also a John Peter James Villani, of Sienna, who published a book in 1692, entitled *La Visiera Alata*. HIRONDELLE.

THE "TE DEUM" (5<sup>th</sup> S. iii. 506; iv. 75, 112, 312; v. 330, 397, 514; vi. 76, 136, 450, 520).—I was aware that there were different MSS. of the Septuagint, the chief of which were the Vatican, the Alexandrian, and the recently discovered Sinaitic, just as there are the same MSS. and many others, of more or less value, of the New Testament; but I do not think one would, for this reason, speak of two Septuagints, any more than one would of two or more New Testaments.

I did not know, however, of the variation in Isaiah ix. 6, and am obliged to Mr. BLESKINSOPP for pointing it out. I have only the Roman edition, which is, I believe, the most esteemed, without notes, and it did not occur to me to consult others. None, I feel sure, would support Mr. RANDOLPH's theory by giving *πατρὶς αἰώνιος*.

ALEPH.

THE ORIGIN OF THE AMERICAN DOLLAR MARK (5<sup>th</sup> S. vi. 386, 434).—I was taught that the dollar mark was a monogram of the initials U.S. (United States), and that the hurry of commercial life led to the abbreviation and curtailment of the lower curve of the U. This seems more reasonable than ascribing it to the stars and stripes.

CHARLES E. BANKS.

111, Lincoln Street, Portland, U.S.A.

STATE POEMS (5<sup>th</sup> S. vi. 401).—I possess a fourth part of the 4to. series described as E, 1680, with the following title:—

"The Fourth (and last) Collection of Poems, Satyrs, Songs, &c.; containing—I. A Panegyric on O. Cromwell, and his Victories; II. Oceana and Britannia; III. An Essay upon the E. of Shaftsbury's Death; IV. A Satyr in Answer to a Friend; V. An historical poem; VI. The Rabble; VII. The fourth Satyr of Boileau to Mr. W. R., Jan., 1687; VIII. A Letany for the Fifth of November, 1684; IX. A short Letany, to the tune of Cock-Laurel; X. An Essay upon Satyr, by Mr. J. Dr—den; XI. The City Ballad, 1682. Most of which

never before printed. London, printed Anno Dom. 1689."

I have also an edition of the

"Muses Farewel to Popery and Slavery, &c.....Printed for N. R. H. F. and J. K.; and are to be sold by the Booksellers of London and Westminster, 1689."

This differs very materially from the copy of 1690, indicated by the letter F in your index.

W. H. CUMMINGS.

W. HODSON (5<sup>th</sup> S. vi. 377).—Will N. H. C. kindly oblige me with some particulars that will enable me to identify the particular *Life of Napoleon and Guide to Knowledge* he mentions from the numerous publications with those titles? I do not find Hodson's name in any dictionary.

OLPHAR HAMST.

38, Doughty Street, W.C.

THURSTON THE ACTOR (5<sup>th</sup> S. vii. 29).—*The Merry Foresters of Sherwood* was a pantomime brought out at Covent Garden in 1796, but I do not know the author's name.

K. S. B.

FEN (OR FEND?) (5<sup>th</sup> S. vi. 348, 412; vii. 58).—I can supply a parallel to the school experience of your correspondent RIVUS in Essex from my own at Winchester College thirty years ago. When one boy, wishing to avoid doing something unpleasant, sought to impose the job upon one of his companions, he said "Finjy you!" or sometimes "Finjy that!" which expression was passed on from one to the other, until, as Mr. R. B. Mansfield defines it in the glossary appended to his *School Life at Winchester College* (London, J. C. Hotten, 1870), he who said "Finjy" last had to do it. The Wykehamical *patois* was, like the Heathen Chinese's, peculiar, but the word is evidently the same as RIVUS's *fen* or *fain*.

A. C. BLACKSTONE.

I do not think that I can add much to the learned communications which have appeared in "N. & Q." respecting the word *fen*, excepting that I can testify to the use of the term by schoolboys prior to the battle of Waterloo, and can endorse the meaning suggested by an illustration. A schoolfellow of mine either was or pretended to be shortsighted, and when endeavouring to shoot a marble into a particular hole, he was wont to creep and crawl far beyond the given line, and to approach surreptitiously as near as possible to the desired hole. Whenever, therefore, we played with this short (or rather long) sighted creeper, we used to cry out "fen creeping," "fen crawling," meaning, I suppose (though we did not then study the import of the term), that we protested against an exceptionable action. In my school days "N. & Q." was, unhappily, not in existence; it is therefore left to me, after sixty years, to make a note of an incident in my schoolboy life.

E. C. HARRINGTON.

The Close, Exeter.



"IN JESUM CRUCI AFFIXUM": JOHN OWEN (1<sup>st</sup> S. vii. 283; 5<sup>th</sup> S. vi. 541; vii. 59).—I have a copy of some of John Owen's works, "*Epigrammatum Joan. Oweni, Cambro-Britanni Oxoniensis. Editio postrema, correctissima* . . . Amsterdami, 1647." It contains several books of epigrams. There is also a letter addressed to Owen, speaking as if he were still alive, and this is dated thus, "Dabam cursim Hamburgi, anno æræ Christianæ M.D.C.XXVII. exeunte Junio." Is the date of his death, 1622, as given by MR. MARSHALL, quite certain? O. W. TANCOCK.

"WHITTOWER" (5<sup>th</sup> S. vi. 467, 542) is doubtless a *whit-tawer*, i.e. a tanner who *taws* or dresses *white* leather. *To taw* is properly to soften by working or pulling about, A.-S. *tawian*, and is near akin to A.-S. *teohan*, *teogan*, to tug or pull; Goth. *tīdhan*; Icel. *toga* and *tjuga*; Lat. *duc-ere*; A.-S. *toh*, tough; *tow*, *taw*, flax tugged out, "tow"; and the verb to *tow*, formerly spelt *togh*:

"Vouchsafe to *togh* us at your Royall Stern."  
Sylvester, *Du Bartas*, p. 202, fol. 1621.

A. SMYTHE PALMER.

Lower Norwood, S.E.

VESSELS PROPELLED BY HORSES ON BOARD (5<sup>th</sup> S. vi. 388, 543; vii. 59).—In my note on this subject I stated that age (having been born in 1813) prevented any exact recollection on my part of the facts in connexion with the horse packet plying between Norwich and Yarmouth. I cannot but think that MR. LE NEVE FOSTER must be rowing in the same boat with myself. He says that

"steam navigation between Yarmouth and Norwich commenced in 1813; and that in 1817 a frightful explosion" (which I distinctly recollect) "took place on board the packet, killing several persons, and injuring others very seriously. It was consequent on this catastrophe that the horse packet was started."

I can hardly reconcile this with the probable course of events, and that after steam had been in use for four years the owners should have taken so retrograde a step as a resort to the cumbersome means of "horses on board," instead of the more sensible application of a new boiler. In a few days the centenary of James Watt is about to be celebrated, and the progress of steam reviewed for the last one hundred years. If the fact is really as stated by your correspondent, it would be an interesting episode in the mighty revolution which was going on throughout the world. W. S. L.

HENRY INGLES (5<sup>th</sup> S. vi. 490; vii. 14).—In Carlisle's *Endowed Grammar Schools* is the following note on this former Head Master of Rugby:—

"1794. Henry Ingles, D.D., was Fellow of King's College, Cambridge, and Master of Macclesfield School, whence he came to Rugby. He resigned in 1806."—Vol. ii. p. 682.

In the account of Rugby in *Sixty Views of En-*

*dowed Grammar Schools*, London, 1827, he is thus alluded to:—

"The Annual Examination before the Trustees takes place at their meeting on the third Tuesday in July. Upon which occasion, on the suggestion of the late Master, Henry Ingles, D.D., some person of eminence for learning is invited from each of the universities, and nominated by each of the Vice-Chancellors to examine the *Sixth Form* previous to the disposal of the exhibitions."

Perhaps some account of him might be found in the *Registrum Regale*, and it is possible that, if not a D.D. of Cambridge, he might have proceeded to that degree at Oxford after incorporation. Very likely, too, the obituary notices of the *Gentleman's Magazine* would at the time of his death contain some memoir of one who had once held such a high scholastic position.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PROVINCIAL FAIRS (5<sup>th</sup> S. vi. 108, 214, 278, 353).—Market Harborough Oct. fair. The old custom of proclaiming this fair for nine days has, I hear, long been discontinued. G. O.

"GLEANINGS IN ENGLAND" (5<sup>th</sup> S. vi. 414).—I am not quite certain what the point is that C. P. E. requires information on; but if it is whether Samuel Jackson Pratt's work was published, and when, he can refer to Allibone's *Dictionary* and the *London Catalogue*, 1800-27.

OLPHAR HAMST.

SIR CHARLES LUCAS (5<sup>th</sup> S. vii. 67).—If A. O. V. P. will send his name and address to me, or call upon me any afternoon, except Saturday, between three and five, I will give him information about the memoir of Sir Charles Lucas.

J. E. MARTIN, Librarian.

Library, Inner Temple.

AUTHORS AND QUOTATIONS WANTED (5<sup>th</sup> S. vii. 49).—

"The Ex-Ale-tation of Ale" is the first poem or ballad in *An Antidote against Melancholy: made up in Pills*, 1661. A copy of the book is in the Library of the British Museum, and it has been reprinted by Mr. J. Payne Collier. W. CHAPPELL.

See *The Ex-Ale-tation of Ale*, London, 1671. There is a copy in the Dyce Library, South Kensington Museum.

R. F. S.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Half-Hours among some English Antiquities*. By Llewellynn Jewitt, F.S.A. (Hardwicke & Bogue.)

MR. JEWITT, whose name is warrant for the merits of his very interesting volume, spends his half-hours with his readers among barrows, stone circles, cromlechs, flint and stone implements, Roman roads, villas, and towns, pottery, arms, armour, brasses, coins, &c. The illustrations amount to three hundred—more than there are pages in the book. Every chapter is thoroughly readable; the one on Roman roads, &c., especially so. With

regard to the word *celt* (the stone implement), it is here derived from Latin *celtis* or *celtes*, a chisel. It would be impossible to find the word with this signification in any Latin author. On this point we quote the following from the *Examiner* (January 13, p. 56):—

"The word *celt*, first used towards the end of last century for the designation of bronze axes, and then of flint instruments, which were at that time supposed to have been peculiar to the Keltic races, is generally believed to be a Latin word, used already by the Romans in a similar sense. This, however, is shown, in an elaborate article of the *Allgemeine Zeitung*, to be a mistake. The word *celtis* has simply arisen from an erroneous reading of a passage in the Vulgata (Job xix. vs. 23 and 24). The word *certe* was misread, in the fifteenth century, as *celte*; and as the passage in question speaks of sharp instruments, *celtis* was declared to be a Latin word, meaning a chisel. Forcellini, in his *Lexicon Totius Latinitatis*, gives so-called references to classic antiquity. They are proved, however, by the writer of the article in question to be either non-existent, or to repose on a forged text of the most ridiculous description. After this it will be desirable to confer a new name upon the collections of *celts*."

Mr. Jewitt quotes Mr. John Evans as to the first use of the word *celt*, giving the date 1696, and in Beyer's *Thesaurus Brandenburgensis*. The British or Welsh word for a flint was *celt*. Need we go further for an origin? The passage in the Book of Job runs thus: "Quis mihi tribuat ut scribantur sermones mei? Quis mihi dat ut exarentur in libro stylo ferreo et plumbi lamina vel celte sculptantur in silice" (edit. 1647).

*Notes on the Poems of Alexander Pope, by Horatio Earl of Oxford.* Contributed by Sir William Augustus Fraser, Bart., of Ledecune and Morar. From the Copy in his Possession. (F. Harvey.)

ONLY 300 copies of this curious little book have been published. It contains the notes made by Walpole on the margins of his various editions of Pope. The most interesting passages are those in which Walpole has produced the sources from which Pope took other people's thoughts, and gave them expression of his own. Often he took the expression itself, merely translating it, if the original writer was a foreigner; and occasionally he is to be found a simple imitator. The notes show how extensively Walpole read, and how unscrupulously Pope took his good things wherever the original authors had deposited them. In a note on a passage in the *Essay on Man*, Walpole marks how Pope was indebted for it to Pascal. It is very singular that, knowing Pascal so well, Walpole should have omitted to note that, long before Pope wrote "The proper study of mankind is man," Pascal had written for him, "L'étude de l'homme, c'est la vraie étude que lui est propre." The key to the pseudonyms in the second of the *Moral Essays* is certainly wrong in interpreting "Atossa" as being "the Duchess of Marlborough."

MESSRS. RIVINGTON have published a second edition of *The Gospel of the Childhood*, by the Dean of Norwich, a proof of the perfect success of a perfect and remarkable book. From the same firm we have a second edition also of *The Book of Church Law*, by the Rev. J. H. Blunt. This valuable book of reference, in the very handiest of forms, is edited by the Chancellor of Lincoln, Dr. Phillimore. It is all that it professes to be—"an exposition of the legal rights and duties of the parochial clergy and the laity of the Church of England."

MODERN LAKE DWELLINGS.—The Irish cranes and the Swiss and other lake-dwellings of pre-historic periods have their parallels at the present time. Lieut. Cameron,

in his book, *Across Africa*, reports that a little lake north of Kilamba, and named Lake Mohrya, is studded with houses built on piles, six feet above the water. The inhabitants allow no one to visit them, and the people on the shores keep no canoes. A perpetual "Not at home" seems to be established.

A *History of Landholding in Ireland*, by Mr. Joseph Fisher, is passing through the press and will shortly be published. It will be remembered that the same author has published a *History of Landholding in England*.

### Notices to Correspondents.

Or all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

H. A. KENNEDY.—In the deprecation, "From all sedition," &c., after the words "privy conspiracy," was added in 1549 "from the tyranny of the Bishop of Rome and all his detestable enormities." This phrase was omitted after 1561. According to Mr. Blunt, see his useful *Annotated Book of Common Prayer*, "Cosin, in his *First Series of Notes*, says that the Puritans (of James I.'s time) wished to have it restored. It had been in the Primer of 1545, with *abominable* for *detestable*."

L. R.—Dr. Johnson did not believe Ganganelli's *Letters* to be authentic: "No, Sir. Voltaire put the same question to the editor of them that I did to Macpherson—'Where are the originals?'" (see *Boswell's Life of Dr. Johnson*, vol. ii. 294, edit. 1874).

PAROCHUS will find in the Rev. Dr. Newman's *Letter to the Duke of Norfolk, on Occasion of Mr. Gladstone's Recent Expostulation*, several instances in which he denies the Papal infallibility. But PAROCHUS will not find an absolute denial of the doctrine by which the Pontiff is placed on an equality with the Creator.

B. G. S. writes that "Ubique fecundat imber" (pp. 28, 76) is a motto attributed, by mistake, to the family of Higginbottom, and that it is the Winterbottoms who bear for arms Az., gutté d'eau.

DENNE DENNE.—A reply to the Hollingbery query (3rd S. xii. 329) appeared subsequently at p. 447 of the same volume of "N. & Q."

J. T. M.—The Walrond query appeared in our last number, p. 69.

H. S. L.—For "As mad as a hatter," see "N. & Q.," 4th S. viii. 325, 489.

RIVUS.—The phrase quoted is not in Shakespeare's Sonnets.

G. R. R. asks where he can obtain a recitation called *Shamus O'Brien*, or a book containing it.

G. L. G.—We cannot decide till we have seen the papers.

E. L. C.—By the late Mortimer Collins. Not published.

REV. DR. SIMPSON.—You shall have proofs of all.

CALCUTTENSIS.—Glad to hear from you.

ERRATUM.—Mrs. Gilbert (Anne Taylor, of Ongar) died at the age of eighty-four, and not seventy-four, as was mistakenly stated at p. 67.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 10, 1877.

## CONTENTS. — N° 163.

NOTES:—Original Letters of Dr. Johnson and Oliver Goldsmith, 101.—Provincial Bibliography, 102.—Billiard Books, 103.—King and Emperor—Ritherdon Family—Irish Hedge Schools—The Ansariah and the English, 105.—English Dialects—The Admirable Crichton—A "Cathedral," 106.

QUERIES:—W. Peirpoint, Arm.: St. Paul's Cathedral, 106.—"Ecclesiastical Gallantry," &c.—J. Nevil—J. Thomson—"The Scottish Gallery"—St. Stephen—St. Peter's Wife: St. Paul's Sister—Misapplication of the Letter "H"—Ulster Dialect—Church Window, 107.—Norman Cross Hospital—Owen: Mylton—O. Cromwell, Jun.—W. Hogarth—"Mr. Julianne at Paris"—Madame de Pompadour—Yorkshire Saying—Authors Wanted, &c., 103.

REPLIES:—"Beef-eater," 103—Holles v. Iretton, 109—Books on Special Subjects, 110—Haydon's "Autobiography"—Quartrain on the Eucharist, 111—Joannes de Sacro Bosco—Mews Gate—"The Handbook of Fictitious Names," 112—The Unicorn—The Rochdale Library—Old Ballads—Spanish Minister to England, 1789—"Clipper," 113—"Hospitium"—"Vision of the Western Railways"—Gray's "Elegy"—"The Borough Boy"—"On Tick"—Testamentary Burials—"Maudlin Flood," 114—Barataria—The Titmouse—"Boughten"—Bisset Family—Dante as a Painter, 115—"The Martyr of Erromanga"—Scandinavia Mythology—Popular Names of Fossils—Rev. J. Norris, 116—Jewish Names—Appointment of a Public Prosecutor—"Rame in Essex"—"Love's Pilgrim," J. Hooley—Carlyle's Essays—A Satire—Axel Oxenstierna, 117—Addison: Dent—Smallest Books in the World—Rev. R. S. Hawker, 118—"Hudibras," 119.

Notes on Books, &amp;c.

## Notes.

## ORIGINAL LETTERS OF DR. JOHNSON AND OLIVER GOLDSMITH.

## I.

"To Mr. Cave.

[No date.]

"Sir,—I believe I am going to write a long letter, and have therefore taken a whole sheet of Paper. The first thing to be written about is our Historical Design.\* You mentioned the proposal of printing in Numbers as an alteration in the scheme, but I believe you mistook some way or other my meaning; I had no other view than that you might rather print too many of five sheets than of five and thirty.

"With regard to what I shall say on the manner of proceeding, I would have it understood as wholly indifferent to me, and my opinion only, not my resolution.

"I think the insertion of the exact dates of the most important events in the margin, or of so many events as may enable the reader to regulate the order of facts with sufficient exactness, the proper medium between a Journal which has regard only to time, and a history which ranges facts according to their dependence on each other, and postpones or anticipates according to the convenience of narration. I think our work ought to partake of the Spirit of History which is contrary to minute exactness; not of the regularity of a Journal which is inconsistent with Spirit. On this therefore I neither admit numbers or dates nor reject them.

"I am of your opinion with regard to placing most of the resolutions, &c., in the margin, and think we shall

give the most complete account of Parliamentary proceedings (if it) be continued. The naked papers without an Historical (note just!) interwoven require some other book to make them understood. I will date the (prevailing?) Facts with some exactness, but I think in the margin. You told me on Saturday that I had received money on this work, and had got down 13*l.* 2*s.* 6*d.* reckoning the half guinea of last Saturday; as you hinted to me that you had many calls for money I could not press you too hard, and therefore I shall desire only as I send it in two guineas for a sheet of copy, the rest you may pay me when it may be more convenient, and even by this short payment I shall for some time be very expensive.

"The Life of Savage I am ready to go upon, and in Great Primer and Pica notes reckon on sending in half a sheet a day, but the money for that shall likewise lye by in your hands till it is done. With the Debates shall I not have business enough? If I had but good Pens.—Towards Mr. Savage's Life what more have you got? I would willingly have his tryal, &c., and know whether his Defence be at Bristol, and would have his Collection of Poems on account of the Preface—the Plain Dealer—all the Magazines that have anything of his or relating to him.—I thought my letter would be long, but it is now ended, and

I am, Sir, your, &amp;c.,

SAM. JOHNSON.

"The Boy found me writing this almost in the dark, when I could not quite easily read yours. I have ( ) the ( ) nothing in it is well.

"I had no notion of having anything for the Inscription, I hope you don't think I kept it to exact a price.—I could think on nothing till to-day. If you could pay me another guinea for the hf. sheet, I should take it very kindly to night, but if you do not shall not think it any slight. I am almost well again."

## II.

"To Mr. Cave.

[No date.]

"Sir,—You did not tell me your determination about the *Soldier's Letter*, which I am confident was never printed. I think it will not do by itself, or in any other place so well as the Mag. extraordinary. If you will have it at all I believe you do not think I put it high, and I will be glad if what you give for it you will give quickly.

"You need not be in care about something to print, for I have got the State Tryals, and I shall extract Lager (?), Aterbury, and Macclesfield from them, and shall bring them to you in a fortnight, after which I will try to get the South Sea Report, and then I hope to proceed regularly.

I am, &amp;c.,

SAM. JOHNSON."

## III.

"To the Rev. Mr. Pennick, at the Museum.

"Sir,—I am flattered by others with an honour with which I dare not presume to flatter myself, that of having gained so much of your kindness or regard as that my recommendation of a Candidate for SOUTHWARK may have some influence in determining your Vote at the approaching election.

"As a man is willing to believe well of himself I now indulge my vanity by soliciting your vote and Interest for MR. THRALE, whose encomium I shall make very compendiously by telling you that you would certainly vote for him if you knew him.

"I ought to have waited on you with this request, even though my right to make it had been greater. But as the election approaches and I know not how long

\* *Qr. The History of the Council of Trent or the Parliamentary Debates.*

I may be detained here, I hope you will not impute this unceremonious treatment to any want of respect in,

"Sir, your most obedient and most humble Servant,

"SAM. JOHNSON.

"New Inn Hall, Oxford, March 3, 1768."

#### IV.

"To Thomas Astle, Esq.

"Sir,—I am ashamed that you have been forced to call so often for your books, but it has been by no fault on either side. They have never been out of my hands, nor have I ever been at home without seeing you, for to ( ) a man so skilful in the antiquities of my country, is an opportunity of improvement not willingly to be missed.

"Your notes on Alfred appear to me very judicious and accurate, but they are too few. Many things familiar to you are unknown to me and to most others, and you must not think too favourably of your readers; by supposing them knowing, you will leave them ignorant. Measure of land and value of money it is of great importance to state with care. Had the Saxons any Gold coin!

"I have much curiosity after the manners and transactions of the middle ages, but have never had either diligence or opportunity or both: You, Sir, have great opportunities, and I wish you both diligence and success.

"I am, Sir, your most humble Servant,

"SAM. JOHNSON.

"July 17, 1781."

The following are from Oliver Goldsmith to the Rev. R. Pennick:—

#### I.

[No date.]

"Dear Sir,—I know not what apology to make for troubling you with this letter, but the consciousness of your readiness to oblige when it lies in your power. Without more preface, I was sometime ago, when in London, looking over the Catalogue of the Harleian Manuscripts, and in the middle or about the middle of that large book, the title and the beginning of an old Saxon poem struck me very much. I soon after desired our friend Doctor Percy to look out for it and get it transcribed for me, but he tells me he can find no such poem as that I mentioned. However, the poem I am sure is there, and there is nothing I so much desire, here, in a little country retirement where I now am, as to have that poem transcribed by one of the servants of the museum, and I don't know any body who can get that done for me except yourself. The poem is in Saxon before the time of Chaucer, and is I think about the middle of the volume among the names of several other poems. The subject is a consolation against repining at distress in this life, or some such title. The poem begins with these words, which are expressed in the Catalogue,

'Lollai, Lollai, littel childe why wepest thou so sore?'

If you would find it out and order it to be transcribed for me, I will consider it as a singular favour, and will take care that the clerk shall be paid his demand. I once more ask pardon for giving you this trouble, and am, Dear Sir, your very

"Humble Servant,

"OLIVER GOLDSMITH.

"P.S. A letter directed to me at the Temple will be received."

Note by Mr. Pennick: "I sent Dr. G. the MS."

#### II.

"Monday.

"Dear Sir,—I thank you heartily for your kind attention, for the poem, for your letter, and every thing. You were so kind as to say (you) would not think it troublesome to step out of town to see me. Sir Joshua Reynolds, Mr. Bickerstaff, and a friend or two more will dine with me next Sunday at the place where I am, which is a little Farmer's house about six miles from town, the Edgeware Road. If you come either in their company or alone I will consider it an additional obligation.

"I am, Dear Sir, yours most affectionately,

"OLIVER GOLDSMITH.

"An answer would be kind.

"The place I am in is at Farmer Selby's at the six mile stone Edgeware Road."

The Rev. Richard Pennick was chaplain to the Earl of Bristol in his embassy to Spain in 1760, Rector of Abinger in Surrey from 1764 to 1803. He had also the living of St. John, Southwark, and was Keeper of the Reading Room in the British Museum; *ob.* Jan. 29, 1803.

S. H. HARLOWE.

St. John's Wood.

#### PROVINCIAL BIBLIOGRAPHY.

The readers of "N. & Q." have always manifested great interest in bibliographical enterprises, and it may, therefore, not be out of place to ask their consideration for a scheme projected by the Manchester Literary Club, and explained in the following communication recently brought before that society. Should the literary associations of other districts take similar action, the result will be a gain to literature.—

"There was a time when the exercise of the art of printing was restricted by statute to London and the two university towns. Though printing-presses are now so plentifully distributed as to be in every populous place and in many that are small and unimportant, yet the products of these provincial presses do not receive the same attention from professional bibliographers as those which come to birth in the modern Babylon.

"It is an error to suppose that provincial bibliography will have to deal only with the lesser gods of Olympus. Tennyson's first work came from the little town of Louth, in Lincolnshire; the earliest editions of Lord Byron's *Hours of Idleness* were printed at Newark; Burns blushed into fame, not in Edinburgh, but in Kilmarnock; and Dr. Dalton's first scientific essays were printed in Manchester.

"Sometimes, as in the case of Warrington, accidental circumstances have given exceptional importance to a provincial press. Many of the worthies who made the Academy at Warrington famous by their erudition and genius patronized the local printer. With it are associated the names of Joseph Priestly, of the Aikins, Gilbert Wakefield, William Roscoe, and many other brilliant names, not the least of them being that of John Howard.

"The magnificent specimens of Oriental printing which issue from the establishment of Mr. Stephen Austin, of Hertford, show a typographical taste and erudition which is not surpassed, and only barely equalled, by anything produced in the capitals of England or Scotland.



"The little volume of poems, by Two Brothers, which forty years ago came from the press of J. and J. Jackson, in the Market Place of Louth, contained but faint promise of the musical utterances of the richest of our living poet-voices. It was a small obscure book, and yet contained in it acorns that have grown into mighty oaks.

"The Manchester Literary Club has shown its regard for the literature of this district. At the suggestion of the president (Mr. J. H. Nodal), it is now proposed to take another step in advance in relation to provincial bibliography. Colonel Fishwick, in his *Lancashire Library*, has made a valuable contribution to the historical bibliography of the county. Mr. Sutton has, in a very complete manner, recorded the names of those who have added the flavour of literature to the commercial and political activity by which Lancashire has been distinguished. The present time, then, seems singularly appropriate for taking a new departure, and endeavouring to record the titles of all books and pamphlets that relate to the history, science, and literature of the county. This annual list should include, so far as possible, in the first place a reference to the investigations of archaeologists who during the year have endeavoured to throw fresh light on the past history of the district, whether these have taken shape in separate volumes or have been published in the proceedings of societies or in antiquarian journals. In the same way the work of local societies should be chronicled. The full title of each book and pamphlet that is printed in the district should be accurately chronicled. A list of the local newspapers and periodicals might also be added.

"In the *Building News*, *British Architect*, *Builder*, and other architectural papers, there are many engravings of buildings, old and new, belonging to the district; but the antiquary who seeks, for instance, the latest view of Hall i' th' Wood, memorable by its associations with the indomitable genius of Samuel Crompton, has no clue to guide him in the search. So one who seeks for information respecting the geology or other natural features of the district has no clue to direct him to the important papers on the subject to be found in publications of the Geological Society and other similar associations.

"The list of books by Lancashire authors and from Lancashire presses would form, however, the most important feature of this annual list. Publishers would be asked to send transcripts of full title of each book and pamphlet issued during the year, no matter how small or insignificant it may be. If it has been thought worth writing and printing, the fact is one that is certainly worth chronicling. Publishers would find it to their interest to do this—to send the title, size, and price of each of their ventures, for this, when printed and issued by the Club, would form a valuable guide to the collection of local books and to all who are interested in the literary activity of the district. It may be thought that this is already done by the lists issued in the interests of the book trade. Experience, however, has shown that this is not the case. From whatever cause arising, the fact is indisputable that many provincial productions escape alike the notice of the bibliographical periodicals, and are equally absent from the catalogues of the British Museum. Another feature which the proposed list would, as far as possible, include would be a record of those works, some of them of great importance, which are not printed for sale, but for presentation to private circles or for circulation amongst a limited number of subscribers. A bibliographical list of this nature can only be made by the zealous co-operation of all concerned. If, as we believe, the co-operation of authors, publishers, literary and scientific associations can be secured, the result will be that each year we can present a record of Lancashire and Cheshire (for the

two are so intimately connected that it would be unwise not to include the sister county) in relation to science and literature.

"The list, whilst of practical use both to booksellers and students, would also have a philosophical interest as a mirror of the intellectual activity of the district that has given great names alike to literature and science."

WILLIAM E. A. AXON,

Hon. Sec. of the Manchester Lit. Club.  
Barton-on-Irwell.

## BILLIARD BOOKS.

Only those articles which are distinguished by the letter M have been described from copies of the works to which they refer; the wording of these articles is in the order of the title, many words being omitted for the sake of brevity; words inserted between brackets and all words following the dash (—) are not from the title. The other articles have been compiled from various sources; it is hoped that not more than ten per cent. of them are children of the goddess Error.

About one hundred writers, it is estimated, have published works entirely devoted to Billiards.

Anderson (W.). *Unterricht im Billard-, Kegel- und Ball-spiel*. Berlin. 8vo.

Anweisung zu d. regelmässigen Billard-spiel, s. Billard-reglement, &c. 4 blätter. Fol.

Lucien Bedoc's practical manual of Billiards. In fifty diagrams, with explanations and directions, &c., on the conduct of the game.

Billardregeln, neu. aufl. Nürnberg, Bauer u. R.  
Billardregeln der gebräuchl. Spiele. Wesel, Becker. Fol.

Neuestes Billard-reglement, in vier an einander hängenden Foliobogen. Frankfurt, Jäger.

The Billiard Cue. Newspaper.

Poule-Regeln für Billardspieler. Hamburg, Erie. Tabelle in gr. Fol.

Neues reglement der Billard-spiele. Berlin, Krausse.

La maison des jeux académiques. (Par Estienne Loyson.) 1642.

La maison des jeux académiques, contenant un recueil général de tous les jeux divertissans pour se réjouir et passer le temps agréablement. A Paris, chez Estienne Loyson, au Palais, à l'entrée de la galerie des prisonniers, au nom de Jésus. 1665. Avec Privilège du Roi.—12mo. pp. x-288. Frontispiece engraved, showing a billiard-table. "Epistre" signed E. L. (i.e. Estienne Loyson). Pp. 167-173. Le nouveau jeu du Billard, et comme il se joué à présent. M.

The compleat gamester: or instructions how to play at Billiards... London: printed by A. M. for R. Cutler, and to be sold by Henry Brome at the Gun at the west end of St. Paul's. 1674.—8vo. pp. xiv-232. Engraved frontispiece, showing a billiard-table with six pockets. Pp. 23-38, Of Billiards. M.

La maison des jeux académiques. (Par Estienne Loyson.) Lyon, 1674.

The compleat gamester: or, instructions how to play at Billiards. The second edition. London: printed for Henry Brome at the Gun at the west end of St. Paul's. 1676.—8vo. pp. xii-232. Pp. 23-38, Of Billiards. M.

The compleat gamester: or, instructions how to play at Billiards. The second edition. London: printed for Henry Brome at the Gun at the west end of St. Paul's.

1680.—8vo. pp. xiv-176. Frontispiece, showing a billiard-table with six pockets. Pp. 17-28, Of Billiards. M.

The school of recreation: or the gentleman's tutor, to those most ingenious exercises of Hunting, Racing, Hawking, Riding, Cock-fighting, Fowling, Fishing, Shooting, Bowling, Tennis, Ringing, Billiards. By R. H. London: printed for H. Rodes, next door to the Bear Tavern near Bride Lane in Fleet Street. 1684.—12mo. pp. x-202. Engraved frontispiece, showing a billiard-table. Pp. 184-202, Of Billiards. M.

The compleat gamester: or, instructions how to play at all manner of usual and most gentle games. London: printed for Charles Brome, at the Gun, the west end of St. Paul's Church. 1709.—8vo. pp. xiv-184. Engraved frontispiece. Pp. 17-28, Of Billiards. M.

La plus nouvelle académie universelle des jeux. Dernière édition, revue, corrigée, augmentée. Divisée en deux tomes. A Leide, chez Pierre Vander Aa. 1721.—12mo. pp. xxxviii-230; xvi-430. Tome ii. pp. 349-363, Le jeu du Billard. An engraving of a billiard-table and players in tome i. M.

The compleat gamester: or full and easy instructions for playing at all manner of usual and most gentle games, after the best method. London: printed for J. Wilford, at the Three Flower-de-Luces in Little Britain. 1721.—8vo. pp. x-104-44. Engraved frontispiece. Pp. 95-104, Of Billiards. M.

Académie universelle des jeux, contenant les regles des jeux. Avec des instructions faciles pour apprendre à les bien jouer. A Paris, Theodore Legras. [Imp. D. Jollet.] 1725.—12mo. pp. vi-354, viii-182, iv-58. Engraved frontispiece, showing a billiard-table. Pp. 319-332, Le jeu du Billard. M.

The compleat gamester: or, full and easy instructions for playing at above twenty several games. The fifth edition, with additions. London: printed for J. Wilford at the Three Golden Flower-de-Luces in Little Britain. 1725.—12mo. pp. xii-224. Engraved frontispiece. Pp. 149-161, Of Billiards. M.

Académie universelle des jeux, contenant les regles des jeux. Avec des instructions faciles pour apprendre à les bien jouer. A Paris, Theodore Legras. [Imp. Claude Simon.] 1730.—12mo. pp. xii-712. Engraved frontispiece, showing a billiard-table. Pp. 673-692, Le jeu du Billard, avec ses regles. M.

Grosses vollständiges universal lexicon....Dritter band. ...Halle und Leipzig....Johann Heinrich Zedler. Anno 1733.—Folio. Columns 1842-1844, Billard. M.

The court gamester. By Richard Seymour. Fifth edition. London, 1734. 12mo.

The compleat gamester: in three parts....By Richard Seymour, Esq. The sixth edition. London: printed for E. Curll and J. Hodges, 1739.—12mo. pp. xii-324. On p. ii there is an engraving. Part ii. pp. 256-270, Of Billiards. Note. "The second and third parts of this treatise were originally written by Charles Cotton, Esq., some years since, but are now rectified according to the present standard of play" (Preface, p. viii). M.

The compleat gamester: in three parts....By Richard Seymour, Esq. The seventh edition. London: printed for J. Hodges. 1750. Price three shillings.—12mo. pp. xii-324. Engraving on p. ii. Pp. 256-270, Of Billiards. M.

The acts of the game of Billiards. London, Bladon. 1772. Small size for pocket. 1s.

The odds of the game of Billiards; accurately calculated by a gentleman who has studied them many years. To which are added some observations on the game, that should be attended to by every player. London, Bladon. 1772. 12mo. 1s.

Annals of gaming; or the fair player's sure guide; containing original treatises on Whist, Hazard, Tennis,

Lansquenet, Picquet, Billiards, Loo, Quadrille, Lottery, Backgammon, &c. By a connoisseur. London, Allen. 1775. 12mo. 2s. 6d.

Hoyle's games improved. By Charles Jones. London, 1775. 12mo.

Hoyle's games improved. Whist, Quadrille, Piquet, Chess, Backgammon, Draughts, Cricket, Quinze, Hazard, Lansquenet, and Billiards. Revised and corrected by Charles Jones, Esq. London: printed for J. F. and C. Rivington [and others]. 1779. Price three shillings.—12mo. pp. xii-294. Folding plate, Fortification Billiards. Pp. 245-294. A treatise on Billiards, with instructions and rules for the following games, viz., The White Winning Game, The White Losing Game, Red or Carambole Winning Game, The Red Losing Game. Fortification Billiards, with rules and regulations for every method of playing the game. Comprehending the original rules, regulated as they are now played, and more fully explained and enlarged; with directions for the conduct of the players, and of the betters, &c., never before published. To which are added, the common odds which are laid on the hazards, as well as on the game at Billiards, from one point being given to six inclusive. By John Dew, a marker, well known to be experienced in the practical as well as theoretical parts of Billiards, upwards of thirty years. M.

Académie universelle des jeux; nouvelle édition, avec figures. A Amsterdam, chez D. J. Changuion et T. van Harreveldt. 1786.—3 tomes, 8vo. pp. vi-300; iv-300; iv-332. Tome ii. pp. 265-232, Le jeu du Billard avec ses regles. M.

Hoyle's games, by Beaufort. London, 1788. Billardregeln der sogenannten Quarambole- oder Triambole-spiels. Helmstedt, 1788, Fleckeisen. Fol.

Observations et mémoires sur la physique, sur l'histoire naturelle et sur les arts, par l'abbé François Rozier. Paris, Panckoucke (? 1791). 4to. Tome xl. p. 19.

Huhn (Chr. G.). Anweisung und regeln zum Billard-spielen. Leipzig, Schwickert. 1791. 8vo.

Encyclopédie méthodique. Dictionnaire des jeux, faisant suite au tome iii. des Mathématiques. Paris, Panckoucke. M.DCC.XCII. 4to. pp. iv-316. Pp. 14-21, Billard. M.

Journal de physique. Par Jean Claude Lametherie. Juillet, 1794, vieux stile. Tome second (xlv.). A Paris, chez Cuchet. An 2e de la République Française.—4to. Pp. 45-51, Problème de mécanique, relatif au jeu du Billard, par M. de Bernstorff, Danois. M.

Billardregeln der sogenannten Quarambole- oder Triambole-spiels. 6e aufl. Augsburg, 1795, v. Jenisch u. St. Fol.

Taschenbuch für Billardspieler. Leipzig, bei Sommer. 1800.

Hoyle's games improved, consisting of practical treatises on... [card games], Chess, Backgammon, Draughts, Cricket, Tennis,... Hazard,... Billiards,... Goff or Golf.... With an essay on Game Cocks; wherein are comprised calculations for betting upon equal or advantageous terms. Revised and corrected by Charles Jones, Esq. A new edition, considerably enlarged. London: printed by M. Ritchie for R. Baldwin [and others]. 1800. Price four shillings, bound.—12mo. pp. iv-332. Pp. 236-274, Mr. Dew's Game of Billiards. M.

Game of Billiards. New instructions for playing, in all its varieties, the game of Billiards, with ease and propriety: to which is prefixed an historical account of the game. By an amateur. Illustrated with an elegant copper-plate, representing the tables, players, &c., and [two] cuts to delineate the Fortification game. Some account of distinguished players are (sic) also subjoined. London: printed for T. Hurst by J. Cundee. 1801.—12mo. pp. 72. The "Historical description," pp. 5-8, and



the "Account of Mr. Andrews, the celebrated billiard player," pp. 69-72, seem to be "By an amateur"; the "New instructions," pp. 9-67, are by John Dew. M.  
Anweisung zu Billard-, Schach-, Trictrac-, Toccategli- und Kegel-spiel. Dreissig. Halle, 1801. 8vo.

F. W. F.

(To be continued.)

KING AND EMPEROR.—I have spent some hours lately in looking over the large collection of seventeenth and eighteenth century sermons preserved amongst the stores of the Archiepiscopal Library at Lambeth, and I cannot resist sending you a note of one of them, partly because of the title of Emperor which it applies to William III., and partly because of the outspoken adulation with which it concludes. The discourse from which I take this elegant extract is—

"A Thanksgiving-Sermon for the Peace: preach'd at St Michael, Crooked Lane, December the 2d, 1697. By James Gardiner. M.A., Rector of the said Parish." 4to., London, 1697; Press Mark, 106, D. 11, Art. 15.

I will not trouble you with any remarks on the sermon itself, but I must transcribe for you, italics, capitals, and all, the ascription with which it ends:

"I conclude all (*Mulato Nomine*) with that Acclamation of Joy which the People of Rome gave Charles the Great at his Coronation:

"*GULIELMO Tertio, à DEO Coronato, Magno & Pacifico Britannorum Imperatori, Vita & Victoria.*"

"To WILLIAM the Third, Crowned of God, the Great and Peaceable Emperor of Great Britain, be Life and Victory, and let the Three Nations say Amen."

When we remember what solemn words this form displaces, the severest critic of the modern pulpit will, I think, admit that some progress has been made since the days when such profanity as this could be patiently endured.

W. SPARROW SIMPSON.

FAMILY OF RITHERDON OF SOMERSETSHIRE.—In the churchyard of Langford Budville, in Somerset, are two monumental inscriptions on head-stones, now all but effaced, to members of the above "Visitation family," which it seems wise to place on record in "N. & Q.":—

## I.

"Here lieth | the body of Francis | Ritherdon Gent who | dyed the 4th day of | October 1661 aged 55."

## II.

"Here | lies interred the body of | Joane the daughter of Nicholas and Ursula Ritherdon of this | parish who died Sept. 26th 1703 | aged 12 years | Also the body of Ursula wife of the | above mentioned Nicholas Rither- | don who died Jan'y 11th 1729, Aged 76. | Also the body of Nicholas Rither | don, gent, who died Dec. 1734 | aged 85 years. | Also the body of Joann, wife of Nicholas | Ritherdon junr who died Feb'y 25th 1758 | aged 61 years. | Also the body of Joan the late wife of | the late mentioned Nicholas Rither | don who died Dec'r 11th 1763 aged 43 years. | Also the body of Nicholas Rither | don Junr Gent, who departed this | life March 18th, 1768, aged 71 years. | Mrs. Elizabeth Webber | had

this stone engraved and | set up in memory of her above | mentioned deceased relations, | April y<sup>e</sup> 7th 1769."

No. I. is on the south side of the churchyard; No. II. on the west. The Ritherdons bore for their arms, Gules, three falcons argent; and for their crest, on a torse, a swan proper. As far as I am aware, neither this coat of arms nor crest occurs in any *Ordinary*. In the *Visitation of Somersetshire*, published by the Harleian Society, p. 92, the Ritherdon pedigree may be found. Langford Budville there however is spelt "Sanford Budville," and the well-known west-country name of Greedy, "Grudy." These names are also indexed wrong.

EVERARD GREEN, F.S.A.

New Adelphi Chambers, W.C.

IRISH HEDGE SCHOOLS.—The following curious account of Irish hedge schools in the year 1814 is from Mason's *Parochial Survey of Ireland*, and is communicated to the editor as a part of the description of the parish of Maghera, co. Derry, by the Rev. John Graham, curate assistant. The account will be read with interest in these days of model schools and school boards:—

"The school houses are in general wretched huts, built of sods in the highway ditches, from which circumstance they are denominated hedge schools. They have neither door, window, nor chimney, a large hole in the roof serving to admit light and let out the smoke, which issues from a fire in the middle of the house. A low narrow hole, cut in the mud wall on the south side of the hut, affords ingress and egress to its inhabitants. These schools are fully attended in summer, half empty in spring and harvest, and, from the cold and damp, utterly deserted in winter; so that the children who periodically resort to them for instruction usually forget in one part of the year what they have learned in the other. The books used in these seminaries are in general of an indifferent description. They are furnished with useful spelling-books and dictionaries, published a few years ago in Belfast by a schoolmaster named Manson; but when they have learned to read, their attention is directed to the biography of robbers, thieves, and prostitutes, the reveries of knights-errant and Crusaders, a seditious history of Ireland, tales of apparitions, witches, and fairies, and a new system of boxing."

A table of fees is given:—

"Spelling, 1s. 7d. per quarter; reading, 2s. do.; writing, 4s. do.; arithmetic, 7s. do. These have been the terms for a century back, and the wretched men who are employed in the important business of education have no encouragement whatever except the hospitality of the parents of their pupils."

W. H. PATTERSON.

Belfast.

THE ANSARIAH AND THE ENGLISH.—The extract from Walpole's book on the Syrian Ansariah (5th S. vii. 26) reminds me of a passage (in another work on the same interesting people) which deserves notice, now that rumour speaks of a possible change in the ownership of Palestine:—

"That the Franks will one day gain possession of the country..... is firmly believed by the Ansareeb, and yearly expected and longed for. The two European

Powers of whom they know most are the English and the Russians. Of the power of the latter they have a high opinion, but it is to the English that they look with respect and hope. They imagine that the English are a part of themselves, or of the same race; and they ask continually about the *Beni Asfar* and the *Melek-il-Mudaffer* ["Victorious King"]; compare the name of our present sovereign, now "Cæsar of India"], "whom they suppose to be of the inhabitants of England. They declare that their books prophesy of the coming of the English very shortly." [They interpret of the English the name *Ar-rûm* (Greeks) in the Kuran, beginning of Sûrat xxx.]—*The Ansyeekh and Ismaeleeh*, by Rev. S. Lyde, 1853.

Have the Ansarian sacred books ever been published or translated? Are they to be included in Prof. Max Müller's collection? In the *Journal Asiatique* for 1848, Mr. Catafago gives an account of these curious writings, with a promise—as yet, I believe, unfulfilled—of a complete translation.

J. MACARTHY.

ENGLISH DIALECTS.—Mr. Alex. J. Ellis, of 25, Argyll Road, Kensington, W., now one of the Vice-Presidents, and formerly President, of the Philological Society, is preparing for that society, and the Early English Text and Chaucer ones, a set of specimens of all the English dialects, on which he will base his phonology of them. He has not yet obtained specimens from the following districts, N. Northamptonshire, Rutland, S. Lincolnshire, Huntingdon, Cambridge, North Bedfordshire, Berkshire, N. Hertfordshire, N. Surrey, West Sussex, and he sadly wants to get some. If any reader of "N. & Q." in any of these districts can give or get Mr. Ellis specimens of the dialects in them, or give him any information about them, he will be greatly obliged. F. J. FURNIVALL.

THE ADMIRABLE CRICHTON.—At the end of the year 1580 there was printed at Venice *I quattro primi Canti del Lancilotto del Sig. Erasmo di Valvasone* (a quarto volume of thirty leaves). Three sets of complimentary verses follow the dedicatory letter by the editor, Cesare Pavesii. The first is as follows:—

"Doctissimi et celeberrimi Jacobi Critonii in librum Lancilotti.

"Pelidi invidit Macedo si maximus olim,  
Quem tuba Mæonidis sidera ad alta tulit  
Bis forte invidet, tibi Lancilotto, superstes  
Si foret, Erasmi quem tuba clara canit."

A. J. H.

A "CATHEDRAL."—An old nurse in my mother's house in Galloway used to speak of an unwieldy piece of nursery furniture as a "muckle cathedral of a table." I don't know if the expression has been used anywhere else, but it appears to me to be one not a little forcible as applied, from a Presbyterian point of view, to something needlessly hulking and clumsy. It is certain that the good old woman only knew a cathedral by hearsay.

A. FERGUSON, Lieut.-Col.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

W. PEIRPOINT, ARM.: ST. PAUL'S CATHEDRAL.—In 1871, when I was editing for the Dean and Chapter of St. Paul's Cathedral the *Registrum Statutorum et Consuetudinum Ecclesiæ Cathedralis Sancti Pauli Londinensis*, you were so good as to allow me to ask a series of questions as to the "local habitation" of some of the original documents printed in Dugdale's *History of St. Paul's Cathedral*. Permit me to repeat one of those questions (4<sup>th</sup> S. vii. 281). I should hardly venture to do so, had I not obtained some slight clue which, in other hands, may possibly lead to a resolution of my difficulty.

Dugdale, in the Appendix to his *History*, prints a document which, in my *Registrum*, I have reprinted, and entitled "Epitome of the Statutes of the Cathedral drawn up by Dean Colet." It is numbered Article xxvii. in the first edition of Dugdale (folio, London, 1658), pp. 237-254. In the margin, to indicate the source from which this document is taken, we are told that it is "Ex Cod. MS. penes Will. Peirpoint," p. 237; and again, at p. 240, the remaining and far larger portion of the same document, for so I take it to be, is said to be taken "Ex alio Codice MS. penes præfat. W. Pierpoint, Ar."

In the second edition of Dugdale (folio, London, 1716) similar marginal notes are found; but in each the name appears as "Will. Pierpont, Arm.," Appendix, pp. 21, 24. In the third edition (folio, London, 1818), edited by Sir Henry Ellis, the marginal notes are the same as in the second.

My question is, who was this Will. Peirpoint, Pierpoint, or Pierpont, Arm.; and where is now the original manuscript from which Dugdale printed the document referred to above?

I am led to repeat the question because, a few days ago, I was reading over the first volume of the Rev. Mynors Bright's new edition of the *Diary and Correspondence of Samuel Pepys*, and there, at p. 53, I met with the following passage:—

"So to Westminster Hall, where, after the House rose, I met with Mr. Crew, who told me that my Lord was chosen, by 73 voices, to be one of the Council of State. Mr. Pierpoint had the most, 101, and himself the next, 100."

To the name of Mr. Pierpoint is added the following note:—

"William Pierrepont, M.P. of Thoresby, second son to Robert, first Earl of Kingston, ob. 1679, aged 71."

The date of this entry is Feb. 23, 1659-60. Now it will be observed that the first edition of Dugdale's *History of St. Paul's* was published in 1658. The name of Pierrepont is by no means a common



one. May I not venture to suppose that Dugdale's "Will. Peirpoint, *Arm.*," is the same person as Pepys's "Mr. Pierpoint"? If this be so, the first part of my question is answered. The second part, however, remains: Where is now the original document printed by Dugdale, or, in other words, where are now the papers of William Pierpoint, M.P. of Thoresby?

I crave the indulgence of yourself and of your readers for these very dry and dull details; but, if it is possible to recover the actual document, which may perchance have been in Dean Colet's autograph, even a page of "N. & Q." will not have been wasted. I have searched rather widely already—at the British Museum, Lambeth Library, Sion College, Heralds' College, and the Bishop of London's Registry; at Oxford and at Cambridge; at St. Paul's Cathedral, of course; and at other places. Application has been made to Earl Manservants, as the present representative of the Pierpoint family, but without success. Nor can I find any trace of the lost document in the *Reports of the Historical MSS. Commission*. But I have set my heart on unearthing it, if that be possible. Dugdale's printed copy abounds with errors, some almost self evident, others latent; and these are not corrected in Sir Henry Ellis's reprint.

W. SPARROW SIMPSON.

**ΕΞΑΣΤΙΧΟΝ ΙΕΡΟΝ.**—A series of 258 Bible plates, with short rhymes by Robert Whitehall, Oxford, 1677. Only twelve copies are said to have been printed; these were presented by the author to young men of noble family. Can any one inform me of the existence of a copy?

A. P. HUMPHRY.

Grove Lodge, Cambridge.

**"ECCLESIASTICAL GALLANTRY;** or, the Mystery Unravell'd. A Tale. Dedicated to his Grace the Archbishop of Canterbury, without Permission. 'Omnia vincit amor et nos cedamus amori.'—Virgil. London: printed by the Author. MDCCCLXXVIII." 4to., with a frontispiece representing the incident upon which the poem is based. The names of the parties are not given, but from the notes we learn that they were "the Curate of St. Ann, Westminster, and the Rector, Dr. H—d"; further, that the matter is "now before the Judge of the Ecclesiastical Court, and the proceedings, when finished, will be made public." I should be obliged by a reference to this trial, and the full names of the persons concerned.

APIS.

**JOHN NEVIL, OF TAMWORTH.**—I shall be much obliged for information respecting him. He was living about 1774. Was he connected with the Nevills of Raby?

INQUIRER.

**JOHN THOMSON, OF HUSBORNE-CRAWLEY, BERKS.**—This village church, one seldom visited

by tourists, contains a handsome monument to the memory of a John Thomson and Dorothea his wife. The Latin inscription is to the effect that he was "one of the auditors of the Court of the Queen's Majesty," *obit* 1597. I fail to discover any account of this gentleman in general or county histories.

J. R. S. C.

**"THE SCOTTISH GALLERY."**—I have in my possession a copy of *The Scottish Gallery*, 1799, containing fifty-two portraits, Bruce to MacLaurin. In the introduction Mr. Pinkerton says, "Should encouragement arise, another volume of this size might contain the most curious of the remaining portraits." Was a second volume ever published?

D. C. N.

**ST. STEPHEN.**—The Hon. F. Walpole, speaking of antiquities and relics at Damascus, says:—

"The street called Straight may be authentic; but other places, such as...the site of St. Stephen's martyrdom, &c., are very hypothetical."—*The Ansayri*, vol. i. p. 127.

Perhaps some of your readers may know of another authority for the existence of this tradition at Damascus.

F. B. Z.

**ST. PETER'S WIFE: ST. PAUL'S SISTER.**—Bosio, writing of the Basilica of St. Petronilla Tor Marancia, Rome, says, "We know from Clement of Alexandria, Chrysostom, and Nicephorus that Peter had a wife who became a martyr." Where can I find the passages referred to? Are there any further traditions concerning Peter's wife, or any about Paul's sister or her son, and where?

GREYSTEIL.

**MISAPPLICATION OF THE LETTER H.**—I was struck by the remarks in "N. & Q." concerning the reversal of the *v* and *w* as Cockney peculiarities, and I should be glad to receive from some of your readers information as to when the misapplication of the letter *h*—now so characteristic of the uneducated people in this country, more especially in Lancashire, such as *hegg* and *happle* for *egg* and *apple*, *ouse* for *house*, and *hactor* for *actor*—is first noted in the humorous literature of the day. I do not remember it at all in Fielding or Smollett, and my impression is that its introduction in comic characters has only been very frequent within the last forty years or so.

E. M. W.

**ULSTER DIALECT:** "INNS" FOR "INN."—In parts of the county of Down the word *inns* was used for an inn, e.g. "I put up at the heed inns." Is this form used elsewhere?

W. H. P.

**CHURCH WINDOW.**—The following is an extract from a somewhat illegible manuscript, written about 1819, and giving a description of a certain parish church in Devon:—

"Many of the windows contained some painted glass till very lately; some of it is still remaining, and consists

of small wheels or mariner's compasses. There was formerly the figure of a Norman (?) woman standing on a wheel or mariner's compass, but since the new invention of kaleidoscopes it has disappeared (!).

"In the south wall is a hollow place with stairs to go up in the middle of the wall, supposed to the Rood loft, but it is now stopped up; on the outside is a small hole cut in the middle of a small piece of freestone, as if to hand something in to a person inside of the wall."

Can any one tell me the subject of this window, and the use made of the hole cut through the wall?

T. A. S. S.

THE NORMAN CROSS HOSPITAL.—Where was the Norman Cross Hospital? It was used, I believe, for French prisoners. Was it in Norfolk?

W. A. L.

OWEN, OF WOODHOUSE, SHROPSHIRE.—(The late) William Mostyn Owen, of Woodhouse, is stated, in Burke's *Landed Gentry* (ed. 1871), to have married and had issue. Whom did he marry, when, and what issue had he?

MYLTON, OF HALSTON, SHROPSHIRE.—Did the son of the celebrated Jack Mylton marry? and, if so, did he leave any issue, or is that branch of the old family extinct?

ELECTIC.

OLIVER CROMWELL, JUN.—Have not the date and manner of death of Oliver Cromwell, the son of Oliver, afterwards Lord Protector, been discovered within the last few years? I am under the impression that they have, but can find no memorandum among my notes. I am aware of the passage relating thereto in the Squire papers, printed in Mr. Carlyle's *Letters and Speeches of Oliver Cromwell*, but I do not accept the evidence there given as trustworthy.

ANON.

WILLIAM HOGARTH.—What were the names of his two sisters? When were they born? They were alive when their father, Richard Hogarth, died, in 1721. Did they marry? if so, whom? Whom did Richard Hogarth marry? Who was his mother? What was his father's Christian name? When was the name written and pronounced Hogart?

E. T. M. W.

"MR. JULIENNE AT PARIS."—These words, in print, are on the back of an old picture engraved in Crozat's *Cabinet*. They apparently are part of the description of the picture from an auctioneer's catalogue. Is anything known about Mr. Julienne, dealer or collector?

EDW. QUAILE.

Claughton, Cheshire.

MADAME DE POMPADOUR: ARMORIAL CHINA.—I recently purchased a coffee cup with the following arms thereon, namely, Azure, two fishes or, and have been told that the service formerly belonged to the celebrated Madame de Pompadour.

I have never heard of another specimen of a cup, but some plates which were sold at fabulous

prices in Paris bore the same arms. These formed part of a dessert service which was on sale many years ago in London. It was not then known to whom it belonged, but recent investigations, and the increasing taste for what is called "armorial china," brought out the important information that the arms were those of "Poisson," and the service belonged to Madame de Pompadour.

Can any of your readers say where other portions of this splendid service are deposited?

J. WILSON.

YORKSHIRE SAYING.—

"They who wash on Monday have all the week to dry;

\* \* \* \* \*

They who wash on Friday, wash in very need;

They who wash on Saturday, they are sluts indeed."

Can any of your readers supply the lines for the remaining days of the week?

H. S.

AUTHORS OF BOOKS WANTED.—

Is *The Heroine*, a novel published at least twenty-five years ago, still in print? Who was the author? E. H.

AUTHORS OF QUOTATIONS WANTED.—

"The cause for which Hampden fell on the field and Sidney died on the scaffold."

M. M.

"He who for love has undergone

The worst that can befall

Is happier thousandfold than one

Who never loved at all."

K. H. B.

### Replies.

"BEEF-EATER."

(5<sup>th</sup> S. vii. 64.)

I do not assert positively that MR. SKEAT is wrong in maintaining that "beef-eater" means an eater of beef, to whomsoever applied, and never meant anything else. I think, however, that he has hardly widened his range of observation sufficiently to take in the whole bearings of the question. I propose to extend the inquiry a little further, and to see what can be made of it.

In the early middle ages the indication of a drinking-shop (not a tavern which provided lodgings) was a branch or bush suspended over the door. This was called in French *ramon*, or *bouffet*. In the Chartul. Corb., fol. 5, it is enacted:—"Nulz ne peult mettre ou pendre quelque enseigne ou aucune chose, comme ramons et *bouffaulx* sans le congé du Prevost." The licence to do this involved a tax called *bufetageum*. The landlord was called *bufetarius*, French *buffetier*; and the house by contraction became the *buffet*.

By a natural metonymy the meaning of the word extended itself in several directions,—to the table or sideboard on which the preparations for eating and drinking were displayed, to the room in which the repast was held, and to any place where people were congregated. Thus, A.D. 1368, we find in a chartulary:—"Seront au buffet de la



halle deux clers sermentez à pension; lesquels soigneront des registres fere," &c.

The accusations of adulterating wine and liquor have been rife in every age, so that the verb *buffeter* acquired the meaning of adulteration or watering, and *buffeteur* the person who practised it. Thus in Rabelais we read (liv. iii. ch. 49):—"Si vos chartiers et nautonniers amenant pour la provision de vos maisons certain nombre de tonneaux de vin . . . les avoient *buffetez* et beus à demi, le reste emplissant d'eau . . . comment en csteriez-vous l'eau entierement?"

*Buffetier*, therefore, was not an unknown word in the olden time, and was applied originally to the keeper of a wine-shop. Ducange says, *sub voc.* "*Bufetarius*, tabernarius, caupo Hisp. *bufiador*, nostris *buffetier*, qui vinum de *buffet* nuncupatum vendebat."

MR. SKEAT says, "Littre and Cotgrave know nothing about a Fr. *buffetier*, which I hold to be a mere myth." This is not exactly the fact. Littre has, "*Bufetier*, celui qui tient la buvette." This undoubtedly has a different etymology, but it means the same thing—the keeper of a wine-shop. He also gives *buffeteur* in the sense of a wine adulterator. Cotgrave has *buffeteur* in the same sense, and "*Bufetier*, a certain officer that gathers money for the judges' collations"; more likely the collector of the wine-licence tax.

Here we are short of a link in the inquiry. I cannot find any French evidence that the domestics who served at the *buffet*, or sideboard, were ever called *buffetiers*. The next step is to ascertain if they were ever so called in England.

In the fourteenth edition of Haydn's *Dictionary of Dates* (1873), edited by Mr. B. Vincent, we find, under the head of "Yeomen of the Guard," "A peculiar body of foot guards to the king's person, instituted at the coronation of Henry VII., 30th Oct., 1485, which originally consisted of fifty men under a captain. They were called beef-eaters, a corruption of *buffetiers*, being attendants on the king's *buffet*, or sideboard." He gives other particulars, and refers to Elias Ashmole's collections, which are not at present within my reach. This is not so satisfactory as could be desired, as there is no contemporary evidence produced.

Max Müller, in his reference to the word (*Lectures*, Second Series, p. 533), quotes Trench's *English, Past and Present*, p. 221. In my edition of Trench there is no p. 221, and I cannot find in the book any reference to *buffetier* or beef-eater.

In the absence of any contemporary evidence, I fear the identification of the two words will have to be abandoned, and the jolly Englishmen who wear the picturesque garb must be termed *beef-eaters* on their own account. J. A. PICTON.

Sandyknowe, Wavertree.

The common explanation of *beef-eater*, as signifying an attendant or guardian of the *beaufet*, has, I

think, a good deal more plausibility than MR. SKEAT is willing to allow. It is not from waiting at table (if that ever was the duty of the Yeomen of the Guard) that I should explain the term, nor would the Fr. *buffetier*, or the corresponding E. *beaufeter*, be a very obvious designation of the officers performing such a service. The name of *beef-eater*, as far as I know, is distinctively applied to the yeomen on duty at the Tower, whose most prominent duty was the custody of the crown jewels and coronation plate. Now, Fr. *buffet* is explained by Cotgrave "a court cupboard, or high standing cupboard, also a cupboard of plate; (hence) also, as much plate as will furnish a cupboard"; and Littre renders it, "assortiment de vaisselle"; "a spacious *beaufet*, filled with gold and silver vessels" (Prescott). The *beaufet*, then (the form the word took in English), would signify the collection of the royal plate, and the name of *beaufeters* might well have been given to its guardians, although there was no corresponding formation in Fr. And here, as none of the dictionaries give any quotations, I would ask whether any one can contribute any information as to the history of the name. MR. SKEAT may observe that his own explanation also requires the support of authority. He supposes that the name of *beef-eater* was given to these officers as signifying "a jolly yeoman." But can he show that the term was ever used in such an acceptance? and if it was, why should it constitute an appropriate designation of the Yeomen of the Guard? Is he not unconsciously biassed by the burly look given them by their Henry VIII. costume?

H. WEDGWOOD.

The French called their valets who attended the sideboard *buffets*. Furetiere (*Dictionn. Universelle*, tom. i. *in voce*), having defined *buffet* to be a sort of cupboard for keeping vessels, china, &c., also a sideboard furnished for the service of the table, adds, "*Buffet* se dit aussi des officiers ou valets qui servent au *buffet*" (*Penny Cyclopædia*).

W. T. HYATT.

HOLLES v. IRETON (5th S. vi. 493, 541.)—That there was a personal quarrel between Denzill Holles and Ireton on April 2, 1647, and that this quarrel had considerable influence on the struggle between the Presbyterians and the Independents, is pretty certain. Perhaps the best and most distinct account of it is that given by Ludlow, in his *Memoirs*, "Vivay," 1698, vol. i. p. 244:—

"One day Commissary General Ireton speaking something concerning the secluded members, Mr. Holles thinking it to be injurious to them, passing by him in the House, whispered him in the ear, telling him it was false, and he would justify it to be so if he would follow him, and thereupon immediately went out of the House, with the other following him. Some members who had observed their passionate carriage to each other, and

seen them hastily leaving the House, acquainted the Parliament with their Apprehensions; Whereupon they sent their Serjeant at Arms to command their attendance, which he letting them understand as they were taking boat to go to the other side of the water, they returned; and the House taking notice of what they were informed concerning them, enjoined them to forbear all words or actions of enmity towards each other, and to carry themselves for the future as Fellow-members of the same Body, which they promised to do."

Carte (*History of England*, vol. iv. p. 558, 1755) states that the quarrel was hushed up by desire of the House, on April 2, 1647. (See *Journal* of that date.) I do not see any grounds for saying that the story is improbable because Holles would not dare to insult Ireton. On the contrary, remembering how he forcibly held the Speaker in his chair, and swore a great oath that he should sit there as long as the House pleased, in 1629,—and, again, how in 1641 he who had, only a month before, been accused of high treason by the king, was selected by the House to carry up a remonstrance to the Lords, which he did, and then dared them not to act in concert with the Lower House (Clarendon, *History*, 1704, vol. i. p. 324),—and bearing in mind that he was a man of high personal courage, reckless, and obstinate, we may well believe that he was quite capable of doing what it is said he did. Ludlow's account clearly shows that Holles took offence at Ireton's words, went and gave him the lie in the House, and called upon him to fight; that passionate words and gestures passed between them; that they went away to fight, were recalled, and desired to keep the peace. It is surely very probable that, when Holles gave him the lie and desired him to retract his words, or come out and give him satisfaction, he replied that he would do neither; and that to this Holles replied that he must do the one or the other, or he would publicly brand him as a liar and a coward.

It is pretty certain that Holles did not pull Ireton's nose in the House, that is, commit an assault upon him; but it is highly probable that he used words and gestures so significant that no gentleman could submit to them. In the end Ireton did swallow the affront; but the error lies with those who have imagined that he did so from cowardice, and not, as it evidently was, in obedience to the distinct desire of Parliament. It must be remembered, too, that Ireton was not in very high estimation in the House at that time, in consequence of his conduct about the Officers' Petition (Waller's *Vindication*, p. 59). There is, I think, reason to imagine that the members who interfered to prevent the duel were friends of Ireton and not of Holles. In Hutchinson's *Memoirs*, vol. ii. p. 149, it is stated that "when Holles challenged Ireton, even in the House, one who sat near them overheard the wicked whisper, and prevented the execution of it." Godwin, in his *History of the*

*Commonwealth*, vol. ii. p. 283, deems Clarendon's account wholly wrong, because of Ludlow's statement that Ireton was willing to fight. I do not see that the two accounts are so wholly inconsistent, for it is quite possible that in the first instance he flatly refused to meet Holles, and may have given what he considered very good reasons, though he did afterwards consent to follow him when further taunts or insults were added to "the lie direct." He would not fight on a mere question of political opinion, but he was quite ready to do so on one of personal insult.

EDWARD SOLLY.

Sutton, Surrey.

BOOKS ON SPECIAL SUBJECTS (5th S. vi. 181, 296, 323, 358).—BIB. CUR. concludes a list of books on caricatures by referring to the *Catalogue of Prints and Drawings in the British Museum: Satires*, vols. i. and ii. Your learned correspondent comments on those volumes, p. 182, "These have been prepared, under the direction of Mr. Reid, Keeper of the Prints, by Mr. Stephens." In justice to one of the most acute illustrators of satirical design, allow me to supply an important omission in this statement. To do so fairly, I may sketch the history of the *Catalogue*, and state that the term "catalogue" gives no true idea of the task which has occupied a large portion of the last eight years of my life, and much more of the time of a distinguished student. The volumes referred to, and a third soon to be at the service of BIB. CUR., contain exhaustive elucidations of about 3,500 designs, dealing with all sorts of persons and events until the year 1760. I am instructed to prepare the fourth volume, and extend the work to a later date.

The history of this matter is as follows. The late Mr. Edward Hawkins, F.R.S., Keeper of the Antiquities, devoted during about forty years all his available time, a considerable sum of money, and much learning, to collecting English satirical prints and books; likewise to explaining the former class of works, of which the very dates were often questionable and their allusions forgotten. In addition, he prepared a manuscript catalogue, a prodigious *opus*. The Hawkins satires are very numerous, and the value of the collector's descriptions and elucidations is unquestionable. On the death of Mr. Hawkins, the Trustees bought his prints and his catalogue; the books were, I regret to say, dispersed. The purchase, added to previous and later acquisitions, is by far the largest and richest collection of the sort. It is not surpassed by the great gathering of satires relating to the Low Countries formed by M. Müller, of Amsterdam, and which he illustrated in a valuable catalogue. I believe the French collections, large as they are, do not approach the English or the Dutch series.



Mr. Hawkins's descriptions, not being intended for publication, needed revision before they could be given to the world. When the Trustees resolved that they should be made useful, I was appointed to prepare Mr. Hawkins's notes for the press. Shortly after this task was begun, additional instructions were issued by the Trustees that all the other satirical prints and drawings discoverable in the Departments of Prints, of Printed Books, and of Manuscripts, should be described, and the catalogue made as complete as possible. The Hawkins catalogue formed the basis of the work, and its types were, of course, adopted. About 850 of the 3,500 printed entries of the three volumes in question are substantially by Mr. Hawkins. The rest are mine. Masses of tracts, books, broadsides, and other publications in the Museum, records of enormous value, which have been styled "vast rubbish heaps," were searched by me, and they yielded innumerable proofs of the wisdom of the Trustees' plan. More than 35,000 tracts and broadsides, besides other publications in great numbers, were examined, and thus were brought to light not only the engravings and woodcuts which have so greatly enriched the volumes referred to by BIE. CUR., but at least equal stores of illustrations of the social and political classes, not satires, and numerous portraits. Notes have been taken of the non-satirical productions, so that these works increase the riches of the Print Room, although they are comprised in other departments of the Museum.

Mr. Hawkins's collection was, as might be expected, not so rich in the older satires as in those of more recent dates; he omitted Hogarth's works altogether, as well as the productions of some later artists of great fame. So far as the three volumes of the *Catalogue* extend, these and a much larger number of omissions have been supplied, the Hawkins catalogue, where used, has been revised, and the whole incorporated and systematically prepared by F. G. STEPHENS.

HAYDON'S "AUTOBIOGRAPHY" (5<sup>th</sup> S. vi. 344, 516; vii. 11).—It is possible to determine more closely the limits of date between which this work was composed, and to show pretty clearly that what I have called the "Story of Waterloo" contained in it must have been written in 1844. The work was begun, shortly after Haydon had read the news of Sir David Wilkie's death, on June 24, 1841 (*Life*, Tom Taylor, 2nd ed., 1853, vol. iii. p. 183). It exhibits the following "notes" of date, which I have compared, in every instance, with the original MS.

Writing of Wilkie in 1806 (*Life*, vol. i. p. 51), Haydon says, rather uncharitably, "I am not quite certain"—that Wilkie possessed a heart—"after thirty-six years." If "after thirty-six years" mean "thirty-six years after" the date 1806,

Haydon must have written this in 1842. If it mean "after thirty-six years' acquaintance," the form of the expression seems to show that the passage in which it occurs must have been written soon after the termination of the acquaintance in 1841. At p. 107, the writer says that he has kept a journal for thirty-four years: as he began to do so in 1808, this brings us to 1842. At p. 157, he refers to his own age in the words, "now at fifty-seven." He was born in 1786; so that he must have written these words in 1843. At p. 169, in a note to a passage from his journal of 1811, he says, "Thirty-two years' experience confirms this impression" of 1811. This gives us 1843 again. On p. 235, he says that he has been a historical painter for thirty-nine years. Now, his career may have begun either in 1804, when he left his father's house for London (p. 19); in 1805, when he entered the Royal Academy as a student (p. 29); in 1806, when he began his first picture (p. 55); or in 1807, when he exhibited it (p. 63). He always himself reckoned the length of his career from the first date. Thus, in his letter to his creditors and his petition to the House of Commons in 1823 (*Life*, vol. ii. pp. 55, 59), he states that he has devoted nineteen years to historical painting ("nine," in the former document, is a mistake for the "nineteen" of the original); in his letter to the Directors of the British Gallery in 1830 (p. 292), he says, "after twenty-six years of . . . devotion to painting"; and in an advertisement (vol. iii. p. 326) in 1846, he says "he has devoted forty-two years" to the same study. Thus the passage on p. 235 (vol. i.) must have been written in 1843. Again, on pp. 284, 285 (vol. i.), the year 1844 is mentioned as the current year. In a note to p. 397, the year 1845 is referred to as "at this moment." The latest date actually recorded in the MS. of the *Autobiography*, as the date of composition of any part of it, appears to be June, 1845. I may add that the date 1843, annexed to a note at p. 290 of the printed work, is not in Haydon's handwriting in the MS., and that 1841, on p. 388, is a mistake for 1844. We may conclude, therefore, that the *Autobiography* was written between June, 1841, and June, 1845; and that the portion relating to the "Story of Waterloo," on p. 301, was most probably committed to paper after the portion on p. 285 and before that on p. 388. As 1844 is mentioned on both these latter pages as the current year, it seems tolerably clear that Haydon wrote his account of the first news of the battle about twenty-nine years after the events. H. F.

QUATRAIN ON THE EUCHARIST (4<sup>th</sup> S. xii. 229, 295).—The question of the authorship of the famous quatrain on the Eucharist, sometimes attributed to Queen Elizabeth, was discussed at considerable length *loco citato*, where will also be found

many references to other communications on the same subject.\* I revive the discussion, not because I can throw any light upon the main question then submitted to your readers, but because I have lately discovered a version of the lines somewhat different from those which have been already printed in your pages. In the Lambeth Library is an imperfect copy of *Horæ ad Usum Sarum*, without title or colophon, all before a iiij, and all after fo. cccxxix, being unhappily lost. (The press mark is 89, L. 12.) On the first fly-leaf is written, in a very firm hand, with elaborate flourishes and knots, the following version of the quatrain:—

“As xp'e willed it and spacke it  
And thankefullie blesid it and brake it  
And as the Sacreid word dothe make it  
So I beleue and take it  
My Lyffe to geue  
Therefor In Earthe to leue  
No More.”

On the second fly-leaf are written the following prayers:—

“O Lord which haste disspaide thyne Hands and fete  
and all thy bodie On A crosse for Ovre sines and suffred  
The lewes to set A Crowne of Thorne one Thy hede in  
despyte of thy moste holy Name for vs sinners didest  
Suffer Fyne grevous woundes Geve vs this Day & Euer  
the use of Lyght, Sence And understandinge, of penance,  
abstinence, patience, hvmilite, and chastitie, And A pyre  
Concience Euermore, By y<sup>e</sup> lesv christ Saviour of the  
Worlde Whiche Leuist and Raygnest w<sup>t</sup> the father and  
the holi ghooste, God world without End.

“O Lorde for thy grete marci al grace Help thy people  
y<sup>e</sup> so faine wold have Thy holie gospell preached In Eueri  
parte & that thy pastor Thy flock mai save From the  
dager of Eternall fyre, For which all christen people the  
Pray and desyre.”

I am not prepared to say that these prayers will throw any light on the vexed question of the authorship of the verses, but, in any case, they seem to me worth printing. When I first discovered the volume, I confess I thought that the lines were in the autograph of Queen Elizabeth herself; but researches at the British Museum obliged me to change my opinion. The handwriting is, however, of the Elizabethan age.

W. SPARROW SIMPSON.

JOANNES DE SACRO BOSCO (5<sup>th</sup> S. vi. 147, 255; vii. 77).—There is a good account of this writer in Pitsius's work *De Rebus Anglicis*, 4to., Paris, 1619, p. 334. He was the greatest mathematician of the thirteenth century, and his work, *De Sphæra Mundi*, was for more than three centuries a textbook in all the universities of Europe, and was commented on again and again. He was born at Halifax (Holy Fax!), whence he adopted his queer name. His other works are—(1) *De anni ratione seu Computus Ecclesiasticus*; (2) *De Alegorismo*;

[\* See “N. & Q.” 2<sup>nd</sup> S. v. 438, 460; 3<sup>rd</sup> S. x. 519; xi. 66, 140, 225, 315; xii. 76; 5<sup>th</sup> S. iii. 382, 433, 472, 494; iv. 18; v. 313.]

(3) *Breviarium Juris*; (4) *De Astrolabio*; (5) *De Computo Ecclesiastico ad annum Christi 1256*, and, as Pits adds, *alia Plura*. He was buried with much ceremony at Paris, and Pits gives the riddling verses which were engraved upon his tomb. I have not at hand the late Mr. De Morgan's account of *Mathematical Books and their Authors*, but I should expect to find in it something about Johannes de Sacro Bosco, and I recommend Dr. RAMAGE to consult it. AUGUSTUS JESSOPP.

MEWS GATE (5<sup>th</sup> S. vii. 47).—Honest Tom Payne, as he was called among the *litterati* of his day, was a native of Brackley, in Northamptonshire. He began his career in Round Court, in the Strand, against York Buildings, where, after being some years an assistant to his elder brother, Olive Payne, he commenced business on his own account about 1740. The earliest catalogue of his that I have seen is one of ten thousand volumes, “which will be Sold (very cheap) the Prices printed in the Catalogue, on *Monday* the 15<sup>th</sup> of *May* 1749, and continue on Sale till all are sold, By THOMAS PAYNE, Bookseller, in *Round Court* in the *Strand*, against *York-Buildings*”; and the next Jan. 7, 1750, when he had “removed from *Round Court* to *Castle-Street*, next the *Meuse-Gate*, near *Charing-Cross*,” having married Elizabeth Taylor, and succeeded her brother in the shop and house which he built. About 1776 he took into partnership his eldest son, to whom he relinquished the business in 1790, and died Feb. 2, 1799, in his eighty-second year. Thomas Payne, the son, carried on the business at the Mews Gate till 1806, when he removed it to Pall Mall, and, in 1813, took into partnership Mr. Henry Foss, who had been his apprentice. Mr. Payne, jun., died March 15, 1831, and was succeeded by his nephew Mr. John Payne and Mr. Henry Foss, who retired from the trade in 1850. The little shop at Mews Gate, in the shape of an L, was the first that obtained the name of a literary coffee-house in London, from the knot of *litterati* that resorted to it. In 1806, when Mr. Payne removed to Pall Mall, it passed into the possession of William Sancho, the negro bookseller, whose father Ignatius was born, in 1729, on board a ship in the slave trade, soon after it had quitted the coast of Guinea. William Sancho died before 1817. For further information concerning the above-mentioned persons, MR. WARD may consult Nichols's *Literary Anecdotes and Illustrations of Literature*; Dibdin's *Bibliogr. Decameron*, in which is a portrait of Thomas Payne the elder; the *Gentleman's Magazine*; Beloe's *Sexagenarian*, and the *Letters of Ignatius Sancho, with a Memoir by Joseph Jekyll, M.P.* W. H. ALLNUTT.  
Oxford.

“THE HANDBOOK OF FICTITIOUS NAMES” (5<sup>th</sup> S. vi. 354).—CUTHBERT BEDE, in a note as usual



teeming with information, has kindly made a suggestion marking out another little work for me, namely, "Artists' Marks and Artistic Pseudonyms." I wish to say, in case the not saying it should deter anybody else from undertaking so useful a work, that all my spare moments are devoted to the all-absorbing subject of authors of the nineteenth century who have published books without their names, so that I may do a little more "blundering compilation" in case a second edition of the *Handbook* should ever be required. The first is in very respectable company, being like Dr. Husbeth's *Emblems of the Saints*, as described by Dr. JESSOP (vi. 393), and, of course also "to my surprise," not exhausted.

If, however, any of your readers with plenty of years to look forward to should feel inclined, I have several little bibliographical works to suggest to which they can devote from twenty to thirty years.

OLPHAR HAMST.

Doughty Street, W.C.

THE UNICORN (5th S. vii. 25).—There must have been some other version of the story of the unicorn than that given by A. O. V. P. Jean Duvet (*Le Maître à la Licorne*), said to have been the first French engraver, was born at Langres about 1510. There is by him a scarce etching (Bartsch, 42) which represents a unicorn stirring up a pool of water, from which crocodiles, serpents, frogs, &c., are rushing in great dismay. The motto underneath is "Non vi sed virtute." The companion etching is a dragon, from whom bears, wolves, and other animals are escaping as fast as their legs can carry them. The motto is "Ubi adsum vitiosa absunt." If A. O. V. P. would like to see these etchings, which I have, and send me his address, I shall be happy to give him an opportunity of doing so.

ASHFORD, KENT.

THE ROCHDALE LIBRARY (5th S. vii. 26).—Supposing this to have been the oldest circulating library in England, its establishment could only have preceded that of the Settle Library Society by a very short time. This library was also founded in 1770, and is still flourishing. It has now about eighty subscribers at one guinea per annum, and a large collection of good books, kept in a suitable room in the Town Hall; it is open every day for reading or exchanging books, with a librarian in regular attendance.

Many years ago, perhaps at the commencement of the institution, the subscription was only five shillings per annum, payable in advance, but there was a proviso that members desiring to pay quarterly might have the option of doing so.

ELLCEE.

OLD BALLADS (5th S. vi. 469).—The third "ballad" mentioned by Mr. Pocock I find

printed at the end of a curious work *penes me*, which is not mentioned in Lowndes. The title is

"The Map of Man's Misery; or, the Poor Man's Pocket-Book: being a Perpetual Almanack of Spiritual Meditations: or Compleat Directory for one Endless Week.....To which is added a *Poem*, Entituled, *The Glass of Vain Glory*.....London, Printed for John Lawrence at the Angel in the Poultry, 1690" [12mo., pp. 160]. At the end of the Epistle Dedicatory to Rachel Lady Russel appears the signature, P. Ker. The poem (not the only piece of verse in the volume) is headed, "The Glass of Vain Glory; or, a View of the World's Vanity." It opens thus:—

"I. The World's a Tennis-Court, Man is the Ball,  
(a) Toss'd against the Wall.

High soaring Thoughts, and languishing despair,  
The Rackets are."

There are twelve stanzas, followed by a *Clavis*. At the end of the poem is the authentication, "By P. K." Query, who was this P. Ker?

V.H.I.L.I.C.I.V.

SPANISH MINISTER TO ENGLAND, 1786 (5th S. vii. 47).—This was the Chevalier Bernardo del Campo, who came to England in 1784, and was Minister Plenipotentiary till 1787. In the following year he was styled the Marquis del Campo, Ambassador Extraordinary, and held office as such till 1796, when he was succeeded by the Chevalier de la Casas. The anecdote in question is related in the *European Magazine* for August, 1786, p. 137. Mrs. Delany does not mention the circumstance, but merely says that the king would not suffer any one to inform the queen of the event till he could show himself in person to her. It seems more probable that the Chevalier conveyed the king's wishes to the queen's attendants at Windsor, than that he paid the queen a morning visit of three hours' duration, and kept her in conversation that she might not hear any report till the king returned. Mrs. Delany states that the queen received the king in her dressing room with the two eldest princesses.

EDWARD SOLLY.

"CLIPPER" (5th S. vii. 38).—There may be something in Mr. DAVIES's suggestion that a fast-sailing vessel is so called from its *clipping* or cutting along, but the point is scarcely one to be settled off-hand. Dr. Latham (*Dictionary, s.v.*) connects *clipper* with Ger. *klepper*, a courser or racehorse. Compare Scot. *clip*, Gael. *clibog*, a colt. Mr. R. D. Blackmore assigns quite a different origin. Writing of the time of the Peninsular War, he says:—

"The British corvette Cleopatra-cum-Antonio was the nimblest little craft of all ever captured from the French: and her name had been reeved into *Clipater* first, and then into *Clipper*, which still holds way."—*Alice Lorraine*, vol. iii. p. 2.

I would be glad to learn on what authority this latter statement is founded.

A. SMYTHE PALMER.

Lower Norwood, S.E.

"HOSPITIUM" (5th S. vii. 46).—Surely the word *hospitium* here relates to the quartering of royal officers in the houses of citizens. The passage loses its significance if *hospitium* be translated "hostel or inn." The charters of John are grants to certain towns, in consideration of money payments, of valuable privileges and of immunity from many vexatious liabilities. The establishment of an inn would not be considered as likely to be a hardship to be provided against in such a charter; but the billeting of royal officers in private houses, under the authority of an assize (an enactment of the king in council) or under a marshal's order, would often be a great annoyance. Consequently, immunity from such a liability was an important provision of the charter. I think the phrases, "to exact hosting" or entertainment, and "to take up abode," both refer to the system of billeting.

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

"VISION OF THE WESTERN RAILWAYS" (5th S. v. 513).—Your correspondent J. O., who inquires after the author of this anonymous book, is not aware that it is referred to in that excellent work, the *Bibliotheca Cornubiensis*, under Sir Charles Lemon's name. It may be taken for granted that Messrs. Boase and Courtney, with that indefatigable perseverance which is attested in every page of their *Bibliotheca*, made every effort to ascertain the author's name. They give a bibliographical description of the book and put the date at 1833, three years earlier than that given by J. O.

OLPHAR HAMST.

Doughty Street, W.C.

GRAY'S "ELEGY" (5th S. vii. 46).—I was not aware that Gray had been very generally censured for having neglected to hint at the lot and praises of any female villager in his celebrated *Elegy*, nor can I think such censure deserved. I always understood the stanza commencing, "Full many a gem," &c., to refer to the village maidens, whose virtues, priceless as the gems in ocean's caves, shone only in their own secluded home, and whose beauty, lovely as the wild flowers which adorn the woods, was unseen beyond the narrow confines of the hamlet. Surely the metaphor of the flower born to blush unseen could only be applied to a female. The lot of the matrons of the village is depicted in the line:—

"Or busy housewife ply her evening care."

And the children are introduced in the touching lines:—

"No children run to lisp their sire's return,  
Or climb his knees the envied kiss to share."

H. P. D.

"THE BOROUGH BOY" (5th S. vii. 28) sign noticed by CYRIL, near Merton Hall, Cambridge, is not more than thirty-five years old. Long before

the sign was known, the epithet "Borough Boy" was bestowed on all male persons born and reared on the north, or, as it was then called, the Castle End, side of the Great Bridge, which the writer has frequently heard alluded to as the borough end of the town, hence the name "Borough Boy." There was formerly a swing sign-painting over the portal, said to be a portrait of an old Borough Boy, a somewhat popular partisan of the Liberal party during the Reform and Corn Law agitations, who is still living, and who must be verging on the allotted span of threescore years and ten. J. E. T. Cambridge.

"The Borough Boy" is not the sign of an old public-house. I recollect the house being licensed a year or two after the passing of the Municipal Act in 1835. The corporation had previously been a close one, and the sign of the "Borough Boy" was adopted by a partisan of the reformed corporation as a sign of approval. S. N. Cambridge.

"ON TICK" (5th S. vii. 46).—That cheerful old Christian, Thomas Fuller, in his *Holy and Profane State*, says, in his character of the Good Soldier, who exercises his patience when his pay is in arrear:—

"Though much indebted to his own back and belly, and unable to pay them, yet he hath credit himself, and confidently runs on ticket with himself, hoping the next victory will discharge all scores with advantage."—Maxim iv.

Leaving Fuller for a modern instance, I may mention that a few years ago I saw in a shop at Kentish Town, attached to the wall, a clock face without any works, but with this very significant inscription, "No tick." I suppose I am scarcely at liberty to call this "a striking illustration."

WM. UNDERHILL.

"And once more for that carcass vile  
Fight upon tick."

*Hudibras*, part i. canto 3.

W. J. BERNHARD SMITH.

Temple.

TESTAMENTARY BURIALS (5th S. vii. 47).—James Torre, the Yorkshire antiquary, went through a great part of the wills preserved at York, and made a note of those persons who directed in their wills where they wished to be buried. These collections are called testamentary burials.

K. P. D. E.

"MAUDLIN FLOOD" (5th S. vii. 47).—The occurrence of the feast of St. Mary Magdalen, on July 22, will account for the origin of the term "Maudlin Flood" between July 20 and August 2. Your correspondent probably knows that Magdalen College, both at Oxford and Cambridge, is pronounced *maudlin*, and in old writings frequently spelt *Maudlin* or *Mawdlin*. It is not



generally known that the expression "maudlin," as applied to a tearful and sentimental state (although now usually in a bad sense, as "maudlin drunkenness," &c.), is derived from St. Mary Magdalen, who was always represented in paintings, &c., in a melancholy and lachrymose condition.

D. H. B.

**BARATARIA** (5<sup>th</sup> S. vii. 6, 57).—This name is not confined to an island on the coast of North America, as the following from *The Imperial Gazetteer* will show:—

"Barataria, an isl., bay, and lake, U. States, Louisiana, N. Coast, Gulf of Mexico. The Island is small, lies at the entrance of Barataria Bay, lat. 29° N., long. 90° W. It is a strong military position, and affords a safe and commodious harbour for merchant vessels and small ships of war. The Bay, 37 m. S. New Orleans, is surrounded by a flat marshy country, and was formerly much resorted to by pirates. The Lake, a little W. of the bay, is about 30 m. long and 8 m. broad."

In Lockhart's edition of *Don Quixote*, published in 1822 in 5 vols., the following note is made:—

"The Island of Barataria. Pellicer is at great pains to find out the true etymon of this word, which is, without doubt, given by Cervantes himself, *barato* meaning, in Spanish, cheap. Pellicer, who is determined to give to every incident in *Don Quixote* not only a name, but a local habitation, finds *Barataria* in *Alcala de Ebro*, a village belonging to the dukedom of Villa Hermosa."

In 1762 Louisiana was ceded by the French to the Spaniards, and they kept possession of it till 1800, when it was re-ceded to France. Is it not then probable that the Spaniards gave the name to the island, bay, and lake, as a compliment to the memory of their immortal countryman? That the name Barataria is Spanish, and not Indian, as E. D. supposes, is shown in the note I have quoted, and it is possible that some similarity between the island off the coast of Louisiana, and that governed by Sancho Panza, may have suggested the name to the Spanish governors. I have been unable to gain access to a map of Louisiana before 1762. An inspection of one would probably show whether my theory is correct or not.

R. P. HAMPTON ROBERTS.

**THE LONG-TAILED TITMOUSE** (5<sup>th</sup> S. vi. 536; vii. 34, 73).—Though I have no claim to call myself an ornithologist, I think I can supply a little information about the long-tailed titmouse in answer to MR. RANDOLPH'S inquiry. The bird lays a great many eggs, and I presume, therefore, has large families. Apparently two, three, or more of such families unite in the autumn, and in my woods in Sussex I often see as many as twenty or thirty—at least as I believe, for they are as difficult to enumerate, and for a like reason, as was the celebrated little pig which baffled the American census-taker by running about so fast. They may be seen for a few days at a time haunting one spot, and then not one will be found there, but the flock

may be met with in some other place, the reason no doubt being that the birds have well searched the trees of the vicinity, and devoured all the small grubs, beetles, spiders, chrysalids, &c., which are concealed in crevices in the bark, find no more food there, and move on in search of it elsewhere. Swallows in Sussex are often seen in twos or threes as late as the 12th or 15th of November, occasionally even still later. At Bexhill MR. RANDOLPH will probably not unfrequently see them at these late seasons. They are probably late hatched birds coming down from the North. Swallows appear on the north coast of the Mediterranean about a month earlier than with us, viz., about the 10th of March, about which date I have seen them at Nice. A few living near Mentone are said not to emigrate at all, there being a sufficient supply of insect food for them to subsist on. This mild winter induces hibernating insects to come prematurely out of their winter quarters; I saw a queen wasp a few days ago, and plenty of small moths flit about the woods. But this is not surprising when there are, as is the case with me, roses in bloom not only on walls but on standard trees. N.

Athenæum.

One of the most beautiful nests that I have seen was built by the long-tailed titmouse. It was placed in the fork of an elm tree, about twenty feet from the ground, the branches being respectively about six and eight inches in diameter. The nest was so neatly fitted between the limbs and covered with the same sort of lichens that were growing on the tree close to the nest, that it appeared to be a part of it. A. B.

Kelso.

[MR. GASCOYNE (Newark-upon-Trent) will have seen that he was anticipated by LAPINE and MR. MORRIS himself, *ante*, p. 73.]

**"BOUGHTEN"** (5<sup>th</sup> S. vi. 488).—This term, having the same signification, seems to be generally used in America. One of the questions which Artemus Ward put, when he assisted in taking the census, was, "Do you use *boughten* tobacco?" G. PERRATT.

Paris.

**BISSET FAMILY** (2<sup>nd</sup> S. v. 334; 3<sup>rd</sup> S. vii. 256; 5<sup>th</sup> S. vi. 389, 438, 545).—I do not know if the information I am about to give will be of any use, but I have a little document signed by a Major William Bisset, date 1717. If one can judge by the writing, I should say he was rather aged at the time he wrote his name. EMILY COLE.

Teignmouth.

**DANTE AS A PAINTER** (5<sup>th</sup> S. vi. 429, 546).—I think if MR. NORGATE will read the following lines from *One Word More* (to which I referred in my query), he will see that the passage he

quotes from the *Vita Nuova* does not explain them:—

"Dante once prepared to paint an angel:  
Whom to please? You whisper 'Beatrice.'  
While he mused and traced it and retraced it,

In there broke the folk of his Inferno.  
Says he, 'Certain people of importance

Entered, and would seize, forsooth, the poet.'  
Says the poet, 'Then I stopped my painting.'"

Those of whom Dante speaks in the *Vita Nuova* as interrupting him were evidently friends, and, as Beatrice had been dead a year, the painting could not have been undertaken to please her.

F. L.

"THE MARTYR OF ERROMANGA" (5th S. vi. 368, 477; vii. 57).—Would your correspondents give a bibliographical description of Mr. Williams's *Narrative of Missionary Enterprises* and of Dr. Campbell's *Life of the Rev. John Williams*? I ask with an object; but at the same time would that your contributors would *always*, when citing a book, supply bibliographic particulars! The unskilled in such matters will find admirable guidance in the articles on "How to describe a Book," 4th S. ix. 8, 122, 273.

#### MIDDLE TEMPLAR.

SCANDINAVIAN MYTHOLOGY (5th S. vi. 503; vii. 17).—I cannot altogether agree with Mr. N. C. SCHOU respecting the word *höst*. This Norwegian word seems to me exactly tantamount to our "harvest," and not to the season we call autumn; hence such common compounds as *höstgille* (harvest home), *höstgrøde* (aftermath), *hösttid* (harvest time, not autumn-tide), and the verb *höste* (to reap). I allow that the Norwegians now use the word *efteraar* as the Americans say "the fall," meaning autumn; but I think this in no wise touches the statement that of yore the Scandinavians recognized but three seasons in the year. Certainly, as far as we are concerned, we have words for winter, spring, and summer, but have borrowed our word "autumn" from the Latin, the fair inference being that we wanted the word, not having its equivalent; for where we abound we have no need to borrow.

Mr. Turner (*Hist. of A.-S.*, vol. i. p. 232) tells us "the full moon in October was the commencement of the Anglo-Saxon winter season," and Bede says *winter-fylleth* meant October, "sic dictus quod hyemalia tempora incipiebat." Our winter fair in Chichester is held in October, and termed *Slo-fair*, from the verb *slædh, slôh, slagen* (to slay), being the fair when the slain beasts were sold to be pickled down for winter stores, and after which no live cattle were brought to market till the next spring. There can be no doubt of the fact that *we* began our winter season of yore in October, and this being granted, where could autumn be

wedged in? The authority alluded to is, I think, quite sufficient to justify the inference embodied in the footnote of the Christmas lipogram referred to; even were it less, we remember one has said,

"Pictoribus atque poetis

Quidlibet audendi semper fuit æqua potestas,"

and a fable is scarcely to be judged with the rigour of a point of law; but, even admitting the footnote to be excluded from this licence, I must still maintain that our forefathers certainly, and probably other worshippers of Odin also, recognized but three seasons in the year, and began to count winter from October.

E. COBHAM BREWER.

POPULAR NAMES OF FOSSILS (5th S. vi. 426; vii. 15, 56).—The names given to fossils by quarrymen are sometimes very expressive. The popular names for the Liassic and Oolitic fossils mentioned by other correspondents were those used by some men working on the beach between Lyme Regis and Charmouth when I was in that locality a few years ago. The fin-spines common in the Lias beds of that district were described as "files" or "saws," and the teeth of fish of the genus *acrodus* were called "leeches," to which indeed they bear a very strong resemblance. In the chalk quarries about Gravesend the echinoderms of the genus *cidaris* are known as "nipple-rings," and the spines of the same as "files." The teeth of the cretaceous sharks and rays are called "larks' tongues," and the fossil remains of annelids are known to the men as "worms." The shell beds in the Carboniferous formations are nearly everywhere called by the miners "cockle" or "mussel beds." Many of these popular names of fossils are to be found mentioned in every elementary work on geology, *e.g.*, the "Dudley locusts" (Tribolites), the "Pharaoh's beans" (Nummulites), and the "crows'-nests" (cycad fruits) of the Isle of Portland. Some years since several reptilian vertebræ, found by a man working in a stone delph in Devonshire, were described to me as "bobbins," and as such were being used by his children for toys.

JOSIAH ROSE.

Leigh, Lancashire.

REV. JOHN NORRIS (5th S. vi. 379, 413, 518).—I have a copy of the work inquired after by Mr. REYNOLDS. The title-page reads:—

"A | Collection | of | Miscellanies, | consisting | of |  
Poems, Essays, | Discourses and Letters. | Occasionally  
written. | By John. Norris, M.A., | late Rector | of  
Bemerton, near Sarum. | Carefully Revised, Corrected,  
and Improved | by the Author."

My copy is the ninth edition, printed at the "Bible and Crown, over against the New Church in Lombard Street, for Edmund Parker, 1729."

At the end of the book is a "catalogue of the works of the Reverend John Norris, M.A., late Rector of Bemerton, near Sarum," which occupies two pages.

T. W. HENSON.



**JEWISH NAMES** (5th S. vi. 490; vii. 53).—**PHILO-JUDEUS** might have added Hart, Hirsch, Leman, Lemon; but, except Cohen, Coen, Koen (כח), and Levi, Levison (לי), I doubt if any of the names given are necessarily Jewish names. Cole is from Nicole, Colin or Collin from Nicolin, from Nicolas. Law, Lawe, Low, Lowe, are from the Saxon. Coleman is *i.g.* Coldman, Goldman, *i.e.* Waldman. Kuhn, Löwe, Halévy, and Lewis are also of German origin. Halévy is a gallicism of Alwig (like Hervé for Herwig); whilst Lewis, Louis, or Clovis are corrupted from Ludovicus, the Latinized form of Ludwig. Lawson is a probable corruption of Lawrenson.

R. S. CHARNOCK.

Junior Garrick.

**APPOINTMENT OF A PUBLIC PROSECUTOR** (5th S. vi. 537; vii. 20).—At the 1860 meeting of the Social Science Association at Glasgow, the President of the Jurisprudence Section (the Lord Advocate, Mr. [now Lord] Moncrieff), in the course of his address, alluded to this subject, and said:—

"No doubt a public prosecutor in an arbitrary State is very dangerous to the liberties of the people; but the institution of a public prosecutor, under the influence of public opinion and parliamentary responsibility, is in my opinion, as far as the practical working of it is concerned, the best mode in which the criminal affairs of a country can be conducted."—See *Transactions*, 1860, p. 71, *et seq.*

WILLIAM GEORGE BLACK.

**"A MAN LADEN WITH MISCHIEF"** (5th S. vi. 449; vii. 36).—You may not know that there is a small hostel, or public-house, between Cambridge and the village of Madingley, with this sign. On the man's back is a woman; on the woman's, a monkey; on the monkey's, a magpie: a slight deviation from those mentioned by your correspondents by the addition of the monkey.

C. W. M.

**"RAME IN ESSEX"** (5th S. vi. 537; vii. 55).—The orthography of this word in the MS. leaves no room for doubting the intention of the writer. The first and third letters are unmistakably and uncompromisingly R and M. Nevertheless I had ascertained by previous inquiry that Raine was not meant. Nor does it appear to be Hame, under which name Eastham and Westham were, I suppose, both once known. For instance, Burke, in his *Extinct Peerage*, p. 451, says that Robert, fifth Earl of Sussex, took to his second wife Frances, dau. of Hercules Mentas (? Meautis), Esq., of Hame in Essex. May I add that the primary object of my inquiry was to trace the marriage of — Sikes, whose eldest son, John, is recorded to have been married in 1687 at Westham, and whose grandson Thomas was married in 1726 at Eastham? The MS. gives the date and place thus: "The 13" (here follow the initials

only, presumably M [or N] S and CS, as a double monogram, quaintly intertwined with a true lover's knot) "of the 1st Month 1646. At Rame in Essex."

H. W.

New Univ. Club.

**"LOVE'S PILGRIM"**: JOHN HOOLEY (5th S. vii. 29) is, I sincerely hope, alive. I heard of him from Calcutta quite recently. I was exceedingly glad to see W. H. R.'s comments on *Love's Pilgrim*, because, although I have not seen that poem, I have read many of its author's compositions; and, indeed, I am happy in the belief that I was to a certain extent instrumental in introducing Mr. Hooley to the Indian public. I write in haste, and have no papers at hand at present, but I think it was three or four years ago that Mr. Hooley's first contribution appeared in the leading Calcutta paper, of which I was until last year editor. Since then he has frequently contributed to the same paper; and in 1873 or 1874 he published in Calcutta a selection of his poems under the title of *Pygmalion, and other Poems*. I have a copy of this book, but, unfortunately, not at present accessible, otherwise I should have been happy to send it to W. H. R. to read. If *Love's Pilgrim* is at all like the rest of Mr. Hooley's poems, I am quite sure your correspondent's praise is well deserved. I was so struck with the merit of his work that I urged Mr. Hooley to publish his volume of selections in England instead of in India, where I was afraid they would be lost. This, however, he was too modest to do.

I shall be glad to give W. H. R. any further information in my power regarding Mr. Hooley's poems, and to put him in the way of getting *Pygmalion*; or, if he will send me his address, I will lend him my copy of the book when I can get at it.

G. BARCLAY.

Care of Messrs. H. S. King & Co., 45, Pall Mall.

**CARLYLE'S ESSAYS** (5th S. vii. 68).—MOTH will find the essays he mentions, and several others from the same pen, in the *Edinburgh Encyclopædia*, conducted by the late Sir D. Brewster. The work was completed in 1830. A. EDGAR.

4, Paper Buildings, Temple.

**A SATIRE: "IN A CERTAIN OLD TOWN"** (5th S. vi. 462; vii. 35).—The memory of R. H. S. must be rather defective. The verses were *not* written by Theodore Hook. Moreover, the characters therein were in their boyhood when Hook died.

THE AUTHOR.

**AXEL OXENSTJERNA**: "NESCIS MI FILI, QUANTULÂ," &c. (5th S. vi. 468, 520; vii. 78).—The extract given by DR. RAMAGE from the *Florilegium Christopheri Lehman*, Frankfort, 1640, seems at all events to dispose of the idea that this saying originated with Oxenstjerna. The occasion on which he employed it was in a letter to his son,

Grefve (Count) John Oxenstjerna, who was one of the Swedish commissioners at the Congress of Osnaburg. Count John, though proud and even presumptuous (Geijer's *History of the Swedes*, Whitelocke's *Swedish Embassy*, &c.), yet became aware of the extreme importance of the post to which he had been nominated, and wrote, soon after his appointment, a letter to his father, the Chancellor, asking that his nomination might be rescinded. The reply contained the expression in question. Now, the Congress of Osnaburg did not meet, at the earliest, till well on in 1641. Writing in May, 1641, Queen Christina speaks of the approaching departure of her envoys. It seems to follow that the use of the expression by the Chancellor was certainly subsequent to its appearance in print in 1640.

Mr. Woodhead, in his *Memoirs of Queen Christina*, vol. i. p. 225, gives the sentence thus, "An nescis, mi fili, quantillâ prudentiâ regitur orbis?"  
L. B. S.

ADDISON: DENT (5th S. vi. 29, 173, 236, 349, 376; vii. 31).—William Addison, Rector of Dinsdale, co. Durham, married, Aug. 4, 1772, Anne, second daughter of Ralph Robson, Borough Bailiff of Darlington, "a most accomplished young lady, with a large fortune," and had by her two sons, Robert, of Heighington, and Joseph. The third daughter, Mary Robson, had married, Nov. 3, 1767, William Dent, of Darlington. See Mr. Longstaffe's *History of Darlington*. Does this supplement, or correct, the information possessed by MR. DENT? Or is it, as I suppose, a mere coincidence?

I am anxious to trace the link of the connexion which is said to have existed between Ralph Robson, of Stapleton, grandfather of these ladies (who married Anne, daughter of William Hewgill, of Smeaton, and relict of Isaac Surtees), and James Robson, wine merchant, of Durham, who died in 1776, his wife Jane, daughter of —(?)—, surviving him until 1778. Their eldest son, James, was Vicar of Aycliffe, and his children, with one exception, all lie buried at Heighington.

H. W.

New Univ. Club.

A family of Addisons was settled at Ovingham, in Northumberland. John Wallis, A.M., in his *Antiquities of Northumberland*, 1769, says:—

"Ovingham, a village on the banks of the Tyne, where there was a religious house of the foundation and endowment of — Humfranz, Baron of Prudhon, for three black canons, subordinate to the Priory of Hexham. He gave it the appropriation and advowson of Ovingham. At the dissolution, 26 K. Henry VIII., its annual revenues were valued at 11l. 2s. 8d. Sancroft, 13l. 4s. 8d. Speed. The situation is very pleasant, the river Tyne gliding under it, by a hanging garden, with three terraces, one above another, having the ruins of the Castle of Prudhon and of the Chapel of our Lady belonging to it in full

view. It came with the appropriated tithes, and the advowson of Ovingham with a fine glebe, into the possession of the Addisons, and was their seat for a long time..... On the north side of the chancel of the church is a beautiful tomb of black marble, whereon is cut the coat armorial of the Addisons, without any inscription."

Dent.—The same authority states that the Carmelites had a monastery situated on the Wall, Knowl, Newcastle; that the priory, with a house, orchard, and garden, came into the possession of William Dent, an alderman of Newcastle, Esq., and his son William, who conveyed them, 24 Q. Elizabeth, to William Jennison, Esq., then mayor, and Richard Hodgson, Esq., of that corporation. The manor of "Biker" also belonged to a family of Dents. It was possessed by Sir Ralph Lawson, Knt., 10 Q. Eliz.; by his nephew, Henry Lawson, Esq., in the same reign, who was succeeded by his son, Roger Lawson, Esq., in whose time we find a third part of it, with a capital messuage and other tenements in Biker, possessed by the family of Dents, by Henry and Robert Dent, Esqs., who had a fishery in the river Tyne and a colliery, parcels of the manor of Biker.

JOHN PARKIN.

Idridgehay, Derby.

THE SMALLEST BOOKS IN THE WORLD (5th S. vi. 265, 316, 378, 524; vii. 79).—I have one measuring one inch and a quarter square, and a quarter inch thick:—

"Verbvm | Semp | ternvm. | London | printed by J. E., 1631.

"To the most Gracious | and Illustrious Queene | Marie.

"The Epistle.

"Most mightie Princesses to your hands I give  
The summe of that which makes Vs ever live;  
I humbly crave acceptance at your hand,  
And rest your seruant to command, I. Taylor.

"To the Reader.

"Thou that this little booke dost take in hand,  
Before thou judge bee sure to understand;  
And as thy kindnesse thou extendst to me,  
At any time I'll doe as much for thee.

"Thine I. Taylor."

Each page is headed with the name of one of the books of the Old Testament, and consists of two lines of a kind of doggerel verse, thus:—

"1 Samuel.

Young David comes, and in his hand a sling,  
And with a stone the giant downe doth ding."

I have gone into a description, as it is a very quaint little book.

E. E. D.

REV. R. S. HAWKER, OF MORWENSTOW (5th S. v. 403, 441, 479, 524; vi. 42; vii. 13).—In reply to MR. AXON's query, "What is the literary history of the volume of Burns's Fire-side Library entitled *German Ballads and Songs*, &c.?" I may state that having been requested by Mr. Burns to give him some translations for that volume, I sent to him the *Song of the Brave Man*, from Bürger,



*Prince Eugene* and the *Well of Wisdom*, both by anonymous German authors. But Mr. Burns either omitted to put my name or initials to my contributions, or the omission was my own. For several years before Mr. Burns's decease I was intrusted by him to make many translations from French and German for his Fire-side Library, and one of them was Chamisso's tale of the *Shadowless Man*. The *Song of the Brave Man* appeared also in *Poems and Pictures*, an elegantly printed and illustrated work in quarto, published by Mr. Burns in 1846. I understood that the initials S. M. were those of a lady. The same elegant volume contains a version by me of lines *On a Rivulet*, with an illustrative engraving by C. W. Cope. The two illustrative engravings to Bürger's song are by J. Tenniel, jun.

JOHN MACRAY.

"HUDIBRAS" (5th S. vii. 8, 71).—I would refer MR. MOY THOMAS to the valuable list of illustrated editions of Butler's poem that appears, furnished by MR. F. G. STEPHENS, in "N. & Q." 5th S. iii. 456.

L. C. D.

AUTHORS OF BOOKS WANTED (5th S. vii. 89).—

*Self-Formation* was written by Capel Lofft, a Fellow of King's Coll., Cambridge.

CROWDOWN.

This book is by a son of Capel Lofft. An edition was published by Warne. The article (No. 128), "It will never do to be Idle," occurs on p. 438 of vol. i. Every vestige of a date of publication appears to have been purposely kept out of this, which is only called "A new edition, with steel portraits." I can give MR. PICKFORD further information if required.

OLPHAR HAMST.

*Wanderings of a Pilgrim* is by Fanny Parkes.

OLPHAR HAMST.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 89).—

"Ah, Perigot, my lad, why stand you here?"

By Dr. Dodd, the third of his Moral Pastorals, "The Servant." See his *Poems*, 1767, p. 225.

H. P. D.

The Oriel grace-cup song was written by John Hughes, and sung by him at the celebration of the five hundredth anniversary of the foundation of Oriel College, on June 15th, 1826. Mr. Hughes was a well-known literary man, said to be the original of Buller of Brazenose, in the *Noctes Ambrosianae*, and father of the author of *Tom Brown's School Days*. JOHN PICKFORD, M.A.

### Miscellaneous.

NOTES ON BOOKS, &c.

*English Dialect Society*. Series C., Original Glossaries, and Glossaries with Fresh Additions.

- III. *Cleveland Words Supplementary*. By the Rev. J. C. Atkinson.—*An Alphabet of Kenticisms*. By the Rev. S. Pegge, A.D. 1736.—*Survey Provincialisms*. By G. Leveson Gower, Esq.—*Oxfordshire Words*. By Mrs. Parker.—*South Warwickshire Words*. By Mrs. Francis.—Edited by the Rev. Walter W. Skeat, M.A.

IV. *A Glossary of Words used in the Neighbourhood of Whitley*. By F. K. Robinson, of Whitley.

V. *A Glossary of Words pertaining to the Dialect of Mid-Yorkshire, with others peculiar to Lower Nidderdale*. To which is added an Outline Grammar of the Mid-

Yorkshire Dialect. By C. Clough Robinson. (Trübner & Co.)

In the above additions to the series of the English Dialect Society's publications there will be found much instruction and no little amusement. In some of the definitions the reader will find himself taken far away from the localities which give the words defined. Thus, more than one so-called Kenticism will be found far away from Kent. For example, we read: "Carpet-way, i.e. 'green way.' Used in most places, and means a smooth as well as a green way." This may remind some of our readers of the *tapis vert*, the smooth green way, in the gardens at Versailles. Again, *dab-clack* is as common now in Yorkshire, for the bird which might well be called a "mud lark," as it was in Kent in Pegge's time; and *flittermouse*, which is here given as a Kenticism for the bat, reminds one of the Alhambra placard, which now announces on the walls of London that an operetta called *Die Fledermaus* is being given at that edifying academy. Stowe, speaking of Limehouse, refers to it as "Limehurst or Lime-host, corruptly called Lime-house." Here, under the word *oast*, a name for a kiln, which was used in Kent long before hops were introduced, we find it said, "Limehouse, a suburb of London, seems to have been named from a *lyme-oste*; it was not formed into a parish until the eighteenth century." As samples of what may be called pious expletives we have "God's good!" an exclamation which was supposed to be potent in the successful making of black puddings, or (in Derbyshire) in the brewing of ale, the sign of the cross over the puddings or ale being added to the exorcising phrase. Of another phrase, "Lawens Heert," we are told it means "O Lord Christ's Heart!" "Per Cor Christi pretiosum!" seems to have been an ancient way of swearing. "Od's heart" and "Sheart" were once common all over England.

The second part of the *Whitley Glossary* contains words common to all parts of the country, and some that are usually taken for mere Cockneyisms, one or two for Irishisms. As we open the book the first term that falls under our eye is *priminary*. "I desant want to git mysel intiv a *priminary*" (into trouble about the matter). No derivation is assigned, but we will venture to ask, not without fear of philologists who go to the end of the world, and beyond it, for origins which lie at their feet, whether *Præmunire* and the troubles it inferred may be charged with it. The word may have descended from the abbey to the town, and so on to the fields. In succeeding pages we find "Queen Anners" as meaning state news; *raven*=prey, which in this Danish district may be a memory of the old Danish *Raven*. "*Sark*, a shirt. He has neret mair sark than I'll cover his back—no quantity of shirt to spare; his means are not superfluous." We are not told that *sark* (at least, in Scotland) applies to a woman's garment. When Tam o' Shanter saw the short-smocked young witch distractingly dancing, he could not help exclaiming, "Weel done, cutty sark!" which brought the dance to an end, with much confusion. The noisy Northern god, Thor, is remembered here, that word standing for "a thundering noise." *Wake-rife* is a term for the reverse of sleepy-headed, which Whitley ought not to be allowed to monopolize; and *yerb-craft*, for skill in the use of herbs, is another. There are other words that have gone down from the hall to the dairy. In the comedies of Charles II.'s time *spark* denoted a fine gentleman given to love-making, and not at all à cheval sur les principes. At present, in Oxfordshire, its meaning is thus illustrated: "A servant asks her mistress if she may have 'a little spark.' Reply: 'A little spark, Betty; who's that?' Betty then asks, 'Whether Roger may come and milk my cows, Mum!'" There are several other fashionable words of the last half

of the seventeenth and the first half of the eighteenth century to be found in these glossaries, and some expletives which are happily modified now, in sound as well as in application. The Oxford glossary affords a capital word for a silly person: "What a great *youwups* tha bist!" We may here direct the notice of those who have been curious in "N. & Q." as to the meaning of Mount Nod, at Wandsworth, that in Surrey *nod*=the nape of the neck. There are several fields in this district called Mount Noddy; they are high, conical-shaped ground. Query, whether the name be derived from a fanciful resemblance to the nape of a man's neck. In "N. & Q.," again, some observations have been made as to the transposition of *w* and *v*, supposed to distinguish the Cockney. A correspondent has suggested that the Cockney derived the abuse of the letters from French settlers in London, the French always pronouncing *w* as *v*. But Pegge says, in his Introduction to the Kenticisms: "The common sort are inclined to put *w* for *v*, as *weal* for *veal*; *wiper* for *viper*; *wery* for *very*; as 'wipers are very brief'—'brief' meaning plentiful." In one instance Pegge says they put *v* for *w*, as *skiveers* for *skewers*, which indeed is a vulgarity all over the country. The use of *v* for *w*, as the editor points out, survives in the popular Kentish verses:—

"There was a vale (whale) came down the flood;  
Folsteners (Folkestone men) couldn't catch 'un, but  
Doverers *kual*!"

With regard to another supposed Cockneyism—the dropping of the letter *h*—Mr. Skeat, in the Introduction to Mrs. Parker's Oxfordshire glossary, quotes the following lines:—

"A whistlin' woman and a crowin' hen  
Be neither good for God nor men";

and he adds: "Here *woman* is pronounced *vom-un*, and the *h*, in *hen*, is dropped, as is usual in words beginning with *h*." The above will interest the distinguished Royal Academician whose initials are subscribed to some remarks in reference to the letter *h*, at p. 107, in this day's number of "N. & Q."

There is, as was to be expected, a large amount of folklore in these volumes, with particular notices of two days in the calendar which occur next week. The first is Collop Monday. On the 12th inst. this day will have its usual observation in Mid-Yorkshire and in other parts of the country where old customs have not died out. "Collop Monday," says Mr. Robinson, in his *Mid-Yorkshire Glossary*, "is in Shrove week, a day on which rashers of bacon form the staple articles of a dinner table, and are begged as an 'amas' (alms) by the poor people who go about in beggar-character on this day." In the neighbourhood of Whitby, as Mr. Robinson tells us in his *Whitby Glossary*, "Collop Monday is kept with its rashers of bacon, along with the (Shrove) Tuesday's afternoon holiday for the youngsters, who go into the fields to play at ball." Mr. Robinson adds that if the balls be not well played by the country youths on Shrove Tuesday, when the time for the play commences, the youngsters "will be sure to fall sick at harvest." The Shrovetide pancake dinner is not so commonly observed as it used to be, but it is far from having gone out altogether. An added dish of these so-called cakes solemnizes the day, which was the day of old for shrift or confession before the first day of Lent—Ash Wednesday. The word *shrift* in the Whitby district now signifies an illness. A "sair shrift" is a severe illness, viewed, Mr. Robinson thinks, as "a severe penance." In Pegge's *Alphabet of Kenticisms* we learn that "holly boy and ivy girl" figured, in the first half of the last century, in West Kent, "upon a Shrove Tuesday to make sport with." The boys stole by permission the ivy girl carried by the girls, and burned it in one part of the village, and the girls stole, in the same

way, the figure of the holly boy, which they burned in another part. Loud "hurrahs" accompanied the crackling of the flames. Let us go abroad for one very curious illustration of Shrove Tuesday. A hundred years ago the day fell on the 14th of February. On that day in 1777 an old custom was revived in the Grand Council of France, of which this account is given in Bachaumont's *Mémoires Secrets*, as we find it quoted in the *Intermédiaire*:—"14th Feb., 1777. The Great Council has revived, on the occasion of Shrove Tuesday, an ancient custom of playing with dice, as soon as the hearing of causes has terminated. The first Huissier brings the dice-box to the first President, who makes the first throw, and is followed by all the judges present. The public are admitted to see the game played, and it is on the Registrar's table that the chances are thrown for. No one knows the origin of this ceremony, silly in appearance, but having probably an allegorical meaning. It is perhaps a salutary warning to litigants how their cases will be tried and judged, and would to Heaven they were never worse tried than by this hap-hazard of dice." Finally (and returning to the English Dialect Society's publications), we must notice a saint whose name and day are equally vague—St. Pawsle. "In a district of the North Riding this mystical saint is a subject of constant allusion, as one having superlative excellences, but a saint whose day in the calendar never comes. Of a bright copper show-kettle it will be said, 'That's for better days than Sundays; it's for St. Pawsle's and St. Pawsle e'ens.'...The above, we are told, appeared as a communication in 'N. & Q.' several years ago, but elicited no reply. Clearly a corruption of 'Saint Apostle.' The vagueness is due to the intentional refraining from mentioning which apostle.—W. W. S." The query appeared in "N. & Q.," 4th S. i. 172. It elicited the following reply (p. 230) from the venerable Dr. Husbeth:—"Is not this a mere corruption of *Holy Apostle's*? An obscure saint would not have the *e'en* or eve of his feast at all observed, but the feasts of all apostles have eves before them. Perhaps it applies chiefly to the two chief apostles, SS. Peter and Paul, whose feast is on the 29th of June; but it may easily mean any other feast of an *Apostle*, pronounced *Pawsle*.—F. C. H."

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

J. R. G.—Cléry says that the Princesse de Lamballe, the Marquise de Tourzel, and Mlle. Pauline de Tourzel were the ladies who accompanied Marie Antoinette to the Temple, from which they were immediately afterwards dismissed.

H. W.—We have forwarded your Serres paper to Mr. THOMAS. Not only has the substance of it already appeared in "N. & Q." (see 5th S. iv. 461), but also one of the extracts.

W. A.—We can find no such queries as those you describe; please to repeat.

R. S. BODDINGTON.—Next week.

ERRATUM.—P. 96, note §, for 5,500,000 read 5,520,000.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 17, 1877.

## CONTENTS.—N° 164.

NOTES:—Officina Elzeviriana, 121—Chartley Castle and the Earl of Lincoln, 122—Billiard Books, 124—Phonetics: "To Write": Amusing Bull—Sir T. Parkyn's Tomb, 125—Unusual Christian Names—St. Mary's, Newington—"Yankee"—"Think to it"—Gloucestershire Provincialism, 126.

QUERIES:—Hastings Castle—Ancient Idol, 127—De Hoche-pied: Porter: Grosvenor—"Carpet knight": "Nine days' wonder"—The Psalter in the Scottish Prayer Book, 128—Family of Prideaux—Bradshaw the Regicide—Jos. Barton—Richborough Castle—Surname "Coats"—Capt. J. Child—Authors Wanted, 129.

REPLIES:—"In my flesh," Job xix. 26, 129—The Publication of Church Registers, 131—Cornelius Jonson van Ceulen—"Nine-murder"—Early Printed Books, 133—Divisions of an Orange—Anjuman-i-Punjab—Alexander I. of Russia—Geoffrey Chaucer—"Desultory reading"—The Fulmers and Dyers' Company, 134—Spanish Legends—Verses by Moore—The Moravians—Shakespeare and the Bible—Percy Cross, Walham Green, 135—Inadequate Powers of Portraiture—"To catch a crab"—A Sign of Rain—"Dusners": "Dozeners": "Warned," 136—The Duchess of Devonshire—Water-marks—Invocation to Lindley Murray, 137—Ancient Corporal—R. W. Buss—"Fiddler's Money," 138—Yorksire Saying—Church Window—State Poems—Scott Family—"Rame in Essex"—Joannes de Sacro Bosco, 139—Whittlesea Mere—Authors of Quotations Wanted, 140.

Notes on Books, &amp;c.

## Notes.

## OFFICINA ELZEVRIANA.

The books issued from the Officina Elzeviriana were, not many years ago, the rage of book collectors and fetched incredible prices, but, for a reason which it would be difficult to state, they have now fallen from their high place in popular esteem, and seem in danger of "befringing the rails of Bedlam and Soho." Their intrinsic merits, coupled with their former renown, ill befitted them for so ignoble a fate—nay, rather ought they to ensure them a safe protection from Vandal neglect. Even in these days of typographical marvels, the Elzevirian publications strike us with admiration for their clearness and the beauty of their type, whether in Roman or Greek characters or those of Oriental languages. Their Hebrew type is peculiarly beautiful, both in the capitals and Rabbinical alphabet, and excels many specimens of modern printing.

The story of the Elzevirs, or Elseviers, is, I have no doubt, known to many of your readers; but I venture to recapitulate facts already familiar, in the hope of restoring these works to their just rank. The Elzevirs were a family of Dutch printers, who carried on business in Leyden, Amsterdam, and other towns of Holland, in the latter years of the sixteenth and all through the seventeenth century.

Louis Elsevier settled in Leyden in 1580 as a bookbinder and printer, driven by persecution from

his native town of Louvain. His brothers and relations, Matthew, Ægidius, Jodocus, Bonaventure, Daniel, and Abraham, extended the business thus begun, and their family has been traced by a writer in Chambers's *Encyclopædia* as late as 1846, although their connexion with the printing trade ceased early in the eighteenth century. Between the years 1583 and 1680 they performed their chief work, and were busily employed in publishing the *chefs-d'œuvre* of extant literature, and accounts of the political constitutions of European countries, which Hallam dignifies by calling "histories" (see Hallam's *Literature*, vol. ii. p. 525, ed. 1873). To them in many instances the student of literature is deeply indebted, as the briefest glance at a catalogue of their publications will show.

The work which claims the honour of being the first issued from the Officina Elzeviriana has the following title:—*Drusii Ebraicorum Questionum et Responsionum Libri Duo, videlicet Secundus et Tertius in Academiâ Lugdunensi*, MDLXXXIII. The second published work was a *Eutropius*.

The magnificent edition of the classics, chiefly in duodecimo and sedecimo volumes, was the production for the most part of Abraham and Bonaventure. They include the exquisite New Testament of 1624, editions of Ovid, Horace, Sallust, Tacitus, Livy, Cæsar, Pliny, Virgil, Cicero, Terence, Seneca, Josephus, &c., besides the less known works of Curtius Rufus, Annaeus Florus, Velleius Paterculus, Sulpicius, &c. In 1644 they published *Principum et Illustrium Virorum Epistolæ ex præcipuis scriptoribus tam antiquis quam recentioribus collectæ*, and, in 1653, *Auctores rei Venaticæ Antiqui cum commentariis Joani Ulitii*. Everything, indeed, extant in ancient literature, whether whole or in fragments, was given to the world's perusal by the Elzevirian press.

Homer's *Odyssey*, the *Psalterium Davidis*, and the *Alcoran de Mahomet*, translated into French, issued from the same printing-office at almost the same time.

But not only did the Elzevirs do such excellent service in disseminating ancient classics, the modern ones received similar attention. Three editions of *Thomæ à Kempis, Canonici regulæ ord. S. Augustini, de Imitatione Christi, libri quatuor*, appeared in the years 1653, 1658, and 1679, in addition to a French version of a portion of the work published in the first year named. The *Colloquia Erasmi* were constantly reprinted, and five editions of *Elementa Philosophica de Cive, auctore Thom. Hobbes Malmesburiensi*, were published by the Elzevirs at Amsterdam between the years 1647 and 1669. In 1644 the "*Religio Medici* (opus ex Anglico sermone Thomæ Browne in Latinum conversum à Jo. Meryweather Anglo)" appeared, and in 1668 another edition of the same work, under the title of "*La Religion du Médecin* . . . Par Thomas Browne, médecin renommé à

"Norwich, touchant son opinion accordante avec le pur service divin d'Angleterre." *L'Utopie de Thomas Morus, Chancelier de l'Angleterre* (1643), was another of their reprints which have an interest for the English reader.

At the same time, I must not forget to mention the Elzevir editions of Tasso's *Gerusalemme Liberata* (1678) and *Aminta* (1678 and 1679), or those of Guarini's *Pastor Fido* (1678), or of Corneille's *Thaïre*, Charron's *De la Sagesse* (four editions, 1646-1662), Montaigne's *Essays* (1659), Rabelais's *Works* (1663), Boccaccio's *Il Decameron* (1665), Molière's *Plays* (1675), or the many editions of the works of Scarron and Balzac, or a little volume entitled *Geor. Buchanani Scot. Pœmatis quæ erant*, 1628.

The political works published by the Elzevirs are, however, the most numerous of their productions, and I have selected the following as examples, because of their interest to English readers. One of their earliest was, "*Relation de l'Etat de la Religion, par quels Desseins et Artifices elle a été forgée et gouvernée en divers Etats de ces Parties Occidentales du Monde*. Tirée de l'Anglois du Chevalier Edwin Sandys, avec des additions notables" (1641). Another work was, "*Relation du Voyage en Angleterre, où sont touchées plusieurs Choses qui regardent l'Etat des Sciences et de la Religion, et autres Matières Curieuses* (par Samuel Sorbière)," 1666. Another was, *La Tyrannie Honteuse, ou Cromwell Politique, avec ses Artifices et Intrigues dans tout le Cour de sa Conduite* (1670). The life of General Monk was published in 1672 from an English work of Thomas Gumble, "Docteur en Théologie"; and in 1670 had been published a full account of the political and religious condition of the Ottoman empire, with statistics of military forces and revenue, translated from the English of "Monsieur Ricaut, escuyer, secrétaire de Monsieur le Comte Winchelsea, Ambassadeur Extraordinaire du Roy de la Grande Bretagne, Charles II." In 1676 appeared *Litteræ Pseudo-Senatus Anglicani, Cromwelli, reliquorumque peractuum nomine expressè conscriptæ*, a *Joannis Miltonæ*, besides numberless other works of interest. The chief law work published by the Elzevirs is said to be the *Corpus Juris Civilis* of 1663, a huge folio volume, containing 1576 pages, being a digest of the chief modern writers on jurisprudence.

It is impossible to close the account of Elzevir publications without mentioning the Oriental works which proceeded from their Officina. They published a Hebrew, Chaldee, and Syriac Grammar in 1628; a *Rudiments of the Persian Language*, an Arabic-Latin Lexicon, &c. Their Hebrew works were chiefly edited by Constantine L'Empereur, a Dutch Orientalist of Oppyck, and Hebrew professor at Leyden University. His anxiety to extend a knowledge of Hebrew among the Christians, upon the dignity and utility of which

language he was continually dilating, led him to translate into Latin, with copious notes, many Talmudical and Jewish works. In 1637 the Elzevirs published a work of his entitled *De Legibus Ebraeorum Forensibus ex Ebraeorum Pandectis versus (sic) et commentariis illustratus*, wherein he compared the Jewish legislation with that of the Romans and other peoples. It may be mentioned that to L'Empereur we owe one of the finest editions of Benjamin of Tudela's *Itinerary*.\*

It is not possible to recount much of the work which the Elzevirs did in the service of literature, and for the moment this must suffice. A catalogue of their publications was published by one of themselves in 1674 at Amsterdam, and occupied seven volumes in duodecimo.

In conclusion, I may add that tradition says that women were employed in the Elzeviriana Officina as correctors of the press, by reason of their carefulness and the belief which their employers had in their honesty in their non-perversion of the text. During last century it was commonly believed that the books were printed in silver type, but the absurdity of the notion and its probable origin from a corruption between "Elzevir" and "silver" were pointed out in "N. & Q." of March 16, 1861.

Many books have been published on the subject of the Elzevirs, and one of the latest—"Essai Bibliographique sur les éditions des Elzevirs." A Paris. De l'imprimerie de Firmin Didot, MDCCCXXII."—has been before me during the writing of these lines. It contains an account of about 350 publications, and I have been prompted in my selection by a desire to interest English readers, and to recall to their memory their indebtedness to the Dutch Elzevirs.

SYDNEY L. LEE.

#### CHARTLEY CASTLE AND THE EARL OF LINCOLN.

In a Calendar of Charters of the Duchy of Lancaster, published by way of appendix to the Thirty-first Report of the Deputy-Keeper of the Records, is the following noteworthy item:—

"Letters patent pardoning Edmond, Earl of Lincoln, the King's Brother, and Reginald de Grey, for the slaughter of those who fell on either side at the siege of Chartley Castle, in Somersetshire; and also confirming the letters of pardon which the said Edmond had granted to several of the rebels after they had been made prisoners, together with Robert de Ferrers at their head.—Rothelan, 1282, Dec. 20."

No such castle of Chartley belonged to the Ferrers in Somersetshire, or, indeed, to any one else; therefore most certainly this castle is the well-known one of Chartley in Staffordshire, which, built by Randle, Earl of Chester, a century pre-

\* See Empereur, in vol. xiii. of *Biographie Universelle*, Paris, 1815.



viously, came A.D. 1232 to the Ferrers, Earls of Derby, by a marriage with a co-heiress of the Chester Earls, and which fell by the attainder of the last Earl of Derby of that line, by grant, afterwards cancelled, as we shall see, to the king's brother Edmund, styled here Earl of Lincoln.

This royal prince first mentioned as pardoned is that Edmund, surnamed Crouchback, who is known in history as Earl of Lancaster, and who was the second son of King Henry III. How is he called here Earl of Lincoln? We know that his son Thomas, Earl of Lancaster, afterwards espoused the sole daughter and heiress of Henry de Lacy, Earl of Lincoln (Dugdale's *Baronage*). We know, further, from the same authority that he himself was with the "Earl of Lincoln" in Gascony, whither he had been sent with twenty-six bannerets, and where he died A.D. 1295. Nor this alone; for in the very year of the aforesaid pardon (1282) Sir Francis Palsgrave noted a writ of military summons addressed to "Henricus de Lacy," Earl of Lincoln, calling him to the expedition against the Welsh (*Parliamentary Writs*, vol. i. p. 6); and Edmund himself was summoned to the same expedition as the Earl of Lancaster (*ib.*, p. 693). We have, then, the very best evidence to dispute the correctness of his designation in the above pardon. How then can we explain the error but by supposing Lincoln placed inadvertently for Lancaster? If the letters patent are themselves here faulty, the error is indeed strange, anticipating by nearly half a century the grant of the said earldom to the House of Lancaster—almost as startling to us as was to Macbeth the witches' greeting:—

"I know of *Lancaster*; but how of *Lincoln*?"

The Lancastrian princes became Earls both of Leicester and Lincoln; and Sir Harris Nicolas records that, at the coronation of Richard II., John of Gaunt, King of Castille and Leon, claimed, as Earl of *Leicester*, the High Stewardship of England; as Duke of *Lancaster*, to bear the Chief Sword, called Curtana; and as Earl of *Lincoln*, to be Carver at the King's Table, all which claims were allowed (Nicolas's *Historic Peerage*, p. 283).

The other distinguished Royalist singled out for pardon is Reginald de Grey. He is conspicuous in the records of the time, but was not summoned to Parliament until 1295. By his marriage with the heiress of Wilton Castle he was the founder of the line of the Greys of Wilton, and, through a second son, he was grandson of Henry de Grey, whose name became, by grant of Thurrock from Richard I., associated with a well-known village in Essex, on the left bank of the Thames—Thurrock Grey. The substance of the deed informs us that these two distinguished personages had done something calling for royal pardon. What had they done? From the entry in the Calendar one would suppose that they had been making war on their

own account, and had, as was Garibaldi in Naples, been pardoned for acts done without the authority of the Crown, but rounding to its advantage. Or is one to infer that the "king's brother" and his favoured Justice (for Reginald de Grey was then Justice of Chester, see the list in Ormerod's *Cheshire, ad annum* 1282) had been so cruel and unmerciful in their slaughter of the rebels at Chartley Castle that it exceeded the king's wishes or commands? Neither the one thing nor the other, I am convinced. Is it presumption in me to hint, in spite of the wording of the Calendar, that these were not the things pardoned? What then? They must have been pardoned, it seems to me, for having usurped the royal prerogative of mercy, and having themselves professed—the king's brother as earl, and Reginald as functionary—to pardon; for having, in effect, treated the earldom of Lancaster as at that time a county palatine, and its earl as invested therein with the regalia. Nearly a hundred years had still to elapse before it would confer that attribute of royal power (see Collins's *Life of John of Gaunt*), and it may be questioned whether John of Gaunt ever would have wrested that portion of royal rights from his warlike father had the latter not been, when he conferred palatine rights upon his ambitious younger son, in the decrepitude himself of old age, with his heir a minor.

The whole document is, for many reasons, of interest, particularly to those who vainly interrogate the grey stones of Chartley\* to tell us how and when the castle came to be destroyed. What pity that the general reader knows so little of the contents of those letters patent, which might by an omitted word clear up a doubt, identify a person, fix a locality, and bring more vividly before the imagination the doings of a period which it was the wish of the actors perhaps to cover with still greater obscurity!

Since reperusing the above, I find myself strengthened in my conviction by a fact that perhaps has not excited so much attention in the historian as it deserves. Edmund, "the king's brother," mentioned in this patent, had been created Earl of Chester, A.D. 1258, by Henry III.; but this was recalled, and he was afterwards named Earl of Leicester and Lancaster. Neither of the latter dignities, however important, conveyed at that time the "regalia," as the earldom of Chester did, and consequently the last became more properly the appanage of the Prince of Wales. See Sir Harris Nicolas's *Historic Peerage*, where he corrects an error of Dugdale upon this subject.

T. J. M.

\* It is hardly necessary to tell the reader that the famous prison of the poor Scottish queen was not amidst these ruins, but in a castellated mansion, since almost all destroyed by accidental fire, which occupied a site beneath, near the ruins on the west.

## BILLIARD BOOKS.

(Continued from p. 105.)

Anweisung gründlichen und vollst. in der kunst, Billard zu spielen. Leipzig, W. Nauck, 1801. 8vo.  
Taschenbuch für Billardspieler. Mit kpf. Wien, Gerold, 1801. Svo.

New instructions for playing, in all its varieties, the game of Billiards with ease and propriety; to which is prefixed an historical account of the games. By an amateur. Illustrated with an elegant copper-plate, representing the tables, players, &c., and cuts to delineate the fortification game. London, Hurst, 1802. 12mo.

Académie universelle des jeux. Nouvelle édition, augmentée. Avec figures. A Lyon, chez B. Cornon et Blanc, ... An 13.—3 tomes. 12mo. pp. viii-334; iv-300; iv-332. Tome ii. pp. 265-282, Le jeu du Billard, avec ses règles. M.

A philosophical essay on the game of Billiards. By an amateur. London, Robinson, 1806.

Académie universelle des jeux. Lyon, 1806. 3 vols. 12mo.

A practical treatise on the game of Billiards. By E. White. London, 1807. 8vo.

Unterricht im Billardspielen, nebst regeln d. gebräuchl. spiele. (By Joh. K. Moley.) Leipzig, Weigel, 1807. 8vo.

A poetical essay on the game of Billiards. By E. White. 1808. Svo.

Mr. John Dew's Game of Billiards. With a copper-plate. London, 1808. 12mo.

Taschenbuch für Billardspieler. Leipzig, W. Nauck, 1808. 12mo.

Hoyle's games improved, consisting of practical treatises on... [card games], Domino, Chess, Backgammon, Draughts, Cricket, Tennis, Hazard, Billiards, Goff or Golf, Skittles, Eo, and Loto. With an essay on Game Cocks, wherein are comprised calculations for betting upon equal or advantageous terms. Revised and corrected by Charles Jones, Esq. A new edition, considerably enlarged. London: printed for R. Baldwin... [and others by C. Whittingham]. 1808. Price six shillings, bound.—12mo. pp. iv-428. Pp. 327-372, Mr. John Dew's game of Billiards. M.

Billardregeln, der gebräuchlichsten spiele. Leipzig, Weigel, 1808. Fol.

Billardregeln, der gebräuchlichsten spiele. Leipzig, Weigel (Arnold in Dresden), 1809. Fol.

Billardspiel, das nach der geprüften regeln, &c. Berlin, Hahn, 1810. 8vo.

Encyclopædia Londinensis. By John Wilkes. Volume III. London: printed by J. Adlard. 1810.—4to. Billiards 74 pages. M.

Billardregeln, der gebräuchlichsten spiele. 3e aufl. Leipzig, Weigel (Arnold in Dresden), 1811.

Moley (Joh. K.). Unterricht im Billardspiel, &c. Mit 2 kupfern. Leipzig, Taubert (auch Magdeburg, Heinrichshofen), 1812. 8vo.

Pantologia. A new cyclopædia,.....alphabetically arranged,....of arts, sciences, and words....with....engravings. By John Mason Good...[and others]. Vol. II. London: printed for G. Kearsley [and others by T. Davison]. 1813.—8vo. Billiards 44 pages. M.

Encyclopædia Perthensis. Second edition. Edinburgh: printed by John Brown for the proprietors. 1816.—8vo. Vol. III. Billiards 2 pages, description and rules. M.

Dißen (C. G. F. von). Talisman der glücks, oder der selbstlehrer für alle Karten-, Schach-, Billard-, Ball-, und Kegel-spiele. Mit kupfern und 12 bildern. Berlin, Sander, 1816. 8vo.

The new Hoyle, containing easy rules for playing the games of... [Cards, Dice, Chess, Backgammon, Draughts,

Billiards, Cricket, Tennis, Goff], with tables of odds, calculated for betting equitably and advantageously; with the laws of the several games. New edition, improved. London: printed for G. Walker [by Plummer & Brewis]. 1817.—12mo. pp. iv-200. A second title, engraved, "Hoyle's games improved. A new edition with additions," and a plate, both bearing date 1816. Pp. 119-150, Billiards. The rules of the various games are reprinted from John Dew's treatise with acknowledgments. M.

A practical treatise on the game of Billiards, with numerous collection of cases. By E. White. London, Miller, 1818. Post 8vo.

Regulatif, allgem. und besonderes, des Billard-spieles. München, Lentner, 1818. Fol.

Billardregeln. 2 blatt. München, Lentner, 1818. Fol.

Dißen (C. G. F. von). Talisman der glücks, oder der selbstlehrer für alle Karten-, Schach-, Billard-, Ball-, und Kegel-spiele. Mit kupfern und 12 bildern. 2e auflage. Ebd. [! Ebersfeld], Sander, 1819. 8vo.

The cyclopædia; or, universal dictionary of arts, sciences, and literature. By Abraham Rees. Illustrated. London: printed for Longman, ... 1819.—4to. Vol. IV. Billiards 24 pages. M.

Billardregeln, der gewöhnlich spiele, in 2 tabellen. Leipzig, Taubert, 1819.

The modern encyclopædia... By Amyas Deane Burrows... Vol. II. London, Richards & Co.—1820? 4to. Billiards 84 pages.

Le musée des jeux. Paris, 1820.

Taschenbuch für Billardspieler. Neu. aufl. Leipzig, W. Nauck, 1820. 12mo.

Die kunst im Billardspiele meister zu werden, &c. (By V. R. Grüner.) Ilmenau, Voigt, 1823. 8vo.

Dictionnaire technologique. Paris. Thomine et Fortic, 1823. 8vo. Vol. iii. pp. 113-121, Billard. M.

Hoyle's games improved, consisting of practical treatises on... [card games, Loto,] Chess, Backgammon, Draughts, Cricket, Tennis, Hazard, Billiards, Goff or Golf, Eo, and Rifle. With an essay on Game Cocks, and the rules, &c., at Horse Races, wherein are comprised calculations for betting upon equal or advantageous terms. Revised and corrected by Charles Jones, Esq. A new edition, considerably enlarged. London: printed for Geo. B. Whittaker... [and others by Shackell, Arrow-smith & Hodges]. 1826.—12mo. pp. x-512. Pp. 384-434, Billiards. M.

Oexle (C. J.). Neueste und vollständ. Billardregeln. 1 Tabelle in gr. imper. fol. Augsburg, Jenisch u. St., 1826.

Billard-reglement, oder anweisung zu einen regel-mässigen Billardspiel (W. Heinsius). Gera, 6e aufl., 1826. Roy. fol.

Grüner (V. R.). Unterricht im Billardspiele, nebst der Erklärung und anweisung zu allen coups secs oder Orchestösen. Mit 5 kpf. Wien, Haas, 1827. 12mo.

Billardregeln. 2 blatt. in gr. fol. Königsberg, 1828 (Berlin, Th. Enslin).

Übung für Billardspieler, bestehend in Geheimnissen und Kunststücken. Mit 1 zeichnung. Straßund, Trinius, 1829. 8vo.

Stein (K. R.). Beschreib. des Billard-Controleurs, einer neuer fundenen, höchst einfachen mechan. Vorrichtung, welche nicht allein beim Billardspiele die gemachten Points, sondern auch die Partien zählt und gänzlich gegen die Unterschleife der Marquers am Partiegelde sichert. Nebst 1 abbild. Quedlinburg, Basse, 1829. 8vo.

Neuestes Billard-reglement. 1 tabelle in fol. Frankfurt-am-Maine, Jäger, 1829.

The London encyclopædia. By the original editor of



the Encyclopædia Metropolitana [and others]. London: printed for Thomas Tegg [and others by J. Haddon]. 1829.—8vo. Vol. iv. pp. 138-140. Billiards. M.

The noble game of Billiards. By Monsieur Mingaud. Translated and published by John Thurston. London, 1830.—Folio, pp. 10, 42 plates. M.

The Edinburgh encyclopædia. Conducted by David Brewster [and others]. Edinburgh: printed for William Blackwood [and others]. 1830.—4to. Vol. iii. pp. 500-505, Billiards. M.

Billardregeln, kurzabgef., mit ill. einfass. Bremen, 1833. Fol.

Billardregeln, neue, mit lithogr. und ill. abbild. 1 bl. in gr. fol. Breslau, Pelz, 1833.

Billardreglement, neuestes. Quedlinburg, Basse, 1833. Imp. fol.

Billardregeln, neueste (mit 18 holzsch. als Randverzierung). München, Franz, 1833. Roy. fol.

Billardregeln, neueste Weiner. 1 bl. Wien, Müller, 1834. Roy. fol.

Encyclopédie des gens du monde. Tome troisième. Paris, Freuttl et Wirtz, 1834.—8vo. Pp. 534-536, Billiards. By M. Raymond. M.

Billardreglement, neuestes. 1 tab. in imp. fol. Frankfurt, Jäger, 1835.

Théorie mathématique des effets du jeu de Billard, par G. Coriolis. Paris, Carilian-Goeury. [Imp. Fain.] 1835.—8vo. pp. viii-174, twelve plates. M.

Hoyle's games, improved and enlarged by new and practical treatises, with the chances of the most fashionable games of the day, forming an easy and scientific guide to the gaming-table and the most popular sports of the field. [Doctrine of chances, Dice games, Card games, La Roulette, French Lottery, Eo, Loto, Backgammon, Domino, Billiards, Chess, Draughts, Polish Draughts, Cricket, Goff or Golf, Tennis, Archery, Game Cocks, Hoyle Racing.] By G. H—, Esq. London: printed for Longman, Rees & Co. [and others by Baylis & Leighton]. 1835.—12mo. pp. xii-492. Pp. 292-322, Billiards. M.

Grüner (V. R.). Die kunst in kurzer zeit im Billardspiel meister zu werden, oder leichtfassl. Anweisung dasselbe nach Austands- und Klugheitsregeln spielen zu lernen. Mit e. anhang der Wiener neuen Billardregeln für alle jetzt üblichen spielparthien versehen. 2e ausg. mit 5 kprftaf. Wien, Haas, 1836. 12mo.

F. W. F.

(To be continued.)

PHONETICS: "TO WRITE": AMUSING BULL.—A writer in the *Saturday Review* (Jan. 27), in an article directed against the phonetic spelling reform, injures his cause by the following injudicious statement:—

"Take the best example of all; *rile*, *write*, *right*, *wright*, are words of four different meanings, of four different origins, once of four different sounds, but which, through 'phonetic decay'—that is, in plain words, through sheer idleness—have come to be sounded all alike. But though they are now sounded all alike, yet the four different spellings keep the difference of meaning and origin quite distinct. The phonetics would doubtless spell them all the same way: by so doing they would not only destroy the history of the words, but might lead to great confusions of meaning."—P. 108.

As far as one of these words is concerned, this is anything but a happy example, as the *w* of *write* (originally meaning to scratch, scrape, or engrave), instead of elucidating its history, seems rather to

obscure its origin by disguising its affinity with such words as Scot. *rit*, to scratch or incise; Cumberland *rit*, to mark out a line or trench with a spade; Icel. *rita*; Swed. *rita*; Low Ger. *riten*; Ger. *reissen*; Dan. *ridse*; O.H.G. *rixan*, to scratch; and with the *rooting* of pigs, Cumberland *reutle*, Dan. *rode*. When Christ wrote on the ground, Otfried renders it, "Christ *reix* mit demo fingero" (Garnett, *Philolog. Essays*, p. 39). The reviewer seems on to lay down a law, somewhat hastily: it goes to me:—

"Grammar-makers seem never to see, when they are making rules and tables about *g* hard and *g* soft, *c* hard and *c* soft, that the simple law is that *g* and *c* (as distinguished from *ch*) are always hard in natural English words, while they become soft in certain classes of imported words."

Is not *gibe* a natural English word? Is *gib*, to start aside, an imported word? Is *gyves*?

A remarkably fine specimen of the Hibernian bull is printed on the next page, which would excite our admiration more if we did not remember that infallibility commonly deals in bulls. It is rendered the more amusingly conspicuous by the fact of the writer being engaged at the moment he makes it in passing some heavy censures on the faulty style of an American contemporary. The "sinking mortal" referred to is Vanderbilt the millionaire:—

"In *The Last Scene of All* we are shown the sinking mortal in private conference with his wife and his favourite minister, Dr. Deems. When alone with the latter he 'conversed with her for some time'—the *Herald* reporter must have been present under the bed, for the keyhole would be too far off—'on religious subjects very closely. She asked him as to the ground of his faith, and he expressed himself very deliberately and decidedly.'"—P. 109.

Surely Nemesis stood by and smiled grimly when the oracular reviewer made the sick man converse with his wife—*while alone with his minister!*

A. SMYTHE PALMER.

Lower Norwood.

SIR THOMAS PARKYNS'S TOMB.—In the bracketed rider to the note on the Wadsley tombstone (5th S. vii. 66) mention is made of the emblematic tomb in Bunny Church, Notts. It may be that a fuller account than is there given will interest the readers of "N. & Q." The passage is taken from *Walks round Nottingham*, 1835:—

"On the north wall of the chancel, and near the communion table, is the monument of Sir Thomas Parkyns, the wrestler. It is divided into two compartments: the one on the left hand contains the statue of Sir Thomas, in a wrestling attitude, and is said to be as strong a resemblance to the original as the sculptor could possibly preserve, even to the jacket and cap in which he used to practise his favourite art. At the top of this compartment, and above the head of Sir Thomas, is the motto, 'Artificis status ipse fuit.' In the lower part of the second compartment the strong man is conquered. Time is represented with his scythe, in the attitude of a mower who has just cut down the ripened grain, and is

preparing to take another sweep with his instrument of destruction. Stretched at his feet lies poor Sir Thomas, in the same habit as described on his statue, and in the position of a man fairly thrown on his back in a mortal struggle betwixt life and death. This is in bas-relief, and has been much mutilated. In the upper part of this compartment appear the following Latin lines, written by Dr. Friend, Master of Westminster School, whose assistance Sir Thomas had asked; for this monument (as well as the coffin) was prepared whilst the man whose memory it was designed to treasure was yet in his vigour and strength:—

'Quem modo stravisti longo in certamine Tempus.  
Hic recubat Britonum clarus inorbe pugil;  
Nunc primum stratus, præter te vicerat omnes,  
De te etiam victor, quando resurgit erit.'

Free translations:—

'At length he falls; the long, long contest's o'er,  
And Time has thrown whom none e'er threw before;  
Yet boast not, Time, thy victory, for he  
At last shall rise again and conquer thee.'

'Here, thrown by Time, old Parkyns' laid,  
The first fair fall he ever had;  
Nor Time, without the aid of Death,  
Could e'er have put him out of breath;  
All else he threw, and will those twain  
As soon as he gets up again.'

'Parkyns and Time, in mortal strife,  
Long wrestled hard, the prize was life;  
Death saw the game, and knew that he  
Alone could gain the victory.  
Death winded him, and in a crack  
Time stretch'd him flat upon his back.  
He'll rise again, in triumph soar  
O'er Death, when time shall be no more.'

F. D.

Nottingham.

UNUSUAL CHRISTIAN NAMES.—From the exceptionally perfect registers of Youlgreave, Derbyshire, I extract the following unusual baptismal names, which occur between 1650–1750:—*Boys*—Barnabas, Bathiah, Davenport, Delgreaves, Denis, Gawin, Guy, Harthill, Immanuel, Launcelot, Lezaru, Marmaduke, Nehemiah, Obadiab, Raphael (frequent), Silvanus, Tancered, and Valentine. *Girls*—Amen, Arabella, Barthia, Bennitt, Cassia, Daphne, Diana (frequent), Edee, Emmett, Goodie (also spelt Gooddie), Millesant, Olive, Phalis, Phoenix, Philadelphia, Rosamund, Rosemary, Sabarina, Sibillah, Silence, Thomasin.

These I jotted down when searching the registers for other purposes, and the list might doubtless be extended, but it struck me as containing a far larger number of infrequent names than any other village register that I have examined.

In 1708 William and Mary Castle caused their son to be baptized Windsor, thus making the curious combination of "Windsor Castle."

In 1739 the vicar enters:—"Baptized Charity, the daughter of the Lord knows who."

J. CHARLES COX.

ST. MARY'S, NEWINGTON, SURREY.—This church having been now swept away, I think it may be of interest to place upon record in your pages the

following notes of some of its monuments, and also of the armorial bearings upon them:—

Family of Reading.—Arms, a chevron between 3 boars' heads coupé sa.; crest, a griffin's head erased or, impaling family of Smith:—Per bend indented, or and azure, 2 crosses formé counter-charged. Monument to James Reading and Mary, his third wife. He died Nov. 24, 1694, aged 70, and she August 9, 1697, aged 62. This monument erected by their son Edmund.

Family of Oliver.—Arms, Ermine, on a chief gules 3 lions rampant, impaling a lion rampant. Edward Oliver, ob. June 17, 1697, æt. 35, wife and children.

In the aisle:—Family of Brawne.—Arms, Argent, 3 bars sable; on a canton or, a griffin's head erased of the second. Sir Hugh Brawne, Knight, the sole founder of this aisle, ob. 1614, æt. 77. Effigies of himself, two wives, four sons, and six daughters.

Also, in the window at the east end of this aisle:—Arms, Argent, a cross engrailed gules, the first charged with a cinquefoil sable. (Query, these are the arms of St. Mary Overies.)

C. GOLDING.

Romford, Essex.

"YANKEE."—The following remarks on this word are, whether accurate or not, worth transferring to the pages of "N. & Q.":—

"January 2, 1838.—I passed the evening with Thierry. .... He is much skilled in etymology, and thinks our etymologies of the word *Yankee* are all wrong, and that, having arisen from the collision and jeerings of the Dutch and English in New York and New England, it is from the Dutch *Jan*—pronounced *yan*—John, with the very common diminutive *kee*, and *doodlen*, to quaver; which would make the whole '*quavering or psalm-singing Jacky or Johnny*.' *Doodle-sack* means a bagpipe.

"Johnny would refer to John Bull; and if *doodlen* be made in the present tense, *Yankee-doodlen* would be *Johnny that sings psalms*. *Hart-kee*, my little dear heart, and hundreds of other diminutives, both in endearment and in ridicule, are illustrations of the formation of the word. It amused me not a little, and seems probable enough as an etymology; better certainly than to bring it with Noah Webster from the Persian."—*Life, Letters, and Journals of George Ticknor*, vol. ii. p. 124.

ANON.

"THINK TO IT."—"What do you think to it?" "Oh, I don't think much to it." This peculiar use of "to" is very common in Rutland.

CUTHBERT BEDE.

GLOUCESTERSHIRE PROVINCIALISM.—A person lately said to me, in reference to a task which she preferred that some one else should do rather than herself, "I gave her best about it," which she next explained, observing that I did not quite comprehend her meaning, "I told her that I had rather she did it than myself." This provincialism is not in Halliwell. P. J. F. GANTILLON.



**Queries.**

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**HASTINGS CASTLE.**—A dungeon, previously unexplored and used as a cellar, has, within the last four years, been cleared from the accumulated dust and dirt by the present keeper of Hastings Castle. It is for the most part a passage about four feet wide and seven feet high, and extends for forty-six feet, a little below the surface, the entrance being by eight or nine steps, which are approached through a narrow gateway, just on the left-hand side of what is now the principal gateway leading to the ruins, and at the extreme end has a small aperture, for a window or for ventilation, which would have looked upon the moat in former times, supposing this to have been carried so far, but the ground is much changed. There is no other communication with the outer air. It is formed in the soft sandstone rock, being cut in the solid stone, with a circular top of reputed Roman work. It is not quite straight, but turns first a little to the right, and then bends round to the left. The floor is not quite level, but for about a third of the length rises towards the further end, which is said to be for the better admission of a draught of air to a chamber at the end, the use of which will be suggested further on. But it may possibly be from some alteration in the structure of the rock at that part. So far there is nothing very remarkable in the description.

But the details are extremely interesting. The steps are worn away on the left side, apparently by a chain dragging from the leg of the prisoner as he descended, and have evidently been much used. At a short distance there is a set off in the wall, as if for a door to shut against it, and a small circular chamber is reached, where there is a niche in the side, and which is supposed to have been the receptacle of a lamp, while the prisoners were pinioned or fettered here. But it may have served the purpose of a guard-room. A little further, on the right hand, there are holes in the rock, which may have been for staples, to which, as it is supposed, the prisoners were fastened close up to the side, and the soft sandstone is worn smooth by the rubbing of the back, and is discoloured by the exudation from the bodies, and assumes a dim appearance of the human form, the legs in this instance having been fastened close together. Further in, on the same side, are the marks of similar holes, as for staples. Here there is also the same wearing away of the stone and discolouration, and the sinking and rolling of the head from side to side may be traced. But in one respect it differs from the other, as the arms and

legs seem to have been stretched out as far as possible. The marks of the heels are plain.

Just to the left of this there is another chamber, which has a small recess at the entrance near the ground, where there is a channel, as if for the ascent of smoke, by which it seems to be marked. This is stated to have been used for a charcoal stove. There are also two similar recesses at the further end, but which show no trace of having ever been used. The room is divided by a set off in the rock, in which there are holes, and is supposed to have had a grating across to confine the prisoners while they were being suffocated by the charcoal fire. The additional recesses would have been used for fires also, if needed. It is also observed that the draught of air from the doorway and the aperture would tend to draw the fumes of the charcoal towards and into this room.

On this explanation, the theory is that this was a dungeon into which whosoever entered would never see the light of day again, and that there were three modes of execution—the affixing to the side in a straight position; the affixing with the arms and legs stretched out; and the suffocating by means of a fire of charcoal. No bones nor any other remains were found which might throw light upon the subject.

Can any one of the correspondents of "N. & Q." offer any suggestions, derived from a knowledge of Roman or mediæval practice, in illustration of what is here stated, and which rests upon the explanation of the guide, or mention any other dungeon of a similar kind? **ED. MARSHALL.**

St. Leonards-on-Sea.

**ANCIENT IDOL.**—Having lately been working out what I conceive to be the history or explanation of an idol, found twenty-five feet beneath the fluvial deposits in the valley of the Teign, near Kingsteignton, Devon, the idol was described, so far as it was possible before a mixed audience, by Mr. Pengelly, at the meeting of the Devonshire Association for the Advancement of Science, Literature, and Art, held at Torrington. With the idol, or rather lying near it, was a portion of an amphora, which appears from its form, &c., to be Roman, and not far from it, also, was found a bronze spear-head. The inference I draw from these is that the idol was one of those carried about villages, &c., at certain seasons of the year by the village maidens, corresponding to the Dionysiac festivals of Egypt and Greece.

Being led on from one study to another, and debating in my own mind as to the date of the idol, and whether we are to ascribe it to the Romans, or to the Romano-British, or to the Celtic peoples, I had occasion to refer to Waring's *Stone Monuments and Tumuli*, pl. 53, f. 12. It is to these and the first four plates of coins figured by Rading in his *British Coins* that I wish to draw

special attention. These coins are supposed to belong to Cunobeline, or, as Mr. Waring says, before Cunobeline. The figures on these coins are very curious and very instructive, when viewed from a certain point of view. It will be seen, when these are carefully studied, that they are filled with astronomical signs; that the rude figure, which at length represents a horse, is in the early stages as on f. 10, pl. 1, Ruding, where the sun and moon are represented between four figures which afterwards form the legs of the horse. Above these are six balls representing Ursa Major, formerly called the Ark of Osiris. Fig. 12 is very remarkable, as the stars forming the constellation Ursa Major are here bound together by fillets or bands, the same as in Chinese astronomy, and in this only, so far as I am aware. On the reverse of this coin the horse is being formed, that is, a portion of its body is traced out, and the dumb-bell-like jointed legs are being brought into position. There is some large star forming its head, and there is a constellation behind it. Below the body of the horse the sun is in the centre of a constellation.

In the Chinese Zodiac the horse represents the seventh sign. Nearly every coin on the first three plates in Ruding represents a different configuration of these zodiacal signs, so that I think these coins represent the different phases of the heavenly bodies, probably at the time of the ruling sovereign in whose honour these coins were struck.

My own opinion is that these Celtic kings bear some relation to the Chinese from their adopting this prominent zodiacal sign of the horse. A great deal more might be said about these coins. The symbol of the giver or sustainer of life, the sun, is represented on these coins, see pl. 2, figs. 38, 39, also pl. 4, f. 68; here we have the circle, representing the sun, and in the centre of the circle a dot, representing the continuity of life. I am therefore led to believe that the Devonians also kept the great Indian festival by carrying round the idol found in the valley of the Teign.

EDWARD PARFITT.

DE HOCHÉPIED: PORTER: GROSVENOR.—Where is Sir James Porter, knighted September 21, 1763, British ambassador at Brussels, Constantinople, &c., who died in Great Marlborough Street, December 9, 1776, buried? When did his wife, Clarissa Catherine, daughter of Elbert, Baron de Hochépiéd, die, and where is she buried? Where is Lieut.-General George Porter, M.P. for Stockbridge from 1793 to 1820, colonel of 103rd Regiment, who became by royal licence Baron de Hochépiéd, and who died March 25, 1828, aged sixty-seven, s.p., buried? What is the exact date of the death of his wife Henrietta, daughter of Henry Vernon, and widow of Richard, first Earl Grosvenor? She died about January, 1828, at

Ealing, co. Middlesex. Where is she buried? When did Josina Baldina de Hochépiéd, sister of Clarissa Catherine, wife of Sir James Porter, die? She is said to have died in London about 1768. Where is she buried? What day in April, 1756, did John Porter, Alderman of Lime Street Ward, Sheriff of London at time of death, M.P. for Evesham from 1754 till his death, member of the Salters' Company, die, and where is he buried? He married Anne, eldest daughter of Claudius Amyand, Surgeon in Ordinary to George II.: see Cornewall of Moccas, co. Hereford, Bart. Where are the parents of Sir James and John Porter buried? Their father, Monsieur la Roche, assumed the surname of Porter. Their mother, a daughter of Isaye d'Aubres, and sister to Rev. Charles Daubrez, rector in 1715 of Rotherham, co. York, died January 7, 1753. Sir James Porter had an only sister, of whom I seek information.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

“CARPET KNIGHT”: “NINE DAYS’ WONDER.”

—A writer in the *Spectator* of Sept. 30, 1876, says that the germs of these phrases, “if not allusions to the phrases themselves, are to be found in *Twelfth Night* and *As You Like It*, though the actual expressions are first used by Burton and Beaumont and Fletcher respectively” (col. ii. p. 1218). Is there not error here? I am under the impression that both expressions are as old, at least, as the middle of the sixteenth century.

A. O. V. P.

THE PSALTER IN THE SCOTTISH PRAYER BOOK.

—There were two issues of the Psalter in the Scottish Prayer Book of 1637. The title-page of one is:—

“The Psalter, or, Psalmes of David: After the Translation set forth by Authority in James his Time of Blessed Memory.

“As it shall be Sung or Said throughout all the Churches of Scotland.

“Edinburgh, Printed by Robert Young, Printer to the Kings most excellent Majestie. Anno M.DC.XXXVI. Cum privilegio.”

The title of the other is:—

“The Psalter, or Psalmes of David, according to the last Translation in King James his Time.

“Pointed as they shall be Said or Sung throughout all the Churches of Scotland.

“Edinburgh, Printed by Robert Young, Printer to the Kings most excellent Majestie. Anno M.DC.XXXVI. Cum privilegio.”

The register is the same in both, beginning AA, and going on regularly in eights to KK, which has six leaves. Forty large initials are different and twenty the same in each book. In one issue the word “Lord” is printed in capital letters when it occurs in the first line of a psalm, in the other it is usually printed in small type. Neither the offices nor the “Psalmes of King David, trans-



lated by King James" (printed by Thomas Harper, London, 1636), exhibit any variation. I should be glad to be informed which of the two was issued first.

J. R. DORE.

Huddersfield.

**FAMILY OF PRIDEAUX.**—Prince, in his *Worthies of Devon* (ed. 1810, p. 650), mentions a duel fought between Sir John Prideaux, of Orchardton, and Sir William Bigberry, of Bigberry, two Devonshire knights, in which the former gentleman had the misfortune to kill the latter, and moralizes thus :

"From the time of that unhappy murder, 'tis observable, not only the estate, but the honour of this house greatly declined. For, however it had yielded several knights before, it never produced one in that place after. Of so dangerous consequence is it to have one's hands dip'd in blood."

In order to secure his pardon Sir John Prideaux was compelled to part with several manors, including that of Culm John, which had come into the family through the marriage of his grandfather with the daughter and heiress of Sir John Clifford (Prince, p. 222). But Prince says Orchardton and some other lands

"descended to his son, and continued in his posterity for seven descents, even to the last age : when Robert Prideaux, the last of the name in that place, sold all; and Orchardton, in particular, unto Sir John Hele, Serjeant-at-law."

I should feel much obliged if any correspondent of "N. & Q." could favour me with the date of this unlucky duel, which I believe is still a matter of local tradition at Modbury and its neighbourhood, and could also acquaint me with the intermediate descents, &c., between Sir John and his last representative at Orchardton, Robert Prideaux.

AJAX.

**BRADSHAW THE REGICIDE.**—Where can I obtain a pedigree of the Bradshaw family? Can any one inform me if any of the sons or brothers of the regicide fled to Ireland at the Restoration, and took the name of Potter? Also, where could I obtain a list of the officers in the Royalist and Parliamentary armies during the great Rebellion?

GENEALOGIST.

**JOSEPH BARTON.**—Of what family was this clergyman, who was M.A., and was collated by Archbishop Wake to the sinecure rectory of Orpington, Kent, in 1722, and died about the year 1742? Any information about him will oblige

NUMIS.

**RICHBOROUGH CASTLE.**—Is it known for what purpose the following curious cross and substructure of Roman workmanship at Richborough Castle (or Rutupia) was constructed, and the probable date of the work? Leland's description is thus :—

"Within the area of the castle, not precisely in the centre, but somewhat towards the north-east corner

under ground, is a solid rectangular platform of masonry, 144 ft. long, 104 ft. wide, and 5 ft. thick. It is a composition of boulders and coarse mortar, and the whole upper surface to the very verge is covered over with a coat of the same sort of mortar, six inches thick. In the middle of the platform is the base of a superstructure in the shape of a cross, rising somewhat above the ground, and from four to five feet above the platform.

"It has been faced with squared stones, some of which remain. The shaft of the cross running north and south is 87 ft. long and 7½ ft. broad. The traverse is 22 ft. in width and 46 ft. in length."

CHARLES COLLIS.

**SURNAME "COATS."**—I should be glad if any of your correspondents would explain the origin and meaning of the name.

INQUIRE.

**CAPT. JONATHAN CHILDE.**—What was the exact date when Capt. Jonathan Childe was indicted for a threatened assault upon the late Prince Consort?

E. L. C.

**AUTHORS OF BOOKS WANTED.**—

*Gisella*, a novel by the author of *Second Love*.

GORILLA.

Who was the author of *Octavia*, and other Poems, Edinburgh, 1852?

J. MANUEL.

**AUTHORS OF QUOTATIONS WANTED.**—

"Too wise to err,

Too good to prove unkind."

"We think our fathers fools, and wiser grow;  
Our wiser children too will think us so."

"I live for those who love me,

For those who know me true,  
For the heavens that shine above me,  
And the good that I can do."

"He liveth long who liveth well,

All else is life but flung away;

He liveth longer who can tell

Of true things truly done each day."

PILGRIM.

## Replies.

"IN MY FLESH SHALL I SEE GOD," JOB

XIX. 26.

(5th S. vi. 537.)

Whether the Hebrew bears the signification inquired after by MIBSARI is of no consequence as regards Job's belief in the resurrection of the body, for that doctrine was utterly unknown to Job and his friends, see chap. xiv. I seldom find any one who really understands the point of dispute between Job and his friends, consequently individual passages are taken to mean what they cannot mean when compared with the context. The case is this: Satan, the adversary, afflicts Job. His three friends come to comfort him, or rather to advise him. Their argument is that no one could suffer as Job did unless he had sinned grievously. They, therefore, call on him to confess and repent; Job vehemently asserts his innocency, *i.e.* not his impeccability, but that he had not sinned so as to

bring upon himself these calamities as punishment for his sins. He asserts that these calamities come from "the adversary." He asks for a tribunal, God being the judge, and that his "adversary," Satan, and he might plead against each other: "Behold, my desire is that the Almighty would answer me, and that mine adversary had written a book," i.e., bring a written libel against me. Then Elihu appears; he takes up the same ground as Job, that God is answerable to no man for His deeds, and no man has a right to judge them, because they are beyond his comprehension. Then the Almighty appears, according to Job's wish, and again the same line of argument is carried on—God immeasurable in wisdom and power, man as dust. Now had Job, his friends, or Elihu known anything of the resurrection and the future judgment, they would have settled the whole matter in a few words—that man has to undergo probation and suffering here to fit himself for a higher state hereafter, and that the Great Judgment will correct the state of confusion and seeming injustice in this life. But there is not a word of this; it is entirely ignored; the speakers know nothing of any such future judgment. The Almighty justifies Job because his line of argument was right—God's omnipotence, man's ignorance; also that his present affliction was not sent as a punishment for any particular sin. He blames the three friends for their persistence in charging Job with sin, and not paying due honour to God's justice. The expression, "in my flesh shall I see God," only intimates Job's firm belief that God will heal his body and restore him to his former prosperity—a belief which was amply realized.

E. LEATON BLENKINSOPP.

The literal translation of *mībsārī* is no doubt "from my flesh," but the partitive preposition *min*, "from," is often used in the sense of *going out from* anything, of the origin or efficient cause from which anything proceeds, and of the instrumentality by which anything is done, as well as in the sense of apart or separate from (Gesenius). "I shall see God from my flesh" may thus mean, "I shall look forth from the eyes of this flesh and with the same bodily organ enjoy the vision of God," and this sense seems to be demanded by the parallelism of v. 27, "Mine eyes shall behold Him, and not another." The patriarch must obviously be *in* the flesh before he can see *out* of it, and so the Vulgate has it, "In carne mea videbo Deum meum." Dr. Pusey, in his *Lectures on Daniel*, translates the whole passage as follows:—

"And I, I know that my Redeemer liveth;  
And that, the last, He shall arise upon the dust;  
And, after my skin, they have destroyed this [body],  
And from my flesh I shall behold God,  
Whom I, I shall behold for myself,  
And mine eyes shall behold, and not another."

He understands this to mean that Job would be

in the flesh when he beholds God, and sees in it a plain assertion of the doctrine of the resurrection of the body. Such also is the general patristic view from St. Clement of Rome downwards (*vid.* Bishop Wordsworth, *in loc.*). Delitzsch, however, renders the verse differently:—

"And after my skin, which they tear to pieces thus  
And free from my flesh, shall I behold Eloah."

With most modern expositors he holds that Job does not here avow the hope of a resurrection of the old mortal *flesh* (involving the ideas of frailty and sin), but of a future spiritual beholding of God, when the soul shall be clothed with a new spiritual body instead of the former decayed one. He does not consider that this beatific vision presented itself to Job as a bodiless one, and even admits that the rendering—

"After this my skin is destroyed (*i.e.* after this body is put off)

From my flesh (*i.e.* restored and transfigured) I shall behold God,"

though on critical grounds improbable, does no violence to the text. A. SMYTHE PALMER.

Lower Norwood, S.E.

Certainly "out of" literally, but this does not mean of course "apart from," either in Hebrew or in English. The passage in question is generally supposed by those who refer it only to this life to mean that out of or from his flesh, even then being destroyed by worms, he should yet look up to God and see Him; cp. xlii. 5, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." When Abraham was told to look from (or out of) the place where he was (Gen. xiii. 14), would Mr. Froude say "meaning, of course, apart from the place"? When Isaiah besought the Lord to "look down from (out of) heaven" (lxiii. 15), did he mean that the Omnipresent when He looked was to be "altogether apart" from heaven? The same Hebrew preposition is used in all these cases and in many others like them, and the plain straightforward sense of the passage in Job is what I have stated. Whether it refers to this present life or to a future life in the flesh is a question not of grammar but of interpretation. So far as the grammar goes, it may refer to one as well as the other, and Froude appears to me to be by no means justified in saying, "If there is any doctrine of the resurrection here, it is precisely *not* of the body, but of the spirit." Had this been meant, the passage would probably have run, "I shall see Him, but not out of my flesh," or "not in my flesh."

J. T. F.

Hatfield Hall, Durham.

MIBSARI is right. Truly, "And I have known my Redeemer is the Living One, and from my flesh I shall perceive [*mentally, not see bodily*] God [singul.]" simply, "My own anatomy teaches



me His existence." Thus also Ps. xci. 1, is properly, "Who dwells in secrecy is the Most High: in shade the Almighty lodges Himself" (verb. reciproc.). Good and bad folk all dwell overshadowed by the Omnipresent Deity; this is simply God is invisible. Arabian Jews draw a fine distinction between God's life, "sempervivens," and "human souls," "semperviventes."

The initials in Deut. xxxiii. give for—v. 18, for Zebulun, Issachar, Zebub, the fly; v. 22, for Gad, the terrible fish; v. 23, for Naphtali, the eagle. Are these connected with Egypt's zodiac? Job's Redeemer, xix. 25, yields our four legal objects of charity—stranger, widow, Levite, orphan.

S. M. DRACH.

Till I read the query I did not suppose that any Biblical scholar of the present day viewed this passage as one bearing on the doctrine of a resurrection. Without entering on a criticism of the Hebrew text, concerning which it is no extravagance to say that the renderings outnumber the words, let me offer to MIBSARI a common-sense view of the whole passage: "Though, by the ravages of disease, I be completely emaciated, yet do I believe that, before I die, God, as my Vindicator, will appear."

R. M. SPENCE.

This verse is very elliptical; the words "though," "worms," and "body" are printed in italics in the Authorized Version, and there is no equivalent for them in the Hebrew text. Two explanations are given by Hebrew commentators; neither of them supports the Authorized Version. They are as follows:—1. "And after diseases have destroyed this my skin, yet from my very flesh I look unto God"; 2. "And after diseases have destroyed this my skin (body), yet from my flesh (i.e. removed from my flesh) I shall see God."

M. D.

"Quand cette peau sera tombée en lambeaux,  
Privé de ma chair, je verrai Dieu."

Renan.

So Perowne, *Hulsean Lect.*, 1868, p. 126. Froude is also supported in his rendering, "without my flesh," by Ewald, Delitzsch, and Fürst (in his *Lexicon*).  
Oxford.

A. L. MAYHEW.

See the Rev. C. Taylor's discussion of this passage in the *Journal of Philology* (Macmillan, 1871), vol. iii. p. 128. See also the note in the *Speaker's Commentary*.

J. C. RUST.

If MIBSARI will turn to the Bishop of Lincoln's *Commentary, in loco*, and to Dr. Pusey's *Lectures on Daniel*, pp. 504-5, note 7, he will have abundant proof that Mr. Froude's interpretation of this passage is incorrect, and contrary to the universal teaching of the Church from the earliest times.

M. W.

A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS (5<sup>th</sup> S. vi. 484; vii. 9, 89.)—I am glad that Mr. Cox has spoken out so plainly on the subject of the centralization of local archives. I most heartily concur in his vigorous protest against a proposal so entirely mischievous, uncalled for, and in every way undesirable. I, too, speak as a local antiquary who has very much to thank the custodians here of valuable documents which may be required for reference at any hour, and which must be, as Mr. Cox suggests, of immensely greater interest to a Norfolk man than to any one else. The wills in the registry here are confessedly as accessible as any public documents in England, and in an admirable state of preservation. I should not like to say how many of the fifteenth and sixteenth century wills I have myself examined; and I believe there are others who have worked even harder at them than I. I confess I think it a little hard that for every will I look at I am compelled to pay a shilling. It has been a heavy tax for some years, and is likely to continue so till the powers that be are more liberal and considerate; but, as it is, I am clearly a gainer by having my documents within a stone's throw of my own door, even though I am mulcted of many shillings in the course of the year. How would it be if those documents were deposited in Somerset House, and I had to go up to London to see them, or fee a professional who might, or might not, be trusted? Take away our local documents from us, and local antiquaries would, almost necessarily, perish off the face of the earth. Norfolk men have used their documents with rare intelligence, and bestowed upon them extraordinary labour. Davy must have examined thousands of wills in the good old days, when there was no such tax on knowledge as the shilling fee has become. I am perpetually coming upon the traces of Blomefield's researches, and Mr. Lestrangé has probably examined more Norfolk wills than any man living, except it be Mr. Grigson, who must have spent a small fortune upon his collections. Mr. Carthew, our veteran Norfolk archaeologist, is just about to show how well he can use the documents to which he has had access, and a score of other less distinguished men might be named. I know no single Norfolk man who, having the taste for researches of this kind, could at all afford the time and the money for frequent journeys to London. It would be a grievous injustice to us to lay such a burden upon us. Nor is this all: Do those gentlemen who talk wildly about centralization know how many people actually consult the old wills in Somerset House, liberal as the arrangements are, and free of all charge for searchers who are *bonâ fide* students? I believe I am correct in saying that the average number of those who spend any time in the literary department in London is under sixty a year. Is it to be heard of that, for such an insignificant num-

ber, the whole wealth of the country in MS. records is to be emptied into some colossal "Tabularium" in the metropolis? For myself, I may safely say that rarely does a month pass by without my having the privilege of sending some information from our local archives to distant correspondents, whose inquiries it is always my pride and delight to be able (when I am able) to reply to; but, as often as not, such inquiries come from those who would find it at least as hard to go to London as to come to Norwich, if they were compelled personally to consult these authorities.

One word as to parish registers: few men in this neighbourhood have trespassed so much upon the good nature of the county clergy as I have when hunting up registers, and none can have been more liberally and frankly received. My experience goes to show that, on the whole, the parish registers of this county are carefully preserved and readily accessible. But I should like to see copies of them made in all cases by competent scribes, such copies to be deposited in episcopal archives, and, if you will, in Somerset House also. Assuming that there are in the whole country ten thousand registers of a date previous to 1700, I guess that an average of 10*l*. a parish would suffice to get such copies made; and, as the work might well be spread over ten years, and no one be the worse for the delay, such an expense would be but a very insignificant addition to the Estimates if it were undertaken under Government authority. I am a busy man, with my hands full, but I know more than one who would be glad enough to promise ten or a dozen registers every year for the next ten years, duly and faithfully copied, if he could secure 100*l*. for his work; and, rather than such work should not be done, I am not sure that I would not promise as much myself.

In the mean time, will some one or other try to free us from the shilling fine? "Where there's a will there's a way" goes the saying; but where there's a will there is not always a ready shilling.

AUGUSTUS JESSOPP, D.D.  
Norwich.

I agree with most of your correspondents respecting the great use, interest, and value of printing many of the parish registers. Let a society be formed for that express purpose, at half-a-guinea per year. Let any clergyman or qualified person supply, for any one parish, such extracts as are of general interest and of historical note. For this let him be remunerated (if required) by the council of the society, and have, say, twenty copies for his trouble also. The members thus to have a register each month, and the public to buy the same for eighteen pence; or the annual volume, with a copious index, to be sold to non-members for fifteen shillings. The society to be perfectly

distinct from the Harleian Society, which has done such able work in the publication of visitations, and has a long sphere of usefulness before it in continuing the same without being encumbered with parochial registers. Also, many appearing in *Miscellanea Genealogica* to the extent of some pages, though useful, are of only self-interest to the Clark, Brown, Jones, Smith, or Robinson families of just the locality they happened to move about in. I wish to become at once a member, but only of a separate society. C. G.

Romford.

Such a society as that proposed would undoubtedly be of great service to all persons interested in genealogy and biography; and if committees were formed in counties, and two members appointed to each church, the work would be carried out with care and correctness. I would very willingly give my spare hours to assist a fellow worker in the parish of St. Pancras or St. Marylebone, and pay my subscription to the society. I am amused at ARGENT's allusion to poor Cansick, in reference to his book on epitaphs, and the remark that the man will certainly make "a pretty penny by his very easy work." Is ARGENT aware that Cansick spent seven years of his spare hours, morning and evening, also Sundays, in copying from the actual stones the epitaphs, which he was induced to publish at his sole risk by interested genealogists, at a present loss to himself of fifty or sixty pounds? I hope that as ARGENT has persuaded "a very respectable but comparatively humble individual to copy all the inscriptions in the churches, churchyards, and cemeteries of his cathedral city, after his day's work is over," ARGENT will help bear the cost of the production, "or the comparatively humble individual" will find to his bitter cost, like poor F. T. Cansick, that he will incur a risk of bills that he will not clear off quite so easily as he was led to expect.

The members of the learned societies have shown their very liberal support by going to the British Museum, and having the free use of the books, instead of spending the small sum of five shillings to help to ease Cansick's burden.

F. T. Cansick, like poor Edward, the Scotch naturalist, has furnished very many particulars to writers who know how to work upon an enthusiast (labouring for love) without recognition.

The collection of Westminster registers, by Col. J. L. Chester, for the Harleian Society, is a valuable guide as to what the book should be, but who but a Col. Chester would undertake a work of such magnitude at a cost to himself of some two thousand pounds?

Do the members of the Harleian Society fully realize their indebtedness to him for this magnificent contribution to their series of books? Those only who have tried the work know the incidental



expenses for riding, clerks, and pew-openers (even the clergy expect a copy free), for permitting you to enter God's house.

## VIGILANS.

CORNELIUS JONSON VAN CEULEN (5th S. vii. 94.)—I observe at the above reference a statement to the effect that the "Cornelius Janssen" who painted a portrait of Sir Kenelm Digby, in Earl Spencer's collection, was "improperly called Johnson." This is certainly at variance with my own experience as to the manner in which that painter always signed his name. He never used the letters *a* or *e*. The peculiar form of his initial letters, C. J., is familiar to most collectors. Whenever he wrote his name in full, it was invariably "Cornelius Jonson van Ceulen." In one curious instance, with the date 1634, the name appears "Johnson"; but this, after all, seems only to be a prolongation of the first stroke of the letter *n*. I am not aware of a single authentic signature of this artist spelt "Janssen."

Walpole, in his *Anecdotes*, spells the name "Jansen," and mentions a son Cornelius, who followed his father's profession, but died poor. At Eastnor Castle is a portrait of William of Nassau when a boy, which the elder Cornelius painted several times; but the Eastnor one is signed "C. J. van Ceulen, Junior, Fecit 1658." Mr. Samuel Redgrave's valuable *Dictionary of Artists* spells the name "Janssen." Immerzeel makes two distinct painters out of the same individual, and names them, one "Janson van Ceulen," and the other "Cornelis Janssens." In Villot's admirable *Catalogue of Pictures in the Louvre*, Paris, 1866, German portion, occurs a male portrait, No. 75, by Cornelis Janson van Ceulen or Keulen. It was purchased in 1819 from Madame Plette for five hundred francs. The picture is classed under "Ceulen."

The occurrence of the name of Gerard, *ante*, p. 94, induces me to observe that the name of a very meritorious portrait painter, who flourished in England at the close of the reign of Queen Elizabeth, is seldom spelt in accordance with his own signature. He is called by Walpole and Redgrave "Marc Garrard," and, in Bryan's *Dictionary*, "Guerards or Gerards." He invariably, in all signatures that I have seen, spells his name "Gheeradts." There is no second *r* in it. This painter is mentioned in the Sidney papers as "Mr. Garrats," and in Dugdale's *Diary*, edited by Wm. Hamper, p. 511, he appears under a "Return of Forreigners abiding in London during April and May, 1593," as "Marks Garratt, Housekeeper, born in Bruges, in Flanders; Maudlyn, his wife, born in Andwerp, in Brabant; a Payntor: one daughter." Gheeradts was probably the painter of that very interesting historical picture of Queen Elizabeth in a litter surrounded by her courtiers, erroneously stated by Vertue, on his widely circulated engraving, to represent a

procession to Hunsdon House. It really represents the queen's visit to Blackfriars in 1600, on the occasion of Lady Anne Russell's marriage to the son of the Marquess of Worcester. The ceremony has been fully described by contemporary writers.

Whilst treating of the perversion of proper names, I will only add a further example in Rysbrack the sculptor, who is always mentioned in Walpole's *Anecdotes* as "Rysbrach." Both Michael, and Peter his father, signed their names "Rysbrack." GEORGE SCHARF.

"NINE-MURDER" (5th S. vii. 69) is evidently cognate with *Neunmörder*, one of the many local names in Germany of the Great Butcher-bird (*Lanius excubitor*), and, like *Neuntödter*, another synonym, is said, by the ornithologists of that country, to have its origin in the popular belief that this bird every day kills mice or little birds to the number of *nine*, but never more, spitting its victims, as most people know, on a thorn, for greater convenience in tearing them to pieces. I was not before aware that the name had passed into English, and it is curious that such should be so, for this species of butcher-bird is certainly not very common here. I hope your correspondent will state in what part of the country the name is used. ALFRED NEWTON.

Magdalene College, Cambridge.

EARLY PRINTED BOOKS (5th S. vi. 166.)—The following is an extract from the *Art of Printing*, a lecture by the Rev. J. T. Brown:—

"The earliest print from a wood block, of the age of which we have any certain knowledge, is now in the possession of Earl Spencer. It bears the date of 1423. It was discovered in a very ancient German convent, near Memmingen, and is a representation of St. Christopher carrying the infant Saviour across the sea, with a Latin inscription at the bottom to the effect, 'On that day soever thou shalt see the face of St. Christopher, on that day at least thou shalt not die through an evil death.' As the art of engraving on wood came to be more practised, the professors of it composed historical subjects, and added a text or explanation. Of these performances the two most celebrated were the 'Biblia Pauperum, or Bible of the Poor,' and the 'Speculum Humanæ Salvationis, or Mirror of Human Salvation.' The 'Biblia Pauperum' was printed about the year 1430. Very few copies of it are extant, and these in bad condition, because, as its pictorial representations served for the instruction of the poor and of children, and it was far from common, the volumes of it in use were soon worn out. It consists of forty leaves, of small folio size, and each leaf contains a woodcut and short descriptive sentences. On the pages at top and bottom are pairs of busts, representing some of the prophets and other eminent personages. There are not a dozen copies of it now in existence, and for one of these, in 1813, no less a sum than 257*l.* was paid. The 'Speculum Humanæ Salvationis,' again, derives much interest from the circumstance that twenty-five leaves of it were printed before the casting of types was invented, and thirty-eight afterwards. It exhibits, amongst other subjects, a mar-

vellously grotesque representation of the fall of Lucifer and the evil angels."

I believe K. K. will be able to augment his list of books printed "before 1472 with woodcuts," if he can procure the catalogue of the library of Anthony Askew, M.D. (sold in 1775). I have a priced copy, but it is at present in the hands of a friend.

JOHN CRAGGS.

Litchfield Street, Gateshead.

THE DIVISIONS OF AN ORANGE (5th S. vi. 513.)—The word "lith," to which MR. PATTERSON refers as signifying a division in any fruit, seems to be derived from the Scandinavian *led*, by which it is, in Rosing's *Anglo-Danish Dictionary*, translated. *Led* is, in another dictionary, translated by the words "joint," "article," "link"; so possibly *lith* may be applied to a joint or articulation in any substance. The presence of the word "lith" in an English-Danish dictionary seems to indicate that it is used in England as well as in Scotland and Ulster.

NICOLAI C. SCHOU, Jun.

Charlton-cum-Hardy, near Manchester.

These are generally called "quarters" in North Lincolnshire, but certainly sometimes "pigs," a term possibly connected with Gaelic *beag*, little; *pln. big*; A.-S. *þiga*, a little maid. J. T. F. Winterton, Brigg.

I have many relations and friends who are West Indians. They always speak of the section of an orange as a "fig," and of tearing an orange into its different pieces as "figging an orange." This does not apply to a division by knife.

G. P. T.

As long back as I can remember, I have heard them called "liths," sometimes "lists"; the latter name I think a corruption of the other.

A. B. Kelso.

The common word in English is "gore."

H. C.

In Spanish, the word *casco* is used to denote each division.

J. BORRAJO.

ANJUMAN-I-PUNJAB, OR THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE IN INDIA (5th S. vi. 388).—The "Oriental University," as a national Indian institution, which was mentioned as a "great feature in the society's operations for the promotion of vernacular literature, together with the hope of Her Majesty the Queen becoming the patron of the committee for this great purpose," both objects "to which the enthusiasm of the native gentry is attributable," appear to have been accomplished at the great meeting at Delhi, by the Punjab College having been raised to the *status* of a university, and empowered to grant degrees.

J. MACRAY.

ALEXANDER I. OF RUSSIA (5th S. vi. 448).—There is an account of his death in D. Wheeler's

*Memoirs*, 1842, published by Harvey & Darton, where it relates that this emperor died at Taganrog "in the bosom of his family," after taking the sacrament. That he died a Roman Catholic is most improbable, if not impossible.

GLWYSYDD.

GEOFFREY CHAUCER (5th S. vi. 530).—Permit me to refer to an analysis, compiled by me, of one of the works mentioned by PROF. MAYOR in his list of works on Chaucer—that by M. Sandras, *Etude sur G. Chaucer considéré comme Imitateur des Trouvères*, Paris, 1859, 8vo. The analysis is contained in the *Gentleman's Magazine* for July, 1865, pp. 24-30, with the heading of "Chaucer, chiefly from a French Point of View." J. MACRAY.

"DESULTORY READING" (5th S. vi. 533).—In that charming volume, *The Book-Hunter*, now difficult to procure, and surely worthy of being reprinted, will be found a capital chapter on "The Desultory Reader, or Bohemian of Literature." Mr. J. H. Burton there remarks:—

"In fact, 'a course of reading,' as it is sometimes called, is a course of regimen for dwarfing the mind, like the drugs which dog-breeders give to King Charles spaniels to keep them small. Within the span of life allotted to man there is but a certain number of books that it is practicable to read through, and it is not possible to make a selection that will not, in a manner, wall in the mind from a free expansion over the republic of letters. The being chained, as it were, to one intellect in the perusal straight on of any large book is a sort of mental slavery superinducing imbecility."

APIS.

Perhaps A DESULTORY READER will be interested in the following lines from Dr. Young's *Love of Fame*, Satire ii. 67-72:—

"If not to some peculiar end design'd,  
Study's the specious trifling of the mind;  
Or is at best a secondary aim,  
A chase for sport alone, and not for game;  
If so, sure they who the mere volume prize,  
But love the thicket where the quarry lies."

D. W.

[We must observe that our correspondent's quotation of six lines contained three errors.]

Richardson, in his *Dictionary*, has, "This makes my reading wild and desultory.—Warburton, *Letter*, Feb. 2, 1740."

ED. MARSHALL.

THE FULLERS AND DYERS' COMPANY (5th S. vi. 512) was one of the twelve mysteries of the incorporated companies of Newcastle-upon-Tyne, called guilds. The ordinary of this society, called anciently Walkers, dated May 6, 1477, had numerous rules for the guidance of the brethren, one of which shows the spirit of the age; it was this:—"No Scotchman born should be taken as apprentice, nor any such set to work under a penalty of 20s., half thereof to go to the society, and half to the support of Tyne Bridge."



In 1552 this guild had a grant from the mayor and burgesses of the town of part of the Black Friars for a meeting-house. They now hold their meetings at a tavern. The company consists of eight members, none of whom are operative fullers or dyers. Their property is worth about 30*l*. a year. (See Mackenzie's *History of Newcastle-upon-Tyne*, 1827.)

About fifty-six years ago Joseph Clark, stationer, Newcastle, published a sheet of engravings of all the incorporated companies, coats of arms, and seals.

J. B. P.

Barbourne, Worcester.

**SPANISH LEGENDS: THE DEVIL TURNED PREACHER** (5th S. ii. 512; vii. 49).—A very pretty version of this story, called "The Demon-Preacher," is to be found in *Catholic Legends*, Burns & Lambert, 1855, p. 176. Who the author of the book was I know not, but some of the stories in it are of singular beauty.

EDWARD PEACOCK.

**VERSES WRITTEN BY T. MOORE IN HIS FOURTEENTH YEAR** (5th S. vii. 23).—The first poetical effusion published by Moore appeared in the *Anthologia Hibernica*, Feb., 1794, "A Paraphrase of Anacreon's 5th Ode," and in March the verses to Samuel Whyte, Esq. In the first line the *Anth. Hib.* reads "heav'n-taught" for *heaven-born*. I lately had in my possession the original of these two poems, in the handwriting of the author, and the MS. most certainly possessed the earliest poetical composition of T. Moore. It was dated "Aungier Street, December 15th, '94," and consisted of eight pages, small quarto, and I think contained four or five poems of his never published. This little MS. was a first offering to his college tutor, Dr. Burrowes, afterwards Dean of Cork, to whom the first poem in it is dedicated. This is signed "Thomas Moore" in full; the other poems are initialed "T. M." The MS. is in the possession of a lady who resides near Cork, and who obtained it through her husband, the Rev. George Burrowes, who was a son of the dean's. I regret it is not in my power to give extracts from the MS.; but it would be an unpardonable breach of trust, as the owner seemed desirous of parting with it. It is of course of no possible use to her, and may at any time, in the changes and chances of this world, be lost or destroyed.

R. C.

Cork.

**THE MORAVIANS** (5th S. vii. 47).—The licence of poets and novelists in dealing with imaginary personages must not be taken as fair evidence against the Moravians or any other Christian denomination. But evidence of quite another kind, which it is impossible to reject, is before the public in the published *Memoirs of the Princess* (or Countess) *Henrietta Capacciolo*, the niece of a

cardinal, that the "hideous doctrine" referred to by H. P. D. is actually held and taught by the inmates of certain monasteries and convents in Italy.

HIBERNICUS.

**SHAKESPEARE AND THE BIBLE** (5th S. vi. 509; vii. 14).—Besides the volume named by Mr. TEGG there are several others of the same nature:—

Shakespeare and the Bible, showing how much the great Dramatist was indebted to Holy Writ for his profound Knowledge of Human Nature. By Rev. T. R. Eaton, M.A., London, v.d. (published, I think, about 1850, and in several editions since).

Bible Truths and Shakspearian Parallels: being Selections from Scripture, Moral, Doctrinal, and Preceptal, with Passages illustrative of the Text, from the Writings of Shakspeare. London, Whittaker & Co., 1862. (The Preface is dated "Selkirk, 1st May, 1862," but the author's name is not given.)

On Shakespeare's Knowledge and Use of the Bible. By Bishop Wordsworth. Published by Smith, Elder & Co., London, 1864.

The first of these contains most of the parallels mentioned in the American paper quoted by Mr. WATSON. I may say that the fifth quotation is from *Richard III.*, Act ii. sc. 3 (not *Macbeth*), and should read—

"Woe to that land that's governed by a child."

ROBT. GUY.

Shawlands, Glasgow.

Selkirk's *Bible Truths with Shakspearian Parallels* has the following:—

"I have been informed by some kind friends that the late Prof. Wurm, of Hamburg, had in course of preparation for the press a work which was intended to have shown the striking harmony existing between the Bible and the greatest minds of all nations and languages.... It would be an interesting question, how much of Shakspeare's generally admitted superiority may be fairly attributed to this universal habit of his, of adopting and identifying himself in his works with the morality of Scripture."

The "parallels" given in Mr. Selkirk's book are really excellent, but they are so numerous that I have refrained from making any selection. However, the student in this branch of Shakspearian literature will be amply repaid by a perusal of the work itself.

G. E. WATSON.

St. George's Place, Dublin.

**PERCY CROSS, WALHAM GREEN** (5th S. vi. 509.)—Thorne, in his new book, *Environs of London*, gives a paragraph under the head of "Purser's Green." I very much doubt whether there ever was a spot so called. Certain it is, however, that the spot at which the cross roads meet has for 140 years at least been called Purser's Cross, for there is a stone let into the wall of Park House, inscribed "Purser's Cross, 7 Aug., 1738." A highwayman, having committed a robbery on Finchley Common, sat in a public-house in Burlington Gardens (possibly the Blue Posts, Cork Street, which is of ancient site), and was recognized. He had hardly

time to spring into his saddle before the hue and cry was raised, and all the mounted gentlemen in Hyde Park with their servants joined in the chase. They ran him down in Fulham Fields; he flung the money in his purse to some man labouring there, and, placing a pistol to his ear, was soon far away from his hunters—out of earshot, as one may well say. He was never identified, and, as the result of "crown's quest," was buried at these cross roads with a stake through his body, and Thorne says "this stone is his *hic jacet*." As early as 1602 the parish books mention Purser's Cross. Hallam, the historian of the Middle Ages, lived at the big house (Arundel House) hard by, overlooking the spot. Dungannon House, then called Acacia Cottage, was the residence of Johnson, the bookseller of St. Paul's Churchyard, and of Hallmandel, the lithographer, after him. Croker lived at Audley Cottage in the lane leading to Parson's Green, as may be seen in his *Walk to Fulham*. The Green is full of interest quite independent of Samuel Richardson, who died there, as also Edwards of the *Canons of Criticism*, who died while on a visit to him, but not before he had tormented Warburton, and made Dr. Johnson, who approved of the *Canons*, say, "Sir, a fly may sting and tease a horse, but the horse is the nobler animal." Then there is Peterborough House, where Swift and Pope and Bolingbroke, Peterborough and Locke, held literary discourse, and where Bononcini was caressed to flout Handel. At East End House lived Sir Francis Child (buried in the churchyard), a famous Mayor of London; Bodley, who founded the library at Oxford; Lord Bacon, at his fall, spent six weeks here with his friend Vaughan, the Lord Chief Justice; and finally George IV., as Prince of Wales, used to visit here Mrs. Fitzherbert. Despite the devil of change, the spot is pretty still of "a sunshine holiday."

C. A. WARD.

VERSES ON THE INADEQUATE POWERS OF PORTRAITURE (5<sup>th</sup> S. iv. 363, 416, 496; v. 238, 497; vi. 276, 370; vii. 38.)—Allow me to send you a pretty Greek epigram on this subject by Paul the Silentiary (Jacobs, iv. 60, lix.). The translation is by Dean Burgon (Wellesley's *Anthologia Polyglotta*, 1849, p. 10):—

"Her living glance, pure cheek, and golden hair,  
Alas, how dimly these are pictured there!  
When thou canst paint a sunbeam in the sky,  
Then hope to match my Helen's beaming eye."

H. P. D.

"TO CATCH A CRAB" (5<sup>th</sup> S. vi. 203, 272, 524; vii. 18, 38.)—I am sorry I cannot see the probability of DR. CHANCE's derivation. To me it is quite plain that "to catch a crab" means simply "to get into a difficulty," and, in the case in question, the difficulty is the water: the oarsman catches that. Why go further? I am aware that

the word *crab* is of uncertain derivation; but it is not of uncertain meaning. A *crab* is simply a difficulty; *crabby* or *crabbed* is just difficult. Accordingly Marston calls Persius *crabby*, "because he is antient." (See Richardson's *Dictionary*, s.v. "Crab.") There is, of course, a pun on the word *crab*, which, as it appears to me, has been the occasion of such far-fetched derivations.

JABEZ.

Athenæum Club.

A SIGN OF RAIN (5<sup>th</sup> S. vi. 466; vii. 53.)—In Brand's *Popular Antiquities*, edited by W. Carew Hazlitt, 1870, the following remarks are made:—

"When the cat washes its face, it is a sign of rain; so it was in Melton's time, and Herrick enumerates it among the current superstitions of that era. Willford remarks quaintly enough: 'Cats covering the fire more than ordinary, or licking their feet and trimming the hair of their heads and mustachios, presage rainy weather.' This is explained elsewhere on scientific principles: 'The moisture which is in the air before the rain, insinuating itself into the fur of this animal, moves her to smooth the same and cover her body with it, that so she may the less feel the inconvenience of winter; as, on the contrary, she opens her fur in summer, that she may the better receive the refreshing of the moist season.'"

When in Anglesey I used to be told that this act of pussy's presaged, not rain, but the advent of a visitor. If the face only was washed, the date of the visitor's call was not fixed; but if the paw went over the ear, he might be expected the same day. This variation from the apparently generally accepted interpretation of pussy's act is worthy of note. The folk-lore of Anglesey teaches us to expect rain after a cat has been unusually lively, capering about the house, &c.

R. P. HAMPTON ROBERTS.

"DUSNERS": "DOZENERS": "WARNED" (5<sup>th</sup> S. vi. 490.)—In *Les Termes de la Ley*, sub voce "Dozeine," reference is made to "Deciners," and they are defined to be such as were wont to have the oversight and command of ten free burgs for preserving the king's peace, and the limit or circuit of their jurisdiction was called Decenna. In the Saxons' time they had large authority, and the people had to make or offer surety of their behaviour by these Deciners, except religious persons, clerks, knights and their eldest sons, and women. In process of time their ambit became limited, and their authority was resolved into that of the Leet, in which no man gave other security for keeping the king's peace but his own oath. I apprehend, therefore, the terms above noticed were varied words for a Leet jury, and the jurors were *warned* or summoned to perform their duty as such.\* And see Spelman's *Archæol.*, sub "Handborowe."

GEO. WHITE.

St. Briavel's, Epsom.

\* The particulars of the oath may be seen in Bracton, l. iii. tract 2, c. 1, num. 1.



In our ancient laws these persons used to have the oversight of ten friburghs for the preservation of the king's peace. They had large authority, redressing wrongs by way of judgment. The "Dozi-  
niers," Fitzherbert says, "had to make presentment that a felon is taken for felony and delivered to the sheriff," &c. Religious persons, clerks, knights, or women could not be Deciniers. *Warned*, in a legal sense, is to summon to appear in a court of justice. "The names of the Dozeners which are *warned*" would in modern parlance be, "The jury (Dozein) was summoned." J. P.  
Idridgehay.

The following is in the *Dictionnaire de Furetiere*, temp. 1727, under "Douzaine": "Les Sergens de la Douzaine sont les douze anciens Sergens du Châtelet, qui font les Gardes du Prévôt de Paris." In the *Dictionnaire de l'Académie*, "Prévôt de Paris": "Officier principal, qui était chef de la juridiction du Châtelet, et qui, en cas de convocation de la noblesse, était à la tête de l'Arrière-ban." In Le Quesne's *Constitutional History of Jersey*, temp. 1856, the following will be found at p. 73:

"It is not improbable that some of the institutions of the Channel Islands may have been derived from Germany. We find in the early ages of the French monarchy offices which are still in existence among us, although they do not appear to have prevailed in Normandy under her dukes. For instance, we find the office of Centenier and of Dozainier, who had the right of holding a court or public assembly, where justice was administered, and where matters which related to the district were discussed (Guizot). The offices are no longer the same; but we still have the Constable ('Connétable'), who presides at all parish meetings; the Centenier, who is the next officer, and whose office is one of trust and responsibility; and in Guernsey we find the Douzainier, who is called to take a part in the affairs of the island."

C. O. W.

THE DUCHESS OF DEVONSHIRE (5th S. vii. 6.)—Georgiana, Duchess of Devonshire, and "the abducted charmer lately bewitching the town," as J. O. calls her, were two different persons, being, in fact, the *first* and *second* duchesses, the one a daughter of Earl Spencer, and the other of the Earl of Bristol. Georgiana (of whom there is a very beautiful portrait by Sir Joshua Reynolds) was the beauty, and the toast, to whose charming verses on her child we owe the ode by Coleridge, commencing,—

"Lady reared 'midst pomp and pleasure,  
Where learned you that most pensive measure?"

As the second duchess, while Lady Elizabeth Foster, was never renowned for her beauty, it is probably to Gainsborough's admirable execution of her portrait as a work of art, rather than to any loveliness in herself, that the language of laudation really belongs. Though in life almost inseparably united, no comparison or correlation in beauty was ever suggested between the second duchess and the first.

C. R. H.

The portrait described by J. O. is one of the numerous engraved portraits of Georgiana, the beautiful Duchess of Devonshire. It bears the following inscription under the oval:—

"Macklin excudit. | Her Grace the Duchess of Devonshire. | London, pub<sup>d</sup> July 3<sup>rd</sup>, 1779, by Tho<sup>s</sup> Macklin, No. 1, Lincoln's Inn Fields."

There is no painter's name, but the style is a poor imitation of that of Angelica Kauffmann. The portrait by Gainsborough from the Wynn Ellis collection, the theft of which made such a sensation, did not represent this lady, but was a portrait of the Lady Elizabeth Foster, who in 1809 became the second wife of the Duke of Devonshire, and of whom there is a fine portrait by Sir J. Reynolds in the Exhibition of Old Masters now open at Burlington House.

G. D. T.

Huddersfield.

WATER-MARKS (5th S. vi. 536.)—There is an interesting paper on this subject in the twelfth vol. of the *Archæologia*, p. 114, by the Rev. Samuel Denne. I believe there is also one on the same subject in a later volume by the Rev. Joseph Hunter, but for this I cannot give the precise reference.

ANON.

The only book I know on the subject is, *Etudes sur les Filigrammes des Papiers employés en France aux XIV<sup>e</sup> et XV<sup>e</sup> Siècles*, par Midoux et Matton, Paris, 1868, 8vo. If some others could be pointed out, I should be very much obliged.

HENRI GAUSSERON.

Ayr Academy.

If COLLECTOR and TEMPUS will write to me directly, I may perhaps be able to give them some information on the above subject. In the mean time I advise them not to attach too much importance to water-marks, as certain manufacturers used, during a long time, the same marks, many old drawings were made on what we should now call old waste-paper, and in the seventeenth and eighteenth centuries a great deal of paper was made in France and elsewhere with paper-marks suitable to the countries to which it was exported.

RALPH N. JAMES.

Ashford, Kent.

AN INVOCATION TO LINDLEY MURRAY (5th S. vi. 534.)—I am very glad to see some one coming forward to call attention to the many small inaccuracies of common colloquial English. "N. & Q." ought to endeavour to preserve the purity of the English language, which, I fear, is fast falling into a very slovenly condition. Not only are the errors pointed out by HERMENTRUE common enough, but one can hardly read an article in the *Times* without spotting several others. I noticed two this morning. "Up to this time the Turks had done nothing," instead of *down* to this

time. We reckon time *up* to the beginning of history, *down* to our day. Again, the habitual neglect of the use of the subjunctive mood after indefinite conjunctions: "If this is so," instead of "If this be so"; "Though he finds himself wrong," &c., instead of "Though he find," &c. I have for many years made a practice of sending my "proofs" to a lady for final correction. I have often been surprised to find how many small errors she detected, which had escaped my notice. I fear we are all living, as well as writing, too fast in this age of hurry and excitement.

E. LEATON BLENKINSOPP.

To the common errors mentioned by HERMENTRUDE, let me add one or two instances of confusion of case: "Whom I believe came from London," "Between you and I." Let me also enter a protest against the practice (which I fancy originated with one of the Kingsleys) of treating the verb *dare* as indeclinable: "He dare not" for "He dares not"; "They dare to go," for "They dared to go," and so on. Another form of the phrase first quoted by HERMENTRUDE is equally common, and perhaps equally objectionable: "This kind of things is so pretty"; the correct expression, "Things of this kind are so pretty," is rarely heard.

C. S.

I once had a Lindley Murray (now vanished from my shelves), in which *sung* was given both for the participle and the imperfect of "to sing." There are many verbs ending in *ing* where the *a* would sound very odd for the imperfect, as "She *wrang* her hands," "They *clang* to the rock," "It *swang* violently." I cannot answer for modern editions of Murray, for mine must have been at least sixty-five years old, and I remember my English master setting a mark against it and similar verbs, as *rang*, &c.

Z. Z.

AN ANCIENT CORPORAL (5th S. vii. 48).—The letters doubtless are intended to be explanatory of the two compartments of the painting. H.E.E.C.M. should be rendered, I suggest, "*Hec est enim corporalis mea*," and D.I.R.C. "*Denique Jesus repositum colum.*"

THOS. B. GROVES.

Weymouth.

R. W. BUSS (5th S. vi. 359).—I am able, on the authority of Dr. Arthur Evershed, to inform CUTHBERT BEDE that Mr. Buss never published his lectures on English caricaturists. I may state, in addition to what has appeared in 5th S. iii. iv., that I have lately copied the following title-page, which, if I give it in full, will require no further comment on my part, as the author therein explains what he considered necessary:—

"English graphic satire, and its relation to different styles of painting, sculpture, and engraving; a contribution to the history of the English school of art. The numerous illustrations selected and drawn from the

originals by Robert William Buss, painter, designer, and etcher, and reproduced by photo-lithography. Printed for the author by Virtue & Co. for private circulation only, 1874."

The volume is a handsomely got up quarto, with pp. xx and 195, and is distinct from any previous work.

OLPHAR HAMST.

"FIDDLER'S MONEY" (5th S. vi. 536).—This expression, with which I have been familiar all my life, is by no means peculiar to Yorkshire. During the last week or ten days, I have asked a large number of persons, "What is fiddler's money?" and have found but one to whom the expression was new. It is equally well known to natives of Cornwall, Devon, Somerset, Dorset, Essex, and London; but, whilst all agree that it denotes a sum of money made up of silver coins not exceeding sixpences in value, elderly persons restrict it to sixpences, whilst those who are younger make it include all silver coins from sixpence downward. My own belief is that it originated, at least in East Cornwall, in the fact that a sixpence was the time-honoured coin and amount for a party of dancers to give a fiddler for playing a "three-handed" or "four-handed reel" at village fairs.

WM. PENGELLY.

Torquay.

In Oxfordshire threepenny and fourpenny pieces are called "fiddler's money."

G. J. DEW.

This is a very common expression, and I do not think it is confined to any particular county—at least I am familiar with it in the eastern counties as well as in Middlesex and Surrey.

P. LE NEVE FOSTER.

In former times it was customary, when a social gathering was held, to employ a fiddler, who was paid by contributions in silver from the guests; and, as they generally gave the smallest silver they had, small silver coins were, and are still, called "fiddler's money." The phrase is very common in Suffolk, and, I think, in most other counties. It is never applied to copper coins, as such were not originally given to the fiddler.

WM. FREELOVE.

Bury St. Edmunds.

The following words occur in an old song, whose title I think is *The Morn of Valentine*, but it is many years since I heard it, and all that clearly remains by me is as follows:—

"They told the fiddler then  
They'd pay him for his play,  
And every one gave two pence, two pence,  
Two pence, and toddled away."

L. W. MONTAGNON.

This expression is in common use in this part of Derbyshire, but is usually applied to threepenny or fourpenny pieces.

HERMIT.

Chesterfield.



YORKSHIRE SAYING (5<sup>th</sup> S. vii. 108.)—Halliwell has placed on record some lines respecting the washing day in his *Nursery Rhymes of England*, p. 72:—

"They that wash on Monday  
Have all the week to dry;  
They that wash on Tuesday  
Are not so much awry;  
They that wash on Wednesday  
Are not so much to blame;  
They that wash on Thursday  
Wash for shame;  
They that wash on Friday  
Wash in need;  
And they that wash on Saturday,  
Oh! they're sluts indeed."

A Scotch version, to be found in Chambers's *Popular Rhymes of Scotland*, p. 388, runs:—

"They that wash on Monaday  
Hae a' the week to dry;  
They that wash on Tyesday  
Are no far by;  
They that wash on Wednesday  
Are no sair to mean (i.e. are well enough off);  
They that wash on Thursday  
May get their claes clean;  
They that wash on Friday  
Hae gey meikle need;  
They that wash on Saturday  
Are dirty daws indeed."

ST. SWITHIN.

[We have to thank forty correspondents who have sent similar replies. Twenty-nine are from ladies.]

CHURCH WINDOW (5<sup>th</sup> S. vii. 107.)—The window seems certainly, from the description, to have been one commemorating St. Catherine. The hole in the stone in the wall of the rood-loft stairs was probably to admit light and air. I think there is a small one of a similar character in the south wall of Ifley Church, near Oxford, also where the rood-loft stairs are. It is too high from the ground for things to be handed in.

ED. MARSHALL.

The figure was that of St. Katharine of Alexandria, and the wheels represented the instrument of torture from which tradition relates her miraculous deliverance. Perhaps the hole in the wall answered the purpose, whatever it may have been, of a lychnoscope—one of "those low side windows which frequently occur in the north-west or south-west parts of chancels, more especially in first-pointed work" (*Handbook of English Ecclesiology*, p. 201).

I confess I do not quite understand where the hole in the "certain parish church of Devon" is.

ST. SWITHIN.

The figure of a woman standing on a wheel or mariner's compass was undoubtedly the representation of a tetramorph, not unfrequent in stained glass. The small hole cut in the wall was probably a squint.

O.

STATE POEMS (5<sup>th</sup> S. vi. 401; vii. 98.)—The fourth part which Mr. W. H. CUMMINGS mentions is, as DR. RIMBAULT pointed out (5<sup>th</sup> S. v. 443), not a fourth part of E, but of D, though it is not unfrequently bound up with the three parts of E. As regards the edition of F of 1689, the imprimatur date of which is Dec. 21, 1688, it contains only sixty-seven poems, all of which, together with forty more, are included in the edition of 1690. It is interesting, as it carries the date of publication a year further back. There are peculiarities of spelling, and many of the names are printed in full, which in the second edition are only given in initial. Thus, in 1689, in "Farewell Petre" we have Petre, Chester, Brent, Wright, &c., and, in 1690, only P—, C—, B—, and W—.

EDWARD SOLLY.

SCOTT FAMILY (5<sup>th</sup> S. vii. 89.)—The family of Scott alluded to by MAPLE were of Barnes Hall, in the parish of Ecclesfield, co. York. Barnes Hall was purchased of one Robert Shatton by Thomas Scott, *alias* Rotherham, Archbishop of York, and he in his will, dated August 6, 1498, left it to his kinsman John Scott, of Ecclesfield, who, he states, possessed a small hereditament in that parish that had been held by men of the same name and blood from time beyond the memory of man. There was no claim on their part to be in any way connected with the Scotts of Buccleuch.

If MAPLE is interested in the name, I could send him a short pedigree of Scotts, naval men, who bore arms identical with the Buccleuch family and claimed descent from them, but unfortunately the necessary proofs are wanting. MAPLE will find a pedigree of Scotts of Barnes Hall in Hunter's *Hallamshire*, Gatty's edition, pp. 442 and 443.

ALFRED SCOTT GATTY.

Ecclesfield, Sheffield.

"RAME IN ESSEX" (5<sup>th</sup> S. vi. 537; vii. 55, 117.)—It is possible the name of the parish of Rayne may have been formerly written Rame. Morant says, "Roger de Ramis took the surname of Raines or Ramis from this parish (Rayne), in which the family resided for several ages at or near the manor of Old-Hall."

R. S. CHARNOCK.

Junior Garrick.

JOANNES DE SACRO BOSCO (5<sup>th</sup> S. vi. 147, 255; vii. 77.)—What could be the cause of Dr. Adam Clarke being known among intimate friends as Sacrobosco? I knew a person who, being on a journey, got into conversation with a fellow traveller, and in the course of their talk my friend happened to mention the name of a neighbour to whom his companion was known. They shook hands at parting, and he requested my friend to give his respects to his neighbour. To the inquiry, "What name shall I give?" the answer was, "Sacrobosco." When the message was given by my friend to his

neighbour, he said it was Adam Clarke who sent it. ELLCEE.

Craven.

WHITTLESEA MERE (5th S. vii. 89).—Probably this was a "proof" copy. An autotype of Bodger's map is one of the illustrations in *Reminiscences of Fen and Mere*, by J. M. Heathcote (Longmans, 1876), p. 26. CUTHBERT BEDE.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 108).—

"He who for love," &c.

This verse is by Monckton Milnes (Lord Houghton), in a short poem, *To Myrrha on returning*.

LOUISA JULIA NORMAN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Debrett's Illustrated Peerage and Baronetage, Titles of Courtesy, and the Knighthood.* To which is added much information respecting the immediate family connections of the Peers and Baronets. (Dean & Son.)

THE editor of *Debrett* has surpassed himself, as the public has hitherto known him. The year lent itself to that end,—year of "the Empress of India," of the new order of Peers of Parliament, "Lords of Appeal in Ordinary," and of the new bishopric, Truro. The book is correct up to the week of publication, but the most recent copy of *Debrett* must have some *hiatus*. Since this volume was issued, a lady who still figures here as a wife has lost that condition, but by a Court process; and a young baronet, of an old creation, has brought his stormy life to an end in a Covent Garden tavern. In reference to baronets, it may be observed that the property of De Houghton (the second baronetcy in point of precedence) has been in the family since the time of King Stephen. The editor tells us of another baronet, Sir Benjamin Chitty Campbell Pine, Bart., that he has dropped the "Sir" and the "Bart." to which he is entitled, and now takes the plain style of "Mr." On the other hand, warning is given against *so-called* baronets as being on the increase, especially among the directors of some of the limited liability companies. This is in curious contrast with the report of *bona fide* baronets, some of whom, if report be true, sell their names to similar companies, and descend to the condition of "guinea pigs." In most wholesome contrast with these are the young noblemen who have "gone into business," and who give their business addresses in the East. Death made great havoc last year in the ranks of the peers, baronets, and knights, and the unprecedented number of marriages in the first two ranks were followed by unusually few births. One peerage (Lisgar) and seven baronetcies have become extinct, and one earldom and six baronies were conferred upon commoners. The number of Roman Catholic peers in the Upper House is just three dozen, beginning, alphabetically, with Baron Acton, who, according to the *Athenæum*, is the author of the leading article in the present number of the *Quarterly*, on Wolsey. There remains only to be said that there is an immense amount of labour in this volume, but the success of the editor and the usefulness of his really historical work are commensurate with the labour.

*Every-Day Errors of Speech.* By L. F. Meredith, M.D. Revised and Corrected by the Rev. T. H. L. Leary, D.C.L. (Tegg & Co.)

A USEFUL little manual, but one which shows how difficult and often misleading it is to exhibit pronunciation

in a printed form. The best portion of the book is that which deals with mythological, scriptural, and medical names. It were to be wished that the London School Board would take in hand, instead of the settling of spelling, that of quantity, with regard to classical words which have become practically English. If it be a sign of ignorance to say *acumen*, why should not the same sign brand *orator* and dozens of other words?

THE Very Rev. Canon Bourke, President of St. Jarlath's College, has published, through Messrs. Longmans & Co., a second edition of his *Aryan Origin of the Gaelic Race and Language, the Round Towers, the Brehon Law, the Truth of the Pentateuch*. This new edition is a proof of the interest taken in Canon Bourke's curious work.

### Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

D. D.—For "Tempora mutantur, nos et mutamur in illis" see "N. & Q." 1st S. i. 215, 234, 419. At the second of the above references the germ of the line is said to be in the *Delicia Poetarum Germanorum*, i. 685, among the poems of Matthias Borbonius, a German writer of the middle ages, but with "Omnia" for "Tempora." Borbonius refers it to Lotharius I., who flourished in the first half of the ninth century, as the original source. In "N. & Q." 4th S. xii. 32, Dr. Burns, of New Orleans, quotes the learned Welshman Owen (Audoenus) as the author of the line, "Tempora," &c. Owen died in 1622. In one of his epigrams there is another often-quoted phrase, the authorship of which has been a puzzle to many, namely, the last four words in the first line below:

"An fuerit Petrus Romæ sub iudice lis est,  
Simonem Romæ nemo fuisse negat."

J. W. S.—In Boswell's *Life of Johnson*, ii. 377, there is a list, which the Doctor gave to his biographer, of the different places in which he had lived "since he entered the metropolis as an author," down to the year 1779. They amount to seventeen. There is no record of Johnson ever having lived at Canonbury; but Goldsmith, in 1763 and 1764, lodged in the house of a Mr. Fleming, in "Canonbury Place."

M. N. G.—Charles Knight's *Autobiography* was published by Knight & Co., Fleet Street. The song inquired for can be heard of at the music-publishers'.

"PRIMUM ET FIDELIS."—The verses are modern additions. The MSS. were collected by Harley, Earl of Oxford, and are in the British Museum.

GORILLA.—A *Simple Story* could be procured by any bookseller.

J. D.—See Mr. Baring-Gould's *Yorkshire Oddities*.

GLANIRYON.—At an early opportunity.

G. W. T.—J. R. Smith, Soho Square.

W. A.—Next week.

ERRATUM.—P. 119, for "*Self-Formation* was published by Warne," read "*An edition of Half-Hours with the Best Authors* was published by Warne," &c. The rest of the note also applies to *Half-Hours*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 24, 1877.

## CONTENTS.—No 165.

NOTES:—Bath Bibliography, 141.—The First Publication of Gray's "Elegy," 142.—Shakspeariana, 148.—Billiard Books, 144.—Byron's "English Bards and Scotch Reviewers"—Does Blushing ever take place in the Dark?—Irish Timber, 145.—James, Seventh Earl of Derby—Curious Epitaph—The Duke of York's Bones—Folk-Lore—Dorsetshire Provincialisms—A "Trinkspruch"—"Imp," 146.

QUERIES:—M. Carter's "True Relation" of the Siege of Colchester—Christian Heroism—Tombstones: Spirits: Ghosts—"The Jockey Club"—Provincial Terms, 147.—Howell's Letters—"Dispeace"—"Cat-Gallas"—Bernard de Ventadour—Poems on Towns and Countries—Rev. John Stittle—A Lancashire Cavalier—Anne Donne, the Mother of Cowper, 148.—The Curtain Theatre—Misuse of Words—Varia—Algerine Corsairs—"Emblem" as a Baptismal Name—Citizen and Girdeller of London—Blood Relations—Fosbrooke's "British Monachism"—Clergy and Patrons—De Bry, the Engraver—Authors Wanted, 149.

REPLIES:—The Wine of the Bible, 149—"Beef-eater," 151.—A Gormagon Medal: Gormagons: Freemasons—Sir Henry Hayes, 152—"Honourable"—Special Collections of Books, 153.—Portraits of Charles II. and Cromwell—"Megurus"—George, Lord Rodney, 154—"The Lawyer's Fortune"—American Dollar Mark—Sir David Owen—"In Jesum cruci affixum": John Owen—Black Ink, 155.—Parentage of Thomas à Becket—Naturalization—The Townsend MSS.—John Thomson, of Husborne-Crawley—"Town" meaning London—Words Wanted, 156.—Gilbert White—Fawkes the Conjuror—Political and Literary Prevision—"On Tick," 157.—O. Cromwell, Jun.—"White-stockinged Horses"—Scott Family—Umbrellas—Massinger and De Musset—Old Song Book, 158—"Muscular Christianity"—Vails—Australian Aborigines—Standing while Drinking—"Cos"—Authors Wanted, 159.

## Notes.

## BATH BIBLIOGRAPHY.

Under this title Mr. C. P. Edwards is publishing, in the *Bath Herald*, a list of books on Bath. The interest I take in bibliographical works induced me to procure this newspaper, whilst the keener interest, if possible, which I feel in seeing catalogues well done has led me to send you this note. Unsettled as is, as yet, the meaning of the word "bibliography," I still think that when an author or compiler makes use of that word in his title we have a right to expect the most careful and systematic work.

As that accurate and learned bibliographer, whose name I am pleased to have noticed in your columns lately, Mr. W. Prideaux Courtney, remarks, the literary history of Bath is full of interest. Mr. Edwards is to be congratulated on his choice of subject, and also that he has determined to confine himself within certain limits; for, as Mr. Trübner has observed (I forget where, as old Cobbett used to say), what is required in the present day is special bibliography.

I am glad to say that Mr. Edwards's catalogue promises better than his preface led me to expect, for in it he expresses this rather remarkable opinion:—

"Lowndes's *Bibliographer's Manual* is a work of immense research, is greatly sought after, and has never been paralleled, much less improved upon. It was published in 1834, and consists of four thick octavo volumes

of small printing. It would almost be madness to look through these volumes, searching for those works which relate to Bath."

The date 1834 is given without a reference to the edition of 1864, by Bohn, in five volumes. Mr. Edwards has surely adopted the words of some reviewer of 1834 in speaking of Lowndes. At all events, he will, I think, not find his opinion borne out by others. The preface to the *Handbook to Early English Literature* gives quite a different view, and Mr. Hazlitt had this in his favour, that he had read Lowndes through, and probably referred to his pages on hundreds of occasions, whereas Mr. Edwards thinks the perusal of Lowndes almost madness. No cataloguer can hope to do much who thinks anything of such a trifle as that. To read through Lowndes is but the work of a few evenings when you only desire to pick out the books on a particular subject. I have read through Allibone, and what must he have read? I have been through the *Gentleman's Magazine* in search of authors. I think I took as many as one hundred out of some volumes. I do not say this to show what a wonder I am, but simply to give my experience, because when people have a first idea of bibliography or biography they are very apt to think the road is a royal one. A few years' work gives them different notions. I well recollect the amused way Mr. Yeowell used to say that "Mr. — had just told him he was going to write a biographical dictionary and wanted to know how he was to begin. As if the thing was to be done that way," said Y. ("Little Notes and Queries," we used to call him), who had collected upwards of twenty years with the same purpose. How glad would many be if they could only wipe out of existence their first attempts at bibliography—

"Pluck from the memory a rooted sorrow"

—so that they might publish according to after experience.

It is with these views that I am bold enough to say that I observe many things in Mr. Edwards's list which I think he may be able to alter before his work appears in book form. The method of publication he has adopted also shows his desire for hints. Therefore, although it may again savour of egotism, I will refer him to a note in 4th S. ix. 273. I observe no particular method or rule in Mr. Edwards's title-pages. Sometimes he appears to put the author's name in the title, at other times it is given somewhere else. Titles appear to be altered or abbreviated without notice. I venture to think that the initials at the end of the titles are of little value. For example, "W." means that the work catalogued is in some private collection, or "C. P. E." that a "plan," published in 1875, is in the author's possession. Surely the majority of these books must be in the British Museum, and if not there at present, that splendid

institution is so constantly filling up gaps that it is impossible to say from day to day what is not there.

Mr. Edwards fills up "B-n-r-d," in Anstey's *New Bath Guide*, with "Blunderhead." He takes no notice of booksellers almost universally giving the name as "Barnard."

Under the word "Bath," I fancy he will be able to make a large addition to his entries. He does not mention *Bath*, a satirical novel, by the author of *Brighton*. I do not pretend to have any knowledge of the subject, but I imagine this work is "descriptive of Bath or its society." I am not able either to refer to the book, and it may be that the name of "Thos. Brown the elder" is on the title-page. That name I believe to be fictitious; but of course we shall look to Mr. Edwards for information on such points. *Bath and London*; or, *Scenes in Each*, 4 v.; *Bath Anecdotes and Characters* for 1782.

Under "Beckford" is enumerated his *Memoirs*, but Mr. Edwards does not seem to be aware that it is by Cyrus Redding; and he puts the date of publication as 1859, which is correct, no doubt, according to the title-page, though in fact it was published in 1858, as a reference to the *English Catalogue* will show.

I heartily wish your contributor every success in his arduous and useful undertaking. I hope he will verify Mr. W. E. A. Axon's prediction:—

"Bibliographical researches are proverbially dry; and yet, once let a man become infected with that form of literary mania, and he is lost. The versifier may cut his hair, and settle down into a quiet Philistine,—a magazine writer may sometimes be reclaimed to the paths of common life,—but the old proverb, 'Once a priest always a priest,' may be modernized, 'Once a bibliographer always a bibliographer.'"

That Mr. Edwards has taken up the subject is enough to show the interest he has found in it. I am sure that the more he gets into his work, and especially the more original information he accumulates—as distinct from compiling from the books of others—the more will he become enamoured of it.

OLPHAR HAMST.

#### THE FIRST PUBLICATION OF GRAY'S "ELEGY."

I was interested in the discussion of this subject in "N. & Q." a year or more ago, and have watched to see if any further facts were brought to light by your correspondents. In preparing a little edition of selections from Gray (published by the Harpers in New York, April, 1876) I was led to look into the matter myself, with the following results.

The *Elegy* appears to have been printed in the *Magazine of Magazines* for February, 1751; in the *London Magazine* for March, 1751; and in the *Grand Magazine of Magazines* for April, 1751. The earliest publication of the poem was probably the first of these three. Chambers's *Book*

of *Days* (vol. ii. p. 146), in an article on "Gray and his *Elegy*," says:—

"It first saw the light in the *Magazine of Magazines*, February, 1751. Some imaginary literary wag is made to rise in a convivial assembly, and thus announce it: 'Gentlemen, give me leave to soothe my own melaucholy, and amuse you in a most noble manner, with a full copy of verses by the very ingenious Mr. Gray, of Peterhouse, Cambridge. They are stanzas written in a country churchyard.' Then follow the verses. A few days afterwards Dodsley's edition appeared," &c.

February 11, 1751, Gray wrote to Walpole that the proprietors of the *Magazine of Magazines* were about to publish his *Elegy*, and asked him to get Dodsley to bring out the poem at once. It should be borne in mind that in those days a magazine dated "February" was issued at the end of the month, not at the beginning as nowadays. The second publication (in the *London Magazine* for March, 1751) has been mentioned in "N. & Q." The author's name is not there given with the poem, which is sandwiched between an "Epilogue to *Alfred, a Masque*," and some coarse rhymes entitled "Strip-Me-Naked, or Royal Gin for ever." There is not even a printer's rule or dash to separate the title of the latter from the last line of the *Elegy*. Curiously enough the poem is more correctly printed than in Dodsley's authorized edition. For the third publication (in the *Grand Magazine of Magazines* for April, 1751) I have no authority but Mr. F. LOCKER's communication to "N. & Q.," June 19, 1875. It seems probable that the *Elegy* was printed in other magazines than those mentioned above. Gray writes, March 3, 1751: "I do not expect any more editions, as I have appeared in more magazines than one." This cannot refer to the *Grand Magazine of Magazines*, if Mr. LOCKER is right as to the date, nor to the *London Magazine*, as it is clear from internal evidence that the March number, containing the *Elegy*, was not issued until early in April. It contains a summary of current news down to Sunday, March 31, and the price of stocks in the London market for March 30. The February number, in its "monthly catalogue" of new books, records the publication of the *Elegy* by Dodsley thus: "*An Elegy wrote in a Churchyard*, pr. 6d., Dodsley." The preface (written at the close of the year) to the volume of the *London Magazine* for 1751 begins thus:—

"As the two most formidable Enemies we have ever had are now extinct, we have great Reason to conclude that it is only the Merit and real Usefulness of our COLLECTOR that hath supported its Sale and Reputation for Twenty Years."

A foot-note informs us that the "Enemies" are the "*Magazine of Magazines* and *Grand Magazine of Magazines*."

It is a curious fact that the most accurate edition of Gray's collected poems is the *editio princeps* of 1768, printed under his own



supervision. No editor since Mathias (1814) has given the second line of the *Elegy* as Gray wrote it ("The lowing herd *wind* slowly o'er the lea"), while Mathias's mispunctuation of the 123rd line ("He gave to Misery (all he had) a tear," instead of Gray's "He gave to Misery all he had, a tear") has been copied by his successors, almost without exception. Pickering's edition of 1835, edited by Mitford, is full of errors, which have been faithfully reproduced in nearly all the more recent editions. But this is a subject which I leave for another communication.

W. J. ROLFE.

Cambridge, U.S.A.

## SHAKSPEARIANA.

"CHARIEST" (5th S. vi. 345, 405; vii. 22).—The querist S. T. P. did not ask for the meaning of *chary*, which so many correspondents have been at the pains to give, and which, in all probability, S. T. P., like myself, has been familiar with from infancy. He asked, and I ask, what is the meaning of the sentence, in which its superlative occurs, in *Hamlet*. Another writer pointed out the difficulty (nine years before S. T. P.) in the *Birmingham Daily Gazette*, July 25, 1867. He wrote as follows:—

"The chariest maid is prodigal enough,  
If she unmask her beauty to the moon."

Very beautiful, indeed, is that last line; but surely the penultimate line means the opposite of what it says, for the very force of Laertes's counsel is that the maiden who is *least chary* of bestowing her favours is prodigal of them if she but unmask her beauty in sight of the chaste and cold virgin queen of night. But, after all, *chariest* may mean *very chary*, &c.

If so, all I can say is, the sense is feeble to the last degree, despite the beauty of the imagery.

JABEZ.

Athenæum Club.

"TEMPEST," i. 2, 100, Globe edit., p. 2, col. 2:—

"He being thus lorded,  
Not only with what my revenue yielded,  
But what my power might else exact,—like one  
† Who, having into truth, by telling of it,  
Made such a sinner of his memory,  
To credit his own lie,—he did believe  
He was indeed the duke."

The †, the difficulty, has arisen from not seeing that *having into*, like *have to*, so often in Shakespeare (see Schmidt's *Lexicon*, i. 519, col. 1) means "cutting, slashing into, attacking" truth, that is, inventing a lie. Compare our modern "have into him"; "slip into him." The passage then reads, "like one who, inventing a lie, by telling it repeatedly, made himself believe it," as George IV. at last persuaded himself that he had led a charge of cavalry at Waterloo.

"TEMPEST," ii. 1, 250, Globe, p. 9, col. 1:—

"Claribel...she that from Naples...

.....she that—from whom?

We all were sea-swallow'd...."

Knock away the ?, and read, paralleling the former line,—

".....she that from—whom  
We all were sea-swallow'd...."

Compare Malvolio's

"Play with my—some rich jewel."

F. J. FURNIVALL.

"For O, for O, the hobby horse is forgot."

*Hamlet*, Act iii. sc. 2.

"Armado. How hast thou purchased this experience?

*Moth*. By my penny of observation.

*Armado*. But O, but O.

*Moth*. 'The hobby horse is forgot.'"

*Love's Labour's Lost*, Act iii. sc. 2.

The second passage interprets the first. In the second passage, by "O, O," we must understand "nothing, nothing." "*Your* observation, forsooth!" said Armado. "What is that? But O, but O" (but nothing, but nothing). "O, O" (nothing, nothing), suggested to the quick-witted *Moth* "the epitaph of the hobby horse," in which the words occur. Hence his rejoinder, "The hobby horse is forgot." Thus, therefore, must we understand the "epitaph" as it stands in *Hamlet*.

"For O, for O, the hobby horse is forgot,"

—the playthings of childhood are exchanged for the vanities of youth—mere nothings after all. The punctuation is that of the first folio. The passage quoted from *Love's Labour's Lost* proves that in pointing the passage in *Hamlet*, "For, O, for, O," making "O" an interjection, the Cambridge and other modern editions are wrong.

R. M. SPENCE, M.A.

Arbuthnot, N.B.

THE CRUX OF "THE TEMPEST."—

"I forget:

But these sweet thoughts, doe even refresh my labours,  
Most busie lest, when I doe it."

My suggestions are that the colon after "forget" should be omitted, and that for "lest" we should substitute "rest." I would read and punctuate the whole passage thus:—

"I forget

But these sweet thoughts: doe even refresh my labours  
Most busy: rest when I do it."

By "but" I understand "all except." Ferdinand forgot everything except the "sweet thoughts" of Miranda's sympathy. We are to suppose him, while speaking, piling up log after log. Hence he speaks in short broken sentences, as one so employed would naturally do.

I am surprised that no critic, as far as I know, has suggested the omission of the colon after "forget." This is not the only instance in the first folio in which a colon appears where no colon should be, e.g., in *Measure for Measure*, Act v. sc. 1, we read:—

"The wicked'st catiffe on the ground  
May seem as shie, as grave, as just, as absolute:  
As Angelo."

R. M. SPENCE, M.A.

"TROIUS AND CRESSIDA," ACT IV. SC. 2 :—

"*Troilus*. To bed, to bed : sleep *kill* those pretty eyes."  
 "Seal, one of the numerous innovations introduced by Mr. Pope."—Malone. *Lull* has also been suggested. I venture to propose the reading should be as follows :—

"To bed, to bed : sleep *fill* those pretty eyes  
 And give as soft attachment to thy senses  
 As infants' empty of all thought."

F.

Thatched House Club.

"SKILL" (5<sup>th</sup> S. vii. 22.)—Only a South-country editor had need to boggle at this word. *Skill*, i.e. understanding, knowing how to handle or deal with a person or thing, is still current in the East Riding *as a verb*. Not very long ago a woman at Scarborough, speaking to me of her father, who in his last illness was restless and bad to manage, said, "He's a very heavy handful, and we don't know how to *skill* him." A. J. M.

#### BILLIARD BOOKS.

(Continued from p. 125.)

Alectius, Billardschule, &c. Quedlinburg und Leipzig, 1837.

The game of Billiards : scientifically explained and practically set forth, illustrated by diagrams. To which is added the rules and regulations which govern the numerous games as they are played at the present day in all the countries of Europe. By Edwin Kentfield, of Brighton. London, Smith, Elder & Co. Sold also by the proprietor, John Thurston. [Printed by John Nichols.] 1839.—Folio, pp. x-48, 94 plates. 42s. M.

The new pocket Hoyle, containing easy rules for playing the games of Chess, Backgammon, Draughts, Billiards, Cricket, Tennis, Goff [and Card games], Laws on Gaming, &c. London : printed for the booksellers [by J. Smith, 193, High Holborn]. 1839.—8vo. Pp. 126-150, Billiards. M.

Edlon, der Billardspieler wie er sein soll. Quedlinburg, 1840.

Billardschule, oder anweisung, in kurzer zeit im Billardspielen Meister zu werden. Quedlinburg, Ernst, 1840. 8vo.

Billardreglement, neuestes. 1 bog. in gr. imp. fol. mit farbig gedr. einfassung. Frankfurt-a.-M., Jäger'sche Buchh., 1840.

A handbook to the game of Billiards, with the laws, &c., and 44 diagrams. By Colonel B\*\*\*\*. London, T. & W. Boone [G. Norman, printer]. 1841.—12mo. pp. ii-72 : 11 plates. Title engraved. M.

Billardregeln der gebräuchlichsten Spiele. 2 blätter in roy. fol. Wesel, Becker'sche Buchh., 1841.

Möley (? Joh. K.). Unterricht im Billardspiel, &c. Leipzig, 1841.

Billardregeln, neueste. 1 blatt in imp. fol. mit einfass. München, Franz, 1842.

Billardreglement, neuestes. 4 verb. u. verm. auflage (mit einfassung), Adler-Form. Frankfurt-am-M., Jäger, 1842.

Billardregeln, neue. 1 blatt in roy. fol. Verlag v. Pelz. Breslau, 1843.

Das grosse conversations-lexikon für die gebildeten stände von J. Meyer. Viertes band Vierte abtheilung. Hildburghausen. Druck und Verlag des Bibliographischen Institutes. 1845. 8vo. Pp. 990-993, Billard. M.

Billardreglement, neuestes (mit color. randzeichnungen). Imp. fol. Berlin u. Wriezen, 1845.

Le Billard. Traité théorique et pratique de ce jeu, comprenant l'histoire de ses progrès depuis son origine jusqu'à ce jour ; les principes généraux propres à en faciliter la pratique ; la théorie des effets de queue, d'après les lois physiques qui les régissent. Suivi de la physiologie du joueur de Billard.

Que l'ignorant se fie aux chances du hasard,  
 L'art seul doit présider aux succès du billard.

\* \* \*

Paris, Au dépôt central, Rue des Fossés-du-Temple, 48. [Imprimerie Dondey-Dupré, Rue Saint-Louis, 46, Au Marais.] 1846.—12mo. pp. 198, plate. M.

The science of Billiards. By Reuben Roy. London, 1846. 18mo.

Billardreglement. 2 aufl. imp. fol. Quedlinburg, Basse, 1846.

Billardreglement. 5 verb. u. verm. auflage, imp. fol. Frankfurt-am-M., Jäger, 1847.

Handbook to Billiards. By W. Mackenzie. London, Mackenzie, 1847. 12mo. 1s. 6d.

A treatise on Billiards. By Reuben Roy. London, Causton, 1848. 18mo. 1s.

A treatise on Billiards. By — Turner. Nottingham, 1849.

Chambers's Information for the People. Edited by William and Robert Chambers. Edinburgh, W. & R. Chambers. 1848-[49].—2 vols. 8vo. Vol. ii. pp. 663-666, Billiards. M.

Billiards : game, 500 up. Second edition, enlarged. An account of the above game, with diagrams showing the position of the balls for the last nine breaks ; also one hundred and eleven other diagrams well adapted for practice. General observations and advice respecting the advantage of playing with good strengths. By Edward Russell Mardon, Esq. London, Simpkin & Marshall. [Printed by E. S. Leppard, Brighton.] 1849.—8vo. pp. iv-290, 120 diagrams. M.

A treatise on the game of Billiards. By E. R. Mardon. 2nd edition. London, Simpkin, 1849. 8vo. 21s.

The game of Billiards. By Edwin Kentfield. London, Smith, Elder & Co., 1849. Fol. 31s. 6d.

Billardreglement. 1 bog. in gr. fol. Peine, Heuer, 1850.

The science of Billiards : with diagrams. By Reuben Roy. London, Henry Kent Causton.—? 1850. 24mo. pp. 102, 9 figs. Price 1s. 6d. M.

Billardregeln hrgv. v. einer gesellschaft v. liebhabern. 1 bog. in imp. fol. Dresden, Adler & Dietze, 1850.

Billardregeln, neueste. 1 bog. in imp. fol. München, Franz, 1851.

Billardspieler, der rationelle, oder darstellung der wesentlichsten erscheinungen am Billard nach den grundsätzen der angewandten Mathematik v. E(berhart) C(zermark). Gr. 8 (16 s. m. 1 lith. taf. in fol.). Troppau, Trassler, 1852.

Billardreglement, neuestes. 1 bog. in imp. fol. m. lith. randzeichnungen. Berlin, 1852.

Billardreglement. 3 aufl. (1 bgn. in imp. fol.). Quedlinburg, Basse, 1853.

Dictionnaire universelle des Sciences. Paris, 1854. Billard, by Bouillet.

Hoyle's games : containing laws on Chess, Draughts, Backgammon, Billiards, Cricket, and games of cards. A new edition improved. London, Thomas Allman & Son. [J. Billing, printer, Woking, Surrey.] 1854.—8vo. pp. 160. Engraved second title and plate. Pp. 127-150, Billiards (by ? John Dew). M.

The Encyclopædia Britannica. Eighth edition. A. & C. Black, Edinburgh. 4to. Vol. iv. (1854), pp. 723-724, Billiards. M.



A handbook to the game of Billiards. By Colonel B\*\*\*\*. London, Boone, 1855. 18mo. 3s.  
The Field. London. Fol. Vol. vii. p. 173 (No. 163, 15th March, 1856), Billiards: its theory and practice, with the scientific principle of the side stroke. By "Captain Crawley" (i.e. G. F. Pardon). The last (xiii.) chapter appeared in vol. viii. p. 123 (No. 191, 23rd August, 1856). M.

F. W. F.

(To be concluded in our next)

BYRON'S "ENGLISH BARDS AND SCOTCH REVIEWERS," Second Ed., 1809, Fourth Ed., 1810-11. —It is worth a note that the printers of the second edition were "Deans & Co., Hart Street, Covent Garden," while the printer of the first, third, and fourth edition of 1810 was "T. Collins, No. 1, Harvey's Buildings, Strand, London." The publisher of all the above four editions was, of course, "James Cawthorn, British Library, No. 24, Cockspur Street." The first edition appeared without date or author's name in March, 1809. The second edition followed in October, 1809. It bears the author's name, is dated 1809, and, to quote the title-page, has "considerable additions and alterations." In the first edition the poem is numbered 696 lines; in its second, third, and fourth edition of 1810 it has been expanded to 1050 lines. It appears, however, that the fourth edition of 1810 is a very close reproduction of the third edition.\* There are some dozen variants between the two, e.g. at p. 25 (the pagination of the two is the same) the name "Wycherley" in the foot-note is printed in the third edition in small capitals, in the fourth edition of 1810 in ordinary type. But there are also copies of the fourth edition dated 1811, and this issue is, typographically, a wholly different volume. It associates "Sharpe & Hailes, Piccadilly," as publishers with Mr. Cawthorn; it is printed by "Cox, Son & Baylis, Great Queen Street, Lincoln's-Inn-Fields," and the satire consists of two lines more than in the three previous editions. This excess is gained by amplifying and altering lines 741, &c., of fourth edition, 1810—

"Though Bell has lost his nightingales and owls,  
Matilda snivels still, and Hafiz howls,  
And Crusca's spirit, rising from the dead,  
Revives in Laura, Quiz, and X, Y, Z"  
—into lines 741, &c., of fourth edition, 1811:—  
"Though Crusca's bards no more our journals fill,  
Some stragglers skirmish round their columns still;  
Last of the howling host which once was Bell's,  
Matilda snivels yet, and Hafiz yells;  
And Merry's metaphors appear again  
Chained to the signature of O. P. Q."

The affinities of the later fourth edition of 1811 with the rare suppressed fifth edition will be discussed in a future note.

J. LEICESTER WARREN.

\* The third edition has two different title-pages, both dated 1810, the initial letters of the word "Satire" slightly varying.

DOES BLUSHING EVER TAKE PLACE IN THE DARK?—When doing duty, early in the year 1874, on board the Netherland hospital ship *Koningin Sophie*, in Atchin roads, I came across, and made a note of, the following passage in some work written by Lichtenberg, who was Professor of Physic in Göttingen in the latter half of the last century:—

"Wird man wohl vor Schaam roth in Dunkeln? dass man vor Schrecken im Dunkeln bleich wird, glaube ich, aber das Erstere nicht; denn bleich wird man seiner selbst, roth seiner selbst und Anderer wegen. Die Frage ob Frauenzimmer im Dunkeln roth werden ist eine sehr schwere Frage; wenigstens, eine die sich nicht bei Licht ausmachen lässt."

In the chapter upon "Blushing," in Darwin's *Expression of the Emotions* (p. 336), this subject is slightly, but insufficiently, discussed as follows:

"The fact that blushes may be excited in absolute solitude seems opposed to the view here taken, namely, that the habit originally arose from thinking about what others think of us. Several ladies, who are great blushers, are unanimous in regard to solitude; and some of them believe that they have blushed in the dark. From what Mr. Forbes has stated with respect to the Aymaras, and from my own sensations, I have no doubt that this latter statement is correct. Shakspeare, therefore, erred when he made Juliet, who was not even by herself, say to Romeo (Act ii. sc. 2),—

'Thou know'st the mask of night is on my face;

Else would a maiden blush bepaint my cheek

For that which thou hast heard me speak to-night.'

But when a blush is excited in solitude, the cause almost always relates to the thoughts of others about us, to acts done in their presence, or suspected by them; or, again, when we reflect what others would have thought of us had they known of the act."

The proof of this unfortunately can only rest upon subjective sensations, the question being rendered all the more obscure, as the professor hints, if we attempt literally to throw light upon it. The value, however, of subjective sensations is somewhat depreciated by the fact which Darwin mentions (*Ibid.*, p. 313), that a lady who, on a certain occasion, thought that she had blushed crimson was assured by a friend that she had turned extremely pale.

J. C. GALTON, F.R.S.

IRISH TIMBER.—The fact of a "Hall of Irish wood" being found mentioned, 1664, in the Palace at the Hague, which Mr. JAMES thinks rather puzzling. (5<sup>th</sup> S. vii. 61), is by no means strange. Irish timber was formerly much sought after for building purposes, as it had the reputation not only of being most durable, but of never harbouring spiders or other vermin.

M. de la Boullaye le Gouz, in his *Tour through Ireland*, in 1644, remarks:—

"St. Patrick was the apostle of this island, who, according to the natives, blessed the land, and gave his malediction to all venomous things; and it cannot be denied that the earth and the timber of Ireland, being transported, will contain neither serpents, worms, spiders, nor rats, as one sees in the west of England and in Scotland, where all particular persons have their trunks

and the boards of their floors of Irish wood" (p. 37, Crofton Croker's ed., 1837).

On this Frank Mahony (Father Prout) notes:—

"The roof of Westminster Hall, said to be composed of Irish oak, is adduced in corroboration of the fact; and several of the town-halls of the Netherlands can testify the same, if tradition speaks truly, as gathered by a recent writer, Mr. George St. George, in his *Saunter through Belgium*."

The oak-woods of Shillelagh, in the county Wicklow, which furnish the Irishman with his national weapon, supplied the roof to many a fair edifice even in distant lands. Dr. Charnock says that when these were cut down by Strafford in 1634, some of the oak was used to roof St. Patrick's Cathedral, Dublin (*Verba Nominalia*, s. v. "Shillelagh").

A. SMYTHE PALMER.

Lower Norwood.

JAMES, SEVENTH EARL OF DERBY.—This nobleman passed the night previous to his execution (at Bolton, Tuesday, Oct. 15, 1651) in Leigh. The Rev. Mr. Baggarley, his chaplain, gives lengthy particulars of his visit in his *Relation touching my Lord's Death and some Passages before it*, which has been printed by the Chetham Society. Local tradition states that the Earl stayed at the King's Arms, in the Market Place, within a stone's throw of the parish church, within whose walls, but a few weeks previous to the Earl's melancholy visit, the brave Sir Thomas Tildesley, the "hero of Wigan Lane," had been interred. The old King's Arms has long been pulled down, but an inscription placed upon a house in the Market Place points out the site, and recalls to the recollection of passers-by a local incident of the Great Rebellion. The inscription on the stone is as follows:—

"At the house formerly occupying this site, and known as the King's Arms, James, seventh Earl of Derby, passed the night before his execution at Bolton, on Tuesday, the 15th of October, 1651."

JOSIAH ROSE.

Leigh, Lincolnshire.

"CURIOUS EPITAPH.—In the churchyard of Welton, near Hull, in the East Riding of Yorkshire, is a headstone inscribed with the following lines:—

"Here lieth He ould  
Jeremy who hath  
eight times married  
been but now in his  
ould age he lies  
in his cage under  
The grass so green  
which Ieroniah simp  
son departed this  
Life in the 84 yeare  
of his age in the  
year of our Lord  
1719."

D. A. WALTER.

Clarendon House, Spring Bank, Hull.

THE DUKE OF YORK'S BONES.—According to the late Archdeacon Bonney, in his *History of Fotheringhay*, the remains of Richard, Duke of York (who fell at the battle of Wakefield, on Dec. 31, 1460, and was buried at Pontefract), were removed to Fotheringhay in 1466. The following entry in the accounts of the churchwardens of St. John Baptist's, Peterborough, under date of 1476, places the event ten years later: "Itm. payd to the ryngers to the wursthypp of God and for the Duke of York sowle and bonys comyng to Fodrynghey, iiij*d*." THOMAS NORTH, F.S.A.

FOLK-LORE.—There is a curious bit of folk-lore in Staffordshire, that when a man is in the water, say up to his chest, and drinks something while still in the water, the liquid he drinks will sink in his body no lower than the level of the water outside his body. I was told this by a well-to-do farmer, who maintained his point with great earnestness. On my asking him what would happen supposing the man was up to his neck in water, he said the drink would not go down at all; and "if the man tried hard to swallow it," he added most impressively, "it would kill him."

M.

DORSETSHIRE PROVINCIALISMS.—I send a few instances of expressions which I noted when in Dorsetshire some seven years since as peculiar. Probably some of them may be new to you. My informant was a schoolmaster, a man of some education.—

Bumble-bee—Dumbledore.  
Wren—Cutty.  
Wood-pigeon—Wood-cover.  
Hedge sparrow—Dunnick.  
Wagtail—Polly wash dish.  
Lamprey—Nine eye.  
Miller's thumb fish—Black devil.  
Stump of a tree—Mock.  
Cockchafer—Devil's cow.  
Small red spider—God Almighty's little man.

L. B. S.

A "TRINKSPRUCH."—Among the numerous "Trinksprüche," or drinking proverbs, which cover the walls of the spacious Rath-hauskeller, in Berlin, is the following:—

"Der Kranke trinkt, dass er gesunde  
Nur einen Löffel jeder Stunde—  
Wenn du in froher Zecher Rund bist,  
Trink tapfer d'rumb, weil du gesund bist."

J. C. GALTON, F.L.S.

"IMP."—The origin of this word in some of its various senses, as given in the usual dictionaries, is very unsatisfactory. When it means a fiend, it seems plainly derived from the Italian *empio*—"impious."

S. T. P.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

MATT. CARTER'S "TRUE RELATION" OF THE SIEGE OF COLCHESTER.—The first edition of Quartermaster Carter's work on the siege of Colchester—a most trustworthy work, though republicans do not like his exposure of the cruel deeds of Fairfax and his men at the siege of Colchester—is dated 1650. I have in my possession the fourth edition, printed at Colchester c. 1820; and as this has so much more matter than the first, I am anxious to know of what edition it is a reprint.

I may remark, *en passant*, that it is high time that the "great and good" Lord Fairfax—as Mr. Markham calls him—should be made to appear in his true contemptible light. If any one wishes to know the real character of this traitor (who afterwards repented of his crimes and declared for Charles II.), let him peruse Bishop Warburton's valuable notes to Lord Clarendon's *History of the Rebellion*, and his own *Short Memorial* (London, 1699), also given in *Antiquarian Repertory* (vol. iii.) and in *Select Tracts relating to the Civil War* (1815, Pt. I.). In a paper in the *Fortnightly Review* Mr. Markham says these notes "are full of errors of memory." I am afraid they are wilful errors. He accuses Lucas and Lisle as being mere soldiers of fortune, which grossly false statement it is impossible to call an "error of memory." I refuse to accept the *Short Memorial* as the mere drivellings of senility, as the vacillating traitor was only about fifty-two when he looked back upon his ill-spent life, and in the quiet of Nun-Monkton, his country seat in Yorkshire, wrote his *Apologia*, which does not clear his memory from a single blot.

JOHN PIGGOT, Jun.

CHRISTIAN HEROISM.—Can any of your readers give the particulars of the following case? If the statement be true, such heroism should not be forgotten. I was told some little time ago that in one of the groups of the islands in the South Sea, where the people have become almost, if not altogether, Christian, there is one small island set apart for persons who suffer from leprosy. As soon as any one shows signs of this disease, he is immediately transported there, and no one who sets foot on the isle is ever permitted to leave it. The wretched inhabitants of this place linger out their lives in horrible physical suffering, and without any of the consolations of religion. A short time since, it is affirmed, a Roman Catholic priest, who had become acquainted with the state of affairs in this island, asked leave of the authorities to go and minister among these poor people. The reply he received was that he could go if he liked, but that

in case he did so he would never more be permitted to return to the world outside, but must make up his mind to end his days among the plague-stricken inhabitants. The good man, it is stated, did not hesitate a moment, but at once set off to minister to the sufferers. I can give no authority for the above, further than that I heard it in conversation, and that I have a strong impression the matter was mentioned in the English newspapers about two years ago. ANON.

TOMBSTONES: SPIRITS: GHOSTS.—In Mackenzie Wallace's interesting book on Russia, he says, vol. i. p. 234, speaking of the Finns:—

"Their religious ceremonies have, so far as I have been able to discover, no hidden mystical signification, and are for the most part rather magical rites for averting the influence of malicious spirits, or freeing themselves from the unwholesome visits of their departed relatives. For this latter purpose many, even of those who are officially Christians, proceed at stated seasons to the graveyards and place an abundant supply of cooked food on the graves of their relations who have recently died, requesting the departed to accept this meal, and not to return to their old homes, where their presence is no longer desired. Though more of the food is eaten at night by the village dogs than by the famished spirits, the custom is believed to have a powerful influence in preventing the dead from wandering about at night and frightening the living. If it be true, as I am inclined to believe, that tombstones were originally used for keeping the dead in their graves, then it must be admitted that in the matter of 'laying' ghosts the Finns have shown themselves much more humane than other races."

Has this supposed original use of tombstones been spoken or written about before? If so, where? CLARRY.

"THE JOCKEY CLUB."—This scurrilous publication of the last century, of which copies were formerly to be seen in every bookseller's catalogue, is, I presume, becoming scarce, for it now rarely figures there. Strange to say, on referring to your General Indexes, I cannot find that it has formed the subject of either "N." or "Q." Under these circumstances, will you allow me to ask for additions, if any exist, to the following bibliography of the subject?—

1. The Jockey Club; or, a Sketch of the Manners of the Age. 8vo. 1792.
2. The Jockey Club. Part ii.
3. The Jockey Club. Part iii.
4. An Answer to Three Scandalous Pamphlets entitled "The Jockey Club." 8vo. (No date.)
5. Animadversions on a late Publication entitled "The Jockey Club." 8vo. (No date.)
6. The Female Jockey Club. "By the Author of the former Jockey Club." 8vo. 1794.
7. The Minor Jockey Club; or, a Sketch of the Manners of the Greeks. 8vo. (No date.)
8. The Whig Club; or, a Sketch of Modern Patriotism. 8vo. 1794.

W. J. T.

PROVINCIAL TERMS.—I. "Travellers." This name is given by the inhabitants of a wild, thinly

populated district round the village of Bradford, in Yorkshire, to the boulder-stones which are found there in large numbers.

2. "Raven." The inhabitants of the same district threaten naughty children that a black raven will come and fetch them. The origin of this may perhaps be easy to trace, as there are many evidences of Danish occupation in the neighbourhood.

3. "Wemble." This word is used as a verb in Huntingdon, and means to drain any vessel after washing it, by turning it upside down. Examples,—"I have washed the milk-pails, and set them to wemble"; "Have you wembled the tea-pot?" Is this word used in this sense anywhere else? and what is the derivation? W. A.

HOWELL'S LETTERS.—I should be glad of an explanation of the following terms:—

*Coshionet*.—"She had afterwards put the latter letter in her bosom, and the first in her *coshionet*."—Bk. i. sect. 4, letter 10.

*Covert Barn*.—"All the world knows that her Majesty [Henrietta Maria] is under *Covert Barn*, notwithstanding that some cry her up for Queen Regent of England, as her sister is of France."—Bk. i. sect. 6, letter 53.

*Cucams*.—"They embrace the Talmud, which is stuff'd with the traditions of their Rabbins and *Cucams*."—Bk. ii. letter 8.

*Alfange*.—"It is the *Alfange* that ushers in the faith of Mahomet everywhere."—Bk. ii. letter 10.

*Concastable*.—"In Languedoc there are wines *concastable* with those of Spain."—Bk. ii. letter 54.

*Coltstaves*.—"I know there are many that wear horns, and ride daily upon *coltstaves*; but this proceeds not so often from the fault of the female as the silliness of the husband."—Bk. iv. letter 7.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"DISPEACE."—In the *Times* weekly edition, Jan. 26, p. 5, col. 2, I notice a word that is quite new to me—"dispeace." The sentence is, "The three Imperial Courts had, meanwhile, been taking counsel together in order to prevent the strife from spreading, and to remove the causes of *dispeace*." The writer appears to be fond of the word, for he uses it again a few sentences further on—"Count Andrassy also showed that much of the *dispeace*," &c. Is the word a coinage? and, if so, is it not a very unnecessary one? MOTII.

"CAT-GALLAS."—What is the origin of this word? JOHN BURGAIN.

BERNARD DE VENTADOUR was a troubadour poet who followed Eleanor de Guienne in her journey northward to the Court of Louis VII. She afterwards became Queen of England as wife of Henry II. There is an excellent translation of a song by him given in Hone's *Year Book*, p. 473, beginning:—

"When I beheld the lark upspring."

Where can the original be seen? Does it occur in Raynourd's selection of troubadour pieces?

In the beautiful old Provençal, where the melody would equal the thoughts, the poem should be profoundly touching.

C. A. WARD.

Mayfair.

POEMS ON TOWNS AND COUNTRIES.—Can any one tell me of a few poems on different towns and countries, such as Filicaia's sonnets on Italy, Ansonius's *Claræ Urbes*, &c.? I have collected a few, and want to extend my number, especially with regard to Venice and the Spanish peninsula.

Any notices of modern anthologies would be very thankfully received. IGNATIUS.

THE REV. JOHN STITTLE.—Mr. Clifford, in the *Spectator* of Feb. 3, 1877, says:—

"A wicked story is told of the late Dr. Montague Villiers, Bishop of Durham. On being consulted by one of his clergy about a passage in the Greek Testament, it is related that he opened an authorized version, saying, 'Let us turn to the Holy Original.'"

This story seems to be founded on one told of the Rev. John Stittle, that he said from his pulpit: "I wonder whether Paul knew Greek: anyhow he was contented with plain English, and so am I." Who was the Rev. John Stittle? When and where did he say so? and, as the versions slightly vary, which is the correct one?

FITZTHOPKINS.

Garrick Club.

A LANCASHIRE CAVALIER.—In Mr. Beamont's preface to the *Discourse of the War in Lancashire* a brief reference is made to a Leigh Royalist who died in 1715. His name was Laurence Hardman, of Buckfold-in-Pennington. Mr. Beamont says he was struck down and would have been slain at the storming of Bolton in 1644, but for the timely assistance of a friend named Scholefield. He was buried at Leigh on April 30, 1715, and the vicar, the Rev. George Ward, adds as a note that Hardman was the last of the Cavaliers that he knew of in Leigh parish. Mr. Beamont further writes: "He had attained, it is said, the great age of 105 years." Is anything known of this old Royalist soldier? A farm situate in the Pennington part of Leigh is still called "Buck's Farm."

JOSIAH ROSE.

Leigh, Lancashire.

ANNE DONNE, THE MOTHER OF COWPER.—Can you give me the descent of Anne Donne, the mother of the poet Cowper, from Dr. Donne, Dean of St. Paul's? Of the Dean's surviving family Izaak Walton, in his well-known *Lives*, only supplies the name of John Donne, living in 1644, and the fact of the marriage of the eldest daughter to "Harvy of Abury Hatch, Essex." Roger Donne, of Ludham Hall, Norfolk, *n.* 1678, *ob.* 1722, *m.* Catharine Clench, of London, *ob.* 1733. Their daughter Anne, the poet's mother, *m.* Dr. Cowper, Rector of Berkhamstead. I also want particulars



of the descent of the said Catharine Clench from Sir John Pellett, of Bolney, Sussex, to whom, if my conjecture be correct, she would be granddaughter.  
H. H.

**THE CURTAIN THEATRE: MANOR OF HOGGERSTON.**—Can any of the readers of "N. & Q." inform me where the Curtain Theatre stood? I have an idea that it was somewhere in the vicinity of Holywell Lane, Shoreditch, but should like something further to corroborate this. Also, whether the manor of Hoggerston, or Hoxton, was formerly in Hackney parish? We have the authority of Robinson that it was so. Or whether it was only called Hoxton by misuse? Hoxton, as is well known, forms part of the parish of St. Leonard's, Shoreditch. BARNES CHATTERTON.

**MISUSE OF WORDS.**—It is becoming a common practice to use the words *without* and *except* as conjunctions, instead of *unless*: "Any individual or plenipotentiary who 'means what he says' must be prepared to act, and Lord Salisbury is not prepared without he can use the physical power of England" (*Court Journal*, Jan. 13, 1877). May those words be so used? I think not.  
J. R.

**VARIA.**—1. Who was the English ambassador in Paris in 1776? 2. Who was the French ambassador in London in 1777? was he married? 3. What was the *exact* date of the coronation of Louis XVI.? EARLSCOURT.

**ALGERINE CORSAIRS.**—Am I correct in believing that between 1790 and 1810 the corsairs made a descent on some village in Devonshire or Cornwall? K. H. B.  
Naples.

**"EMBLEM" AS A BAPTISMAL NAME.**—Was the name Emblem ever common as a baptismal name? I find an instance of it on the tomb of Sir John Miller, Bart., who died 1721:—"And of one daughter, Emblem, who departed this life 1718, *æt.* seventeen." Also, was it indifferently used for both sexes? E. M. S.

**CITIZEN AND GIRDSELLER OF LONDON.**—Was or is there a company of Girdellers, and, if so, are there any records belonging to it by which members of it may be traced, such as date of entry, death, &c.? SYWL.

**BLOOD RELATIONS.**—What is really a blood relation as it exists in the female line? Is a maternal grandfather a blood relation, and what sort of relations are paternal aunts to their nephews? KENNETH S. BAYNER.

FOSBROKE's *British Monachism*, p. 218, in the notes, has the following: "There is a regular history of malt liquor in the *Archæological Library*,

222, *seq.*" What is the work, *Archæological Library*, here mentioned, and where can it be seen? PAUL Q. KARKEEK.

Torquay.

**CLERGY AND PATRONS.**—Was any annual list at all answering to the present *Clergy List* published in the first half of the last century? How can I ascertain who was the patron of a particular living at that period? H. P. D.

[See 5th S. vi. 491; vii. 79.]

**DE BRY, THE ENGRAVER.**—Who painted the pictures from which De Bry engraved the illustrations for the old Latin *Historia Americæ*, Francoforti, 1634? GEORGE ELLIS.  
St. John's Wood.

**AUTHORS OF BOOKS WANTED.**—

*The Witch's Prayer.* Who wrote this? It is alluded to in No. 61 of Addison's *Spectator*. Where may it be found? J. H.

Who wrote *Father Tom and the Pope*, erroneously given to Dr. Maginn? H. CHRISTIE.

A poem in Holden's *Foliorum Siloua*, part i. sec. 482, 6th ed., headed *Charon*, and beginning:—

"Why look the distant mountains so gloomy and so drear?" P. J. F. GANTILLON.

*Plan for the Abolition of the Corn Laws, &c.* By Scrutator. Published January, 1834.

W. H. ALLNUTT.

**AUTHORS OF QUOTATIONS WANTED.**—

"Earth's remotest regions lie  
Half unpeopled by the feuds of Rome."

DACCARP AIKONE.

"Alcohol, the Devil in solution." Who was the author of this saying, now so often quoted?

JOHN CHURCHILL SIKES.

## Replies.

### THE WINE OF THE BIBLE.

(5th S. vii. 86.)

According to Smith's *Concise Dictionary of the Bible*, *shêcâr* was "a generic term applied to all fermented liquors except wine"; *yayin* answered to the Greek *ôivos*, the Latin *vinum*, and to our *wine*; and *tirôsh* referred to new wine "as being recently trodden out, and not necessarily to unfermented wine." "The allusions to the effects of *tirôsh*," says the authority just quoted, "are confined to a single passage, but this a most decisive one, viz., Hos. iv. 11, 'Whoredom and wine (*yayin*) and new wine (*tirôsh*) take away the heart,' where *tirôsh* appears as the climax of engrossing influences in immediate connexion with *yayin*."

From "The Bible and Strong Drink," a paper in the *Westminster Review* for January, 1875, I learn that an attempt has been made to induce people to believe that *shêcâr* was of

"the character of an innocuous syrup or orgeat, and this in the teeth of such passages as the following:

'Wine is a mocker, *shechar* is raging; and whosoever is deceived thereby is not wise' (Proverbs xx. 1); 'They are drunken, but not with wine; they stagger, but not with *shechar*' (Isaiah xxix. 9); 'They are swallowed up of wine; they are out of the way through *shechar*' (Isaiah xxviii. 17)."

*Shêchâr* would therefore seem to be as unbecoming a teetotal beverage as *tiros'h*.

The question as to whether intoxicants were forbidden to the Jews is very fairly answered by the writer in the *Westminster Review* in the following passage:—

"It is with *yayin* that Noah gets drunk, and Nabal gets drunk, and the Ephraimites get drunk. It is a mocker, it inflames, it causes people to stumble in judgment and to err in vision, makes men forget their poverty, makes them noisy and sick—in short, it would be impossible to describe the effects of excess in liquor more graphically than the Bible sets forth the results of over-indulgence in *yayin*, in a multitude of passages. Yet the manufacture of the liquid was not only permitted to the Israelites, but actually enjoined on them by their religion. They were ordered to offer a certain portion of it to the Deity, and the Deity himself describes it as possessing 'a sweet savour' for him. Can imagination conceive a higher sanction bestowed on the production of wine than this? Not only are they to offer wine to the Lord, but they are invited to consume it themselves at their feasts in terms which, coming from such a quarter, look very like a command, 'Thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine (*yayin*), or for strong drink...and thou shalt rejoice, thou, and thine household' (Deut. xiv. 26). In the Psalms we are expressly told that *yayin* has been given to man for the purpose of making his heart glad. No wonder that when wine is represented as a boon conferred by the Almighty upon the human race, we find it represented at the same time as one of the choicest blessings which he reserves for his chosen people when restored to their own land, 'I will bring again the captivity of my people, and they shall plant vineyards, and drink the *yayin* thereof.'"

"These are a few passages, fair samples of many others, in which the use of a word, which ignorance cannot mistake or fanaticism pervert from its real significance, enables us to gather the light in which Scripture contemplates intoxicating drinks."

It has yet to be proved that the *oînos* of the New Testament had different properties from the *yayin* of the Old. The Paschal cup used at the institution of the Eucharist was of red wine, not of mere syrup; and that the Primitive Church continued to use liquor of an intoxicating nature in the celebration of the holy mysteries appears only too plainly from a scandal which occurred amongst the Corinthians in St. Paul's time (1 Cor. xi. 21).

ST. SWITHIN.

Gesenius, in his *Thesaurus* and in his *Lexicon Manuale*, derives *tiros'h* from a root signifying "to take possession of," and refers to Hosea iv. 11, "*yayin* and *tiros'h* take away the heart." Here the LXX. has μέθυσμα, and the Vulgate "ebrietas,"\* as representing *tiros'h*. The word occurs

\* To which may be added the Latin translations from the Chaldee, Syriac, and Arabic versions in Walton's *Polyglot*.

twenty-eight times in the Hebrew Scriptures, but the above text is the only one in which it seems indisputably connected with drunkenness. One decisive text, however, is enough to dispose of the teetotal theory. *Yayin* is constantly associated with intoxication, and it seems most unlikely that so harmless a fluid as the "unfermented juice of the grape" would be coupled with it and with another proverbially engrossing influence. It is, however, only fair to teetotal expositors to say that I do not know how they dispose of the text cited. To assume that whenever wine is mentioned with approval in the New Testament it means unfermented juice, and that when condemned it means fermented wine, is to beg the whole question.

J. T. F.

Hatfield Hall, Durham.

The subjoined "cutting" on this subject will doubtless be interesting not only to AN OLD CONTRIBUTOR, but to many other readers as well:—

"There are thirteen words of the original Scriptures which, unfortunately for the English reader, have all been commingled and confused under the translation of the single term 'wine,' either with or without an adjective of qualification, such as 'new,' 'sweet,' 'mixed,' or 'strong.' The thirteen words are—in Hebrew, *yayin*, *khamar*, *shakar*, *mesek*, *alexis*, *sovel*, *tiros'h*, *ashishah*, *she-marim*; in Greek, *oinos*, *gleukos*, *ozos*, and *akraton*. *Yayin* is a generic term, and is expressive of vinous beverage of every sort. *Tiros'h* is not wine at all, but the fruit of the vineyard in its natural condition. *Alexis* is grape-juice purely. *Sovel* is expressive of grape-juice inspissated or boiled; *mesek* is expressive of it when mixed, whether with water or with drugs. *Ashishah* (2 Sam. vi. 19, and elsewhere) is translated 'flagon of wine,' whereas it really denotes a fruit-cake.

"Dr. Nott in his *Lectures* gives forty-five references to passages in which *yayin* is used in most, if not all, for artificial and intoxicating wine, with disapprobation expressed or implied. Take some examples:—The drunkenness of Noah, Gen. ix. 21; of Lot, Gen. xix. 32; of priests and prophets, Isaiah xxviii. 7; forbidden to priests, Lev. x. 9, Ezek. xlv. 31; kings not to drink, Prov. xxxi. 4; woe and sorrow, Prov. xxiii. 29-35; woe to those inflamed by it, Isaiah v. 11, 12, 22. He also gives fifteen references in which *yayin* is used to denote either the fruit or the juice of the wine in its natural and unintoxicating state, and in none of them is it used with disapprobation expressed or implied—e.g., Deut. xxviii. 39, for grapes; Psalm civ. 15, as food growing out of the earth; Jer. xl. 10, 12, as 'gathered' with summer fruits. Rev. W. H. Rule is quoted as follows in Appendix C. to Nott's *Lectures*: 'This very grape-juice, notwithstanding its purity, was chiefly known in antiquity as the casual drink of the peasantry, or, when carefully preserved, as the choice beverage of epicures.' And thus it is quite legitimate to believe that the 'good wine' of Cana was of this choice and unintoxicating kind. Moreover, 'it is against the principle of Scriptural and moral analogy to suppose that the Saviour exerted his supernatural energy to bring into being a kind of wine which had been condemned by Solomon and the prophets as "a mocker" and "defrauder," and which the Holy Spirit had selected as an emblem of the wrath of the Almighty' (*Commentary*, on St. John ii. 1-11)."

It may be noted that *oinos* in the New Testament means simply "wine"; *gleukos*=sweet wine;



*oxos*=sour wine, vinegar. It was a cheap, poor wine which, mixed with water, constituted a common drink for the poorer classes, and with bitter herbs added to it was much used by the Roman soldiers. *Akraton*=pure undiluted wine, and consequently strong and intoxicating.

R. W. H. NASH, B.A.

Florinda Place, Dublin.

It seems very ridiculous to pretend, for the sake of some foolish theory or other, that wine, which in its simplest form is the fermented juice of the grape, was ever made in this world without becoming an intoxicating drink. Wines vary all the world over in their alcoholic strength, but that is only a question of degree: wine is not wine if it will not intoxicate. Solomon, Prov. xxiii. 30, describes clearly enough the Jewish drunkard who seeks the "mixed wine." Isaiah, v. 22, points to the minglers of strong drink, and David, busy with bold tropes, figures as a wine cup of strong drink "the cup of God's wrath," which Isaiah calls the "cup of trembling." All this points to a considerable Jewish experience in strong potations.

I believe that the harmless *tirosch* is simply what we call *trash*, or "Gladstone's acidulated drops." Harris only gives one name for wine in his *Nat. Hist. Bib.*, p. 391, *jin*, and he points out that this gives us the Greek word *oivos*, *vinum*, *vino*, *vin*, *gwin*, &c., down to English *wine*. It is one of the words that are the same in nearly all languages. Of course we shall all be glad to learn what the particular words *yayin*, &c., mean; but, if they do not mean an intoxicating beverage, they do not stand for wine. The Eastern endeavour to get additional strength in wine, by introducing honey, spices, inspissated or boiled wine, myrrh, or mandragora, always seems to me the anticipatory process of the discovery of distillation, which is said to have been made by the Saracens.

Helen's guests, heavy with grief, had a drugged bowl given to them. Criminals on their way to execution had also drugged bowls given them. And that old custom of our own, of giving the St. Giles's bowl to criminals on their way to Tyburn, was a traditional relic of this thoroughly human piece of inconsistent charity. "Give strong drink to him that is ready to perish," Prov. xxxi. 6, at the point of execution, that is. The Rabbins threw a grain of frankincense into strong wine for the purpose. Mark says wine with myrrh was offered to Christ, but he refused it, preferring rather to endure all agony the most bitter with sense unclouded.

C. A. WARD.

Mayfair.

There cannot be a doubt that the wine furnished by the bridegroom at the marriage in Cana of Galilee was wine, fermented wine, intoxicating wine. The governor of the feast says to him, "Others set down good wine first, and when the

guests are getting tipsy (*δταν μεθυσθωσι*), then that which is worse." Our translation softens it down to "when men have well drunk." But I submit that my version is nearer to the original. And the sense agrees with it, for as men are getting tipsy they lose the sense of fine flavour.

J. C. M.

Under the heading "Fruits" in Kitto's *Cyclopædia* the writer endeavours to show that *tirosch* cannot mean wine; but passages in which *tirosch*, *yayin*, and *shechar* are all used of intoxicating wine, e.g., Levit. x. 9, *ayin* and *shechar*, Hosea iv. 11, *ayin* and *tirosch*, are inconsistent with the theory that some of these words refer to intoxicating wine and others to non-intoxicating. Caddick, in his revision of an old Hebrew version of the Four Gospels, renders wine in the epithet "wine-bibber" (Luke vii. 34) by *ayin* and not by *tirosch*, as the theory referred to by your correspondent seems to require.

JOSIAH MILLER, M.A.

Surely AN OLD CONTRIBUTOR cannot have forgotten how Noah "drank of the wine and was drunken" (Gen. ix. 21), and how Nabal "held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken" (1 Sam. xxv. 36). S. O. ADDY.  
Sheffield.

For the information of AN OLD CONTRIBUTOR, who ought, by the way, not to require such information, here is something for him:—

"But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him."—1 Kings xx. 16.

MERCIA.

[This discussion is now closed.]

"BEEF-EATER" (5<sup>th</sup> S. vii. 64, 108.)—The question, when this name was first used, seems to be rather lost sight of. The "Yeomen of the Gard," as instituted in 1485, had clearly nothing whatever to do with the "sideboard"; they were the king's body-guard, and, as Holinshed says, were "strong and active men to give daillie attendance on his person, whom he named Yeomen of his Gard, which president men thought that he had learned of the French king." This was no doubt correct, for Louis XI. established the royal body-guard in 1474 at Puisseaux, a second guard in 1479, and the Swiss guard in 1481. They were selected men of at least six feet high; their duty was to guard the king, not his buffet; and nothing is said of their especial diet, though at this time, as Thomas Clark says in his *Defence of Henry the Eighth*, it was a proverb, "Geve the Englyshman beoffe and mustarde," which was as much as to say that in 1546 all Englishmen were eaters of beef. It is, I think, an essential part of the question to inquire, When were the Yeomen of the Guard first

called "Beef-eaters"? Was it whilst they had any real duties to perform, or was it much later, when they had ceased to be useful, and were, in fact, only ornamental? The earliest note of the name I can find is in 1736, when Bailey says it was "a nickname given to the Yeomen of the Guard because when on duty their commons were beef." This was the folio edition of the dictionary, which Johnson employed when compiling his great dictionary of 1755, and he seems to have adopted Bailey's definition without question. They were then only big burly men, with nothing to do but to eat royal commons and look dignified. The first change in the Yeomen of the Guard seems to have been that made by Cardinal Wolsey at Eltham in 1525, when a great number of them were placed on half pay, being reduced to sixpence a day wages, and were then termed "Yeomen of the Crown" (see Fabian Phillips's *Regale Necessarium*, 1671, p. 367). It does not seem, however, that this nickname of "Beef-eaters" was given them till a much later period.

EDWARD SOLLY.

Roquefort gives "*buffeteur*, voiturier qui, pendant qu'il conduit le vin, en tire aux tonneaux. On appeloit aussi *buffeteurs* de vin ceux qui le frelatoient," and "*f. buffetier*, marchand de vin, vinaigrier"; but neither of these, nor Dufresne's *bufetarius*, is applicable to the "beef-eaters." Furetiere's definition of *buffet* is perhaps a mistake. Neither is it probable that *buffel* would produce *buffetagus* or *bufetarius*, afterwards contracted to *buffet*. Bailey (ed. 1736) says, "Beef-eaters, a nickname given to the Yeomen of the Guard because their commons is beef when on waiting." At the time they received this name beef may have been looked upon as an inferior viand. The Yeomen of the Guard were instituted in the reign of Hen. VII., and in 1523 (*temp.* Hen. VIII.) it would seem that while mutton fetched three farthings a pound, beef was sold at a halfpenny a pound, or rather the trade were compelled by law to sell at these prices. I prefer the derivation from *buffetier*, if it could be accounted for.

R. S. CHARNOCK.

Junior Garrick.

Meyrick figures in his *Arms and Armour*, vol. ii., a halberd of the sort called *Langue de Bœuf*, said to have given the words *Langue de Bœufetier*, *Bœufetier*, *Beef-eater*.

P. P.

[See "N. & Q.," 1<sup>st</sup> S. vi. 175, 256.]

A GORMAGON MEDAL: GORMAGONS: FREEMASONS (5<sup>th</sup> S. vi. 536).—The medal of Mr. TYSSEN is a badge of the famous Society of the Gormagons, the rivals of the Freemasons in the beginning of the last century, and who nearly surpassed them. More attention given to the history of the Gormagons and the contemporary

societies would throw the best light on the history of the Freemasons in the last century, a subject never properly treated. In the seventeenth century there was a mania in Europe for mystic and pseudo-mystic societies, some of a convivial character. Included in these were the artistic societies. Some were newly invented, some based upon or restorations of older guilds or mysteries. It was this fashion which, bringing its influence to bear here at all events in the middle of the seventeenth century, among other such events, extended the desire for admission into the guilds or lodges of Freemasons. It was an exemplification of the same spirit which at the end of the last century gave us Cagliostro and his disciples. In the time of Anne, as is seen by many contemporary references in newspapers and elsewhere, these societies had become a mania in England. At a later date they largely attracted the antiquarian romancers, who supplied the various societies as readily with legends as the mediæval writers had created Arthurian histories. Some men of standing took part in these proceedings, Dr. Desaguliers for instance. All this epoch needs inquiry to gather the fragments of information scattered here and there in obscure periodicals and pamphlets. Another point for inquiry is what were the true relations of the two Grand Lodges of Freemasons and of the Gormagons. It is highly probable that the Grand Lodge of England was chiefly supported by the Whigs and the adherents of the Hanoverian government, and thereby acquired the ascendancy. At all events the princes of the House of Hanover early took part with this branch. It is desirable to bestow attention on the biography of the noblemen and public men who as Grand Masters and officers took part in these societies.

HYDE CLARKE.

St. George's Square, S.W.

This society is said to have been introduced into England by a Chinese mandarin, who was suspected of being a Jesuit missionary. The order was dissolved in 1738, having been in existence thirteen years. It is a curious coincidence, if nothing more, that the Papal bull against the Freemasons was fulminated in the same year. The society was mentioned by Pope in the *Dunciad*, laughed at by Henry Carey in his poems (1729), and caricatured by Hogarth in the plate entitled "The Mystery of Masonry brought to Light by the Gormagons."

J. HAMILTON.

[See 3<sup>rd</sup> S. v. 197.]

SIR HENRY HAYES (5<sup>th</sup> S. vi. 489).—Henry Browne Hayes, eldest son of Attiwell Hayes, was admitted a freeman of the City of Cork Nov. 12, 1782 (*City Book*). In 1790 he was one of the sheriffs of the city, and on the arrival of the Lord Lieutenant at Mitchelstown, Oct. 20, he waited on him as sheriff to request the honour of his dining



with the Mayor and Corporation, when he was knighted. Your correspondent is of course aware of all the particulars of this case, which came to trial at Cork, April 13, 1801. The trial has been printed. The family was highly respectable, and long settled in Cork. His father was rather a singular man in his time. About the middle of the last century masquerade balls were much the fashion in Cork, and shortly after the Assembly Rooms were established on the spot now occupied by the Independent Chapel in Georges Street. This was the centre of all gaiety and fashion in Cork; and we have the special charms of the fair ones of the day celebrated in a poem called *The Prospect of Beauty*, printed at Cork, 1784, 4to., pp. 44. Now most Cork men are familiar with the phrase, "As old as Atty Hayes's goat," which was commonly applied to one well stricken in years with a hoary head. The origin of this expression is, Mr. Attiwell Hayes was very fond of attending the masquerade, and on one occasion he drove into the ball-room in a small chariot, to which was yoked a very fine goat. This caused a great consternation at the time, and was afterwards the gossip of the city and county for many a long day. The goat became a universal favourite, was permitted to range about at large, and lived, it is said, to quite a patriarchal age. But to return to Sir Henry. There is no doubt about the story of the interview between his daughter and the Prince Regent, which was the cause of her father's liberation. Sir Henry married a Miss Smith, of Ballinatrav, who was blind of an eye. He was a man of middle stature, and of a haughty disposition. He always carried about him two watches, and wore his hat cocked up at both sides with a rosette. When he was a captain in the South Cork Militia, he usually encamped under a tent covered with silk, and was otherwise equally extravagant. Seeing that he could not escape the vigilance of those who were on the look out for him, for there was a reward of 1,000*l.* offered for his arrest, he thought how he might help an old friend in the matter. At this time a Mr. Coughlan, hairdresser, perfumer, &c., lived on the Grand Parade, Cork, an old follower of the family. Here was an opportunity of putting him in possession of the reward. So Sir Henry called one evening on Coughlan, who next morning gave the necessary information. Sir Henry was arrested, and Coughlan got his reward. Three red-brick houses, built out of the money, still mark the spot on the Grand Parade. After his return to Cork, he tried to regain his social position, but was unsuccessful. He mixed with friends, of whom he had many, but the gentle sex always kept aloof. He lived here many years, and, dying, was buried in the family vault in the crypt under Christ Church, Cork. His place of burial is in the west aisle. Over the entrance is a square stone, on which is incised,

"The Burial-place of Attiwell Hayes, Esq., 1787."  
R. C.

TITLE "HONOURABLE" (5th S. vi. 489; vii. 56.)  
—MR. WARREN, in commenting upon, but not replying to, my query respecting the use and abuse of the title of Honourable, says that the principle adopted of conferring it by courtesy on the children of the eldest sons of earls, &c., "is a clear and intelligible principle." Now this I deny, for the following reasons:—

1. According to precedence the younger sons of dukes, who are by "courtesy" lords, rank very much higher than the eldest sons of earls, yet their children, who rank also much higher than the children of the eldest sons of earls, are only plain "Misters" and "Misses." See what confusion and embarrassment this might cause in a county coterie or at a mayor's civic reception. What endless heart-burnings and jealousies might thereby be provoked amongst the women! By this "clear and intelligible principle" the grandsons and granddaughters of an English duke might be placed by the profane vulgar, ignorant of precedence, next in succession to the grandsons and granddaughters of some obscure Scotch or Irish earl, who has not even a seat in Parliament!

2. See also how this "clear and intelligible principle" might work amongst the families of the eldest sons of dukes. As is well known, the eldest sons of dukes, whatever "courtesy" title they may bear—be it marquis, earl, viscount, or baron—rank next to marquises, and use the coronet of a marquis; but amongst themselves they rank, of course, according to the date of their father's, the duke's, patent. Supposing therefore that the Marquis of Blandford, the Earl of March, and Viscount Mandeville each had grown-up families, the children of the first, according to this "clear and intelligible principle," would be styled "lords and ladies," of the second "honourables and ladies," and of the third "honourables," yet amongst themselves Lord March's children would rank one, Lord Blandford's two, and Lord Mandeville's three. I should certainly prefer the opinion of Garter respecting this very "clear and intelligible principle."  
H.

The children of Lords of Appeal in Ordinary are not entitled to the prefix Honourable. This and other courtesy titles or prefixes are only given where the parent holds an hereditary descensible title of peerage. Whether that title of peerage entitles him to a seat in the House of Lords matters not; and the fact that the Lords of Appeal have, while holding their office, seats in the Upper House matters not, and does not give to their children a courtesy prefix.  
TEMPLAR.

SPECIAL COLLECTIONS OF BOOKS (5th S. vi. 483, 544; vii. 40.)—I believe the special collection of

arithmetical books made by Prof. De Morgan for his "List" is at the London University, Gower Street. For some time previous to the publication of my "Bibliographical List of Works on Swimming" ("N. & Q.," 4th S. viii. 127), I assiduously collected everything on that subject, many pamphlets being sent me by kind correspondents in consequence of notes in your paper. I think such a list as is proposed would be of great service. Your venerable correspondent, whose initials I have been glad to see lately, J. O. (i.e. Jonathan Oldbuck), has a wonderful collection of privately printed books. His late friend the Rev. F. J. Stainforth made a special collection of works of British and American female authors. It was sold by Sothebys, in 1867, and gave the British Museum an opportunity of purchasing numbers of the books, and in this way I doubt if it was not more serviceable than if it had remained intact. The auctioneers very justly termed it an "extraordinary" library. I have the sale catalogue, and a most useful one it is, and your readers might add it to their copies of Petzholdt's *Bibliotheca Bibliographica*.

OLPHAR HAMST.

Doughty Street, W.C.

MR. EARWAKER's suggestion is admirable, and if "N. & Q." will open its columns to lists of special collectors, it will be a great benefit to many American collectors, separated by three thousand miles of blue water from their English kindred. I am collecting, and shall be glad to buy or exchange, books and pamphlets on the history of the stage, particularly the early American stage.

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

PORTRAITS OF CHARLES II. AND OLIVER CROMWELL (5th S. vii. 88.)—MR. BRODHURST may perhaps find the original of the half-length portrait of Oliver Cromwell, in his coat of mail, in the Pitti galleries at Florence. If so, the original is by Vander Faes. The Lord Protector there wears long hair, descending in curls so as to touch his right shoulder, and a deep white collar turned down over his neck piece. The contraction of the forehead above the nose is carried down to and under the eye on his right side. If this description should so far agree as to make a further inspection desirable, I shall have pleasure in lending a small photograph of it by post, or it may be purchased at Goodban's shop in Florence. The name and address of the photographer are Giacomo Brogi, 15, Lung' Arno delle Grazie, Firenze.

WM. CHAPPELL.

Stafford Lodge, Oatlands Park, Surrey.

"This portrait [of Charles II.] is supposed to be a copy of Sir Godfrey Kneller's characteristic likeness" (*Boscobel*, &c., second edit., W. Parke, Wolverhampton, 1859, p. 3). CUTHBERT BEDE.

"MEGUSER" (5th S. vi. 536), I have no doubt, is the French *mégissier*, of which Littré quotes the older form *mequissier* (thirteenth century). We have here almost the identical *meguser*. It is well known that the French termination *ier* becomes *er* in Anglo-Norman. Cf. *barbier* and *barber*, *fermier* and *farmer*, *hôtelier* and *hostler*, &c.

Littré defines a *mégissier* as an "artisan dont le métier est de blanchir les peaux, c'est-à-dire d'en ôter les poils"; and Cotgrave (1660) translates the word, which he also spells *megicier*, "A tawer, or tawyer; a Fel-monger, a Leather-dresser."

As to the etymology of the word, Littré gives (diffidently) a German derivation, which seems to be extremely doubtful. It is safer, for the present, to say with Brachet, that the origin of *mégissier* is unknown. We trace the word to *mégis*, the name of the composition in which the hides were formerly steeped; but whence comes *mégis*? See Littré, under *mégis* and *mégissier*, and Brachet (*Dictionnaire Etymologique*), under *mégissier*.

A. BELJAME.

Paris.

The Quai de la Mégisserie, in Paris, was formerly the favourite place of business for all persons occupied in the hide trade.

GUSTAVE MASSON.

Harrow.

"Etym. de megis, s.m. ancien mot signifiait une composition d'eau, de cendre et d'alun, qu'on employait dans la mégisserie. On peut voir dans ce mot une altération irrégulière de l'All. Weissgerben = megir (de weiss = blanc; gerben = tanner)."—Littré.

L. W. MONTAGNON.

GEORGE, LORD RODNEY (5th S. vii. 85.)—An old inhabitant of the immediate district once told me that he had never seen any inscriptions on Rodney's pillar, on the Breidden, and did not believe that any had ever been put on it. On the square pedestal on which the column rests there are spaces left for inscriptions, and the late Mr. W. Parkes, of Shrewsbury, in 1803, published in the *Gentleman's Magazine* Welsh, English, and Latin inscriptions, which he stated were on the pedestal. He also said that on the column itself—on the side facing Wales—were placed, in large characters, the words "Colofyn Rodney." A picture accompanied Mr. Parkes's account. Rodney had no connexion with the district, I believe, and, according to Bingley, who published his *North Wales* in 1804, "the column was erected by subscription of the neighbouring families." I have inquired more than once in the local papers, and on many occasions in the district, but could never meet with any record of its erection. When I was gathering materials for my *Gossiping Guide to Wales*, I was given the following admirable reason for placing the column on the Breidden:—

"Admiral Rodney, after fighting all day long at Waterloo, declared, when the battle was over, that the



first bit of English ground he saw should have a pillar erected on it in memory of the event; so he clapped a glass to his eye, and spied the Breidden!"

A. R.

Croeswylan, Oswestry.

"THE LAWYER'S FORTUNE" (5th S. vii. 27, 93.)—The MS. note in Mr. Towneley's copy of the play does not, I think, supply any evidence of the Duchess of Marlborough's spite and malice. I have seen the same note in other copies, in an old handwriting, and I think all derived from that rather questionable authority, the *Life* of the Duchess, published shortly after her death, in 1745, a meagre and very unsatisfactory little volume.

The story is that at a contested election at St. Albans, when "a certain Irish peer" had put up as a candidate, she had this old play of his reprinted and circulated by hundreds amongst the voters, and that he lost the election in consequence of the ridicule thus pointed at him. Now, as part of the question whether the Duchess did this, I would ask whether there really was any such election in 1736 at St. Albans. The members for that borough in April, 1734, when the Parliament was dissolved, were Lord Grimston and John Merrill, Esq. The writs for the new Parliament were made returnable on June 13, 1734, when it appears that Sir Thomas Aston, Bart., and Thomas Ashby, Esq., were duly returned, and these two gentlemen represented St. Albans for several years, certainly till May, 1737. If this was so, it is plain that the two editions of the *Lawyer's Fortune* which were published in February, 1736 (*London Magazine*, p. 104), appeared at a time when there does not seem to have been any election at St. Albans. It is also noteworthy that neither bears Lord Grimston's name, which surely would have been the case had they been printed for election purposes. The edition of 1728, printed at Rotterdam, bears on its title-page, "by the Right Honourable the Lord Viscount Grimston"; but it is evidently a corrected copy, for the famous line, Act iv. sc. 3,—

"Let's here repose our weary'd limbs till they more wearied be,"—

is expunged, though it is carefully restored in the two editions of 1736. Horace Walpole only complicates the matter by his statement (*Works*, 1798, i. 525) that the one of 1728 was the edition printed by the Duchess. It is, of course, quite possible that she encouraged the issue of one or all of these three editions; but it is surely improbable that any such publication would have cost Lord Grimston the loss of his old family seat, and the latter two were printed a year after he had ceased to represent St. Albans.

EDWARD SOLLY.

THE ORIGIN OF THE AMERICAN DOLLAR MARK (5th S. vi. 386, 434; vii. 98.)—The most probable

supposition as to the origin of the dollar mark would be that it represents some striking feature of the impression on the coin. And if any one looks at the reverse of a Pillar dollar, he will see that the two pillars of Hercules there represented, together with the curly scrolls twisting about the columns, pretty fairly symbolize the two parallel strokes of the dollar mark with the S-shaped line which crosses them.

H. WEDGWOOD.

SIR DAVID OWEN (5th S. vii. 89) was Lord of the manor of Easebourne, Sussex. He was three times married: first to Anne, daughter and heiress of William Blount, Esq. (eldest son of Walter, Lord Mountjoy), and widow of Sir Nicholas Oxenbridge; secondly, to Mary, daughter and co-heiress of John de Bohun, Esq., of Midhurst; and, thirdly, to Anne, sister of Walter Devereux, Lord Ferrers of Chartley. By the first and third wives he had no issue; by the second he had Sir Henry, Jasper, Roger, Mary, wife of Arthur Hopton, Esq., and Elizabeth, wife of Thomas, Lord Burgh. Sir Henry Owen, the eldest son, was also of Easebourne. He married Dorothy, daughter of Thomas West, Lord de la Warr, and had three daughters and co-heiresses: Elizabeth, who married Nicholas Dering; Mary, who married John Warnet; and Anne, who married James Gage. See Burke's *Extinct Peerage* under the titles mentioned, also under Bohun.

C. F. S. WARREN, M.A.

Bexhill.

He acquired Cowdray, Sussex, temp. Hen. VII., by marriage with Mary, co-heiress of the last of the Bohuns, who were long settled there. See *Sussex Arch. Coll.*, vol. v. p. 178. Sir David, in 1528, sold the above estate to Sir William Fitzwilliam, K.G., Treasurer of the King's Household. Sir David's will is given in *Testamenta Vetusta*, p. 700, and a note as to whether he was the natural son, or the son of the natural son, of Owen Tudor, as he orders an *obit* to be kept for his father and mother. Will proved May 15, 1542, dated Feb. 20, 1529.

SYWL.

W. F. will find, in vol. vii. of *Sussex Arch. Coll.*, an account of Sir David Owen, his pedigree and will, with references to Dallaway, the Sussex county historian, and to Grose. W. DILKE.

"IN JESUM CRUCI AFFIXUM": JOHN OWEN (1st S. vii. 283; 5th S. vi. 541; vii. 59, 99.)—The year 1622, as the date of Owen's death, was taken from the only book which I had by me when I wrote, Hole's *Brief Biog. Dict.*, 2nd edit., 1866. Wood's *Athenæ* would be the authority for the exact date.

ED. MARSHALL.

BLACK INK (5th S. vi. 327, 520; vii. 77.)—The reference to the ink "made from a recipe found in a monastery and sold in bottles in form of a monk" enables me to say that I bought one of the bottles

over thirty years since, and have it still in use, but for holding other ink; for the "recipe," good as it was, was merely a puff. The speculation was bought of the inventor by Messrs. Ackermann, of the Strand, and after they ceased business the manufacture, I presume, was given up, for I have not seen the little monk since for sale.

WYATT PAPWORTH.

PARENTAGE OF THOMAS À BECKET (5th S. vii. 28, 94).—The following, from the work of a writer whose position as Examiner in the School of Modern History at Oxford entitles him to respect, may assist H. W. in his doubt:—

"The name of Gilbert Beket, the father of the famous archbishop, is one of the few that remain to us of the portreeves of London, the predecessors of its mayors. He held in Stephen's time a large property in houses within the walls, and a proof of his civic importance was preserved in the annual visit of each newly elected chief magistrate to his tomb in the little chapel which he had founded in the churchyard of St. Paul's. Yet Gilbert was one of the Norman strangers who followed in the wake of the Conqueror. He was by birth a burgher of Rouen, as his wife was of a burgher family from Caen."—*A Short History of the English People*, by J. R. Green, M.A., p. 89, section vi. Macmillan & Co., 1875.

F. S.

Churchdown.

NATURALIZATION (5th S. vii. 88).—If F.R.S.A. (Scot.) will consult the index of the *Commons' Journals*, vol. i., he will find the names of many persons naturalized during the seventeenth century.

K. P. D. E.

THE TOWNSEND MSS. (5th S. vii. 67).—In *Notes and Queries for Worcestershire*, by John Noake (Longman, 1856), it is stated:—

"The original diary of Mr. Henry Townsend, of Elmley Court, Worcestershire, for 1640-2, 1656-61, is in the possession of Sir T. Phillips, Bart., and has been recommended to the Camden Society to be edited by Mrs. Mary Ann Everett Green, whose intention, I believe, it is to do so this year (1856)."—P. 142.

Mr. Noake devotes two pages of his work to a description of the chief portion of one of the Townsend manuscripts "in the possession of Mr. G. E. Roberts, of Kidderminster." It was an interleaved 8vo. copy of *The Compleat Justice*, London, 1661, of 420 pp. letterpress, and 470 MS. Mr. George E. Roberts, F.G.S. (an old schoolfellow of mine), was for five years Clerk to the Geological Society of London, and died at Kidderminster Dec. 20, 1865, aged thirty-four. Together with the late Dr. Henry Porter, of Peterborough, he was the author of the anonymous work, *Cups and their Customs* (J. Van Voorst, 1863).

CUTHBERT BEDE.

JOHN THOMSON, OF HUSBORNE-CRAWLEY (5th S. vii. 107).—Will J. R. S. C. kindly send me some account of the inscription and armorial bearings, if any, on the tomb of John Thomson at Husborne-Crawley, Beds (not Berks), and in return I shall

be glad to tell him what I know of the family? The auditor was one of the Thomsons of Wellington, co. Lincoln; and a grant entitling him to use *three crests* is referred to in "N. & Q.," 4th S. viii. 53.

J. H. CLARK, M.A.

West Dereham Vicarage, Brandon.

"TOWN" MEANING LONDON (5th S. vi. 536).—The expression must be older than 1648 by a good deal. It is not precisely what A. O. V. P. wants, but there is a curious expression quoted by Nares in his *Glossary* from the "Neue Metamorphosis, 1600, MS.," in which "to come to town" signifies to become common, as we say now "a woman of the town":—

"This first was courtlike, now 'tis come to towne ;

'Tis comon grown with ev'ry country clowne."

I think this phrase of 1600 shows that the other use of the word "town" for London had long been naturalized as idiomatic.

C. A. WARD.

Mayfair.

WORDS WANTED (5th S. vi. 443, 496).—I have no desire to "be united unto the assembly" of the word-makers, but wish to make a few remarks on one communication under this heading. It seems to be too often forgotten that language is a growth, not a manufacture, and that the manufacturers of language, from the Emperor Claudius downwards, have been anything but fortunate in their attempts. And I sincerely hope that HERMENTRUE may not in this instance be more successful. To *talkmate* I do not object, but most earnestly protest against such horrible deformities as *comparlist* and *synlogist*. Whether *comparlist* may pass in French I care not to inquire, but it certainly is not Latin, and I hope it will never become English. If we are to have Latin, let it at least be pure Latin. However poor our English may be, few would, I trust, advocate enriching (?) it from the barbarous jargon which did duty for Latin in Carolingian times. But why should we "cudgel our brains" to invent such hybrids, when we have already admitted to the language the pure Latin word *collocutor*? Is not this sufficiently expressive? Again, *synlogist* is an impossible form, which violates one of the first laws of Greek euphony. *Syllogist* would be correct in form, but could not, either in Greek or in English, mean "the person with whom I have been conversing." To *syllogize* is to "reason by syllogism," and therefore on every principle of derivation *syllogist* must mean "one who reasons by syllogism." So in Greek συλλογίζεσθαι is not "to converse," but "to conclude, to infer," and συλλογιστής is "one who infers, concludes." Correspondents on this subject would do well to consult a dictionary before proclaiming the defects of the English language, and, in attempting to supply its real or imaginary deficiencies, should endeavour to avoid violating the elementary principles of word-building.

GLANIRVON.



GILBERT WHITE (5th S. vii. 49.)—The *Pall Mall Budget* of Jan. 28, 1876, contained a review of White's *Selborne*, edited by Frank Buckland. The review says:—

"White took orders, and officiated as curate of Selborne, and the adjacent parish of Faringdon; and an entry in the parish register, of which Mr. Buckland has given us a fac-simile, records the burial of one 'Mary Burbey,' aged sixteen, who died on the 10th of June, 1793, and was buried 'by me, Gilbert White, curate.'"

Buckland's edition probably gives the date at which White took orders. M. N. G.

FAWKES THE CONJUROR (5th S. vii. 68.)—Much regarding him will be found in Morley's *Memoirs of Bartholomew Fair*. One of his bills is reprinted at p. 299. In my Bartholomew Fair collection are several cuttings of his advertisements. One, in the *Daily Post* of Feb. 1, 1727, is headed by a woodcut portrait of Fawkes, which closely resembles that in Steckel's copy of the Fan picture. The following advertisement is dated Aug. 25, 1727:—

"At Fawkes's Great Booth, adjoining to Lee's, during the time of Bartholomew Fair, is to be seen that most curious machine called the Temple of Arts, with two moving pictures, the first being a Consort of Musick perform'd by several figures playing on various instruments with the greatest harmony and truth of time, the other giving a curious prospect of the City and Bay of Gibraltar, with ships of war and transports, in their proper motions, as tho' in real action; likewise the Spanish troops marching thro' old Gibraltar. Also the playing of a Duck in a river, and the Dog diving after it, as natural as tho' alive. In this curious piece are above 100 figures, all of which show the motions they represent as perfect as the life; the like of it never was seen in the world. This wonderful machine was invented, and is but just finish'd, by Mr. Pinchbeck, Musical Clock-maker, in Fleet Street. The Landskip and Figures by Mr. Joshua Ross, and the Sea and Shipping by Mr. Peter Monamy. Together with his surprizing Tricks by Dexterity of Hand, in which he far surpasses all that ever show'd in Europe, and has had the Honour to shew before his present Majesty and all the Royal Family. And his incomparable Posture-Master, who turns himself into so many different Shapes as is amazing to behold. Price according to the Difference of the Seats, viz., 2s., 1s., 6d."

When not at the fairs, Fawkes performed at his theatre adjoining to the Tennis Court, in James Street, near the Haymarket, where he displayed "an extraordinary piece of new machinery representing his Sacred Majesty King George, with the most illustrious House of Lords as sitting in Parliament"; also, "the comical Humours of Punch and his wife Joan." We have thus a new light thrown upon the family history of Mr. Punch, viz., that Mrs. Judy is not his first.

CALCUTTENSIS.

A portion of one of the bills of his performance is quoted in Morley's *Memoirs of Bartholomew Fair*, p. 311 (Warne's edit.).

A. SMYTHE PALMER.

Lower Norwood.

POLITICAL AND LITERARY PREVISION (5th S. vii. 24.)—In a number of the *Dublin University Magazine* for June, 1833, when William Carleton, Sam Lover, Petrie, and other really clever men were occasional contributors to its pages, I find a criticism of Bulwer's *Pelham*, saying that "although the book had a great run at first amongst ladies' boarding schools at the West End," its perusal was "limited latterly to trunkmakers' daughters," and a suggestion that the publishers of the "*Edinburgh Review*, a journal whose high and palmy days," according to the critic, "are quite gone by, although it still drags on a lingering and painful existence" (!), should by accepting a single article from the pen of Bulwer "kill it at once," and put themselves out of pain. Another critic in the same volume admires the way in which the *Quarterly Review* "demolishes the poems and affectation of Mr. Alfred Tennyson." These are fine and perfectly fair specimens of the valuable criticism which from age to age fills newspapers and magazines, and which is pompously set forth as a high art, in itself sufficient to guide and elevate the taste of the luckless "general reader." Lieutenant Haydon, in his memoirs of his father, quotes the saying of Bulwer, that all literary criticism is the result of "private friendship or private pique," and he gives an anecdote of Theodore Hook which goes to confirm the truth of this. Southey tells us that when he was only two-and-twenty, he was asked to review a book which he admits he was utterly unable to criticize honestly, as he was ignorant of the subject matter of it; and he goes so far as to say that he thinks literature would be benefited if reviewing was abolished. He would assuredly not retract this opinion were he living in 1877. It is true that no effusion of personal, or party, or sectarian spite can kill a book that deserves to live. The traders in criticism probably know this very well, and dispose of their wares with the "prevision" of Peter Pindar's razor-seller; but the question is not whether they can harm a book or not, but whether the encouragement of their trade is not reprehensible as it degrades literature, and whether, therefore, at any cost, it would not be well to get rid of it. From Macaulay's letter to the editor of the *Edinburgh Review*, it is evident that it was not Mr. Montgomery's bad poetry which aroused the really great critic's wrath so much as the shameless, venal puffery of it in magazines and newspapers. Charles Dickens was equally severe on a popular novelist from precisely the same reason.

M. A. H.

"ON TICK" (5th S. vii. 46, 114.)—In the first volume of Warburton's *Prince Rupert and the Cavaliers*, at p. 241, under the date of 1642, there is a foot-note, of which the following is a part: "Many other expressions familiar to these days

were so to those, 'Going tick,' 'Seeing's believing' (Lilly), and others. Warburton does not give the quotation from Lilly further than above. This would seem to point to an earlier use of the word than 1661, though I am unaware of the date of the work Warburton cites from. F. F. P.

OLIVER CROMWELL, JUN. (5th S. vii. 108.)—See "N. & Q." 4th S. xi. 301, 366, 430, 494; xii. 70, 138. Noble states that this Oliver was killed in an engagement with the Scotch army (at Appleby), in July, 1648, and though we know he is not always trustworthy, he seems here to be correct; see especially the second of the above references. The fate of Robert, the eldest of all the Protector's sons, was much more difficult to decide, and was quite unknown till very lately; but he was buried at Felsted, Essex, May 31, 1639, aged seventeen. This is from the register of Felsted, though who first extracted it I am sorry I cannot remember. I copied the information from an article in the *Edinburgh Review* for January, 1856.

CHARLES F. S. WARREN, M.A.

Bexhill.

"WHITE-STOCKED HORSES" (5th S. vii. 64.)—I have observed the superstition as to one, two, three, four white feet in Asia Minor among the Turks, in the horse bazaars. It is known among the Albanians, and doubtless among the Koords, Greeks, &c. I do not know about two white fore-legs being lucky, and fore and hind leg being unlucky. This is one of the most ancient parts of the superstition, and allied to the forms of the Evil Eye. There is also among the Turks a whole code as to lucky and unlucky marks.

HYDE CLARKE.

32, St. George's Square, S.W.

SCOTT FAMILY (5th S. vii. 89, 139.)—The family of Scott, of Barnes Hall, Ecclesfield, Yorkshire, was in no respect connected with, or an offshoot of, the Buccleuch family, but a member of the Scotts-hall family, in Kent. Richard Scott, the first of Barnes Hall, was a kinsman (*consanguineus*) of Thomas Scotte (*alias* Rotherham, from the place of his early preferment), Cardinal Archbishop of York 1480, and son of Sir John Scotte, of Scots Hall, Comptroller of Household of Edward IV., and Chamberlain of Edward V. Richard Scott, of Ecclesfield, participated in the distribution of the archbishop's property, and assumed arms that have been attributed to that prelate his benefactor. A pedigree of this family—Barnes Hall—and particulars concerning their origin, are to be found in the *Memorials of the Family of Scott, of Scotshall*, recently published.

J. R. SCOTT.

Clevelands, Walthamstow.

UMBRELLAS (5th S. vi. 202, 313, 335, 394; vii. 19.)—The elder D'Israeli, in his *Literary Miscel-*

*lanies*, edition 1859, in a chapter "Of Domestic Novelties at First Condemned," has the following interesting note on these useful articles:—

"Umbrellas in my youth were not ordinary things; few but the macaronis of the day, as the dandies were then called, would venture to display them. For a long while it was not usual for men to carry them without incurring the brand of effeminacy, and they were vulgarly considered as the characteristics of a person whom the mob then hugely disliked, namely, a mincing Frenchman. At first a single umbrella seems to have been kept at a coffee-house for some extraordinary occasion—lent as a coach or chair in a heavy shower, but not commonly carried by the walkers. The *Female Tatler* advertises, 'The young gentleman belonging to the Custom-house, who, in fear of rain, borrowed the umbrella from Wilks's Coffee-house, shall the next time be welcome to the maid's pattens.' An umbrella carried by a man was then obviously considered an extreme effeminacy. As late as in 1778 one John Macdonald, a footman, who has written his own life, informs us that when he carried 'a fine silk umbrella, which he had brought from Spain, he could not with any comfort to himself, the people calling out, Frenchman! why don't you get a coach?' The fact was that the hackney coachmen and chairmen, joining with the true *esprit de corps*, were clamorous against this portentous rival. This footman in 1778 gives us further information: 'At this time there were no umbrellas worn in London, except in noblemen's and gentlemen's houses, where there was a large one hung in the hall to hold over a lady or gentleman, if it rained, between the door and their carriage.' His sister was compelled to quit his arm one day, from the abuse he drew down on himself by his umbrella. But he adds that 'he persisted for three months till they took no further notice of this novelty.' Foreigners began to use theirs, and then the English. Now it is become a great trade in London. The state of our population might now, in some degree, be ascertained by the number of umbrellas."—Pp. 353-9.

Isaac D'Israeli was born in 1766, and died in 1848. John Macdonald, the footman, was the author of a singular book, *Travels in various Parts of Europe, Asia, and Africa*, printed for the author in 1790. At p. 335 of *Literary Miscellanies* (same edition) D'Israeli quotes from it the account of Macdonald when in service witnessing the death of Laurence Sterne in 1768, after whose health he had been sent by his master to inquire.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A. J. M. (5th S. vi. 313) says that the umbrella at Cartmel appears to be older than 1745. Allow me to state that it is over 300 years old, and was used for carrying over the Holy Sacrament when borne to the sick.

W. T. HYATT.

Enfield, N.

MASSINGER AND DE MUSSET (5th S. vii. 81.)—In some of its essential features the plot of Massinger's *The Picture* is like the story of *Adam of Cobson the Wright's Chaste Wife*, edited for the E. E. T. S. by Mr. Furnivall.

MOTH.

OLD SONG BOOK (5th S. vii. 8.)—I think the book alluded to is one of a series. I also have an old song book, rather larger than GETE's, which



also lacks the title-page. It contains 200 songs set to music for the German flute, &c. The first song is "The Bush aboon Traquair," and the last is "Sweet Annie," a Scotch "sang." The following is the dedication:—

"To my worthy subscribers. Gentlemen and Ladies. The encouragement I have received from you in this undertaking obliges me in gratitude to return you my hearty thanks. And I hope for the continuance of your favours in the next volume. And also such recommendations as the work may justly merit, it being generally esteemed to be ye most compact and useful collection of anything of this kind extant. However, to make it such shall be the utmost endeavour of your most obliged humble servant,

HEN. ROBERTS.

"New Turn Stile, Holbourn, May 31, 1739."

WM. FREELove.

Bury St. Edmunds.

"MUSCULAR CHRISTIANITY" (5th S. vii. 69.)—I cannot say who first ticketed Kingsley's theology with this expression. There is reason to think that, in date, it must have got currency some time after 1859. In absence of this precise particular, it may be not without interest to extract a passage that in all likelihood suggested the appellation:—

"I have tried to hint to you two opposite sorts of men: the one trying to be good with all his might and main, according to certain approved methods and rules, which he has got by heart, and like a weak oarsman feeling and fingering his spiritual muscles all over all day to see if they are growing; the other not even knowing whether he is good or not, but just doing the right thing without thinking about it, as simply as a little child, because the Spirit of God is with him."—*Westward Ho!* vol. i. p. 92.

F. S.

Churchdown.

VAILS (5th S. vii. 84.)—Formerly the town of Shrewsbury was a sort of metropolis for a large district, many of the gentry of Shropshire and neighbouring counties passing much of their time there during the winter months (see Macaulay's *Hist.*, vol. i. p. 339, &c.). A MS. preserved amongst the papers of the Salop Infirmary—the Board room of which last century was used as a kind of club-room for card parties—contains the following rules, agreed upon at the Anniversary Meeting of the Salop Infirmary, Sept. 12, 1766, for abolishing the custom of giving vails to servants in the county of Salop:—

"That after the 24th day of Dec. next no person consenting to these rules do give Vails to any Servants within the county or neighbourhood on account of being entertained at Table at Cards, or for being lodged one or more nights with or without horse, or on account of receiving any present.

"That no Masters or Mistresses consenting as aforesaid do permit their Servants to receive Vails contrary to the above rules in case they should be offered them by any person whatsoever.

"That each Master and Mistress as aforesaid do forthwith discharge any servant detected offending against these rules, or otherwise punish them in such manner as may deter them for the future from being guilty of the like offence.

"That the Nobility, Gentry, and others of the county not present at this meeting be invited to concur herein, and to signify their concurrence to the Secretary of the Infirmary (post-paid), who will enter their names on the roll, which will be left in his custody for that purpose."

Attached to this follow a large number of signatures, most of which were given in the "Byegones" column of the *Oswestry Advertiser* on Nov. 8, 1876.

A. R.

Croeswylan, Oswestry.

EXTINCTION OF AUSTRALIAN (TASMANIAN) ABORIGINES (5th S. vi. 126, 196.)—The statement published at p. 126 is correct, while that at p. 196 refers to an event (four aborigines being spectators at a levée or ball) that occurred between the years 1861 and 1869. It is probable that the quotation from *Nature* should be p. 242, July 13, 1867 (not 1876). The Count de Castelnau is Consul-General for France at Melbourne, not at Sydney, and he has been aware for several years that there has been only one Tasmanian aboriginal living; this person, a woman, died at the reputed age of seventy-three years, on May 8, 1876, and was buried on the 11th of the same month. Her true age is more probably nearer sixty years than that assigned to her. The coffin bears the following inscription, "Trucanini died 8 May, 1876, aged 73 years."

J. McC. B.

STANDING WHILE DRINKING (5th S. vi. 424; vii. 97.)—An old chronicler states that King Hardicanute died as he at his drink stood: "Her forðerde Harðacnut swa þæ he æt his drince stod." This occurred on the Ides of June, A.D. 1041 (or 1042), at the celebration of Tofig le Prude's marriage with Gytha, the daughter of Osgod Clapa, the outlaw.

W. WINTERS.

Waltham Abbey.

"Cos" (5th S. vii. 88.)—The derivation of this word from the name of the island of Cos (Stanko) is confirmed by Knight's *Diary of the Dardanelles*, and by the writer in the *P. Cyc.* Conf. *Verba Nominalia* by R. S. CHARNOCK.

Junior Garrick.

AUTHORS OF BOOKS WANTED (5th S. vii. 108.)—*The Heroine*. In the *Handbook of Fictitious Names*, p. 194, E. H. will find *The Heroine, or Adventures of a Fair Romance Reader*, by E. S. Barrett, 1813. But probably there have been reprints. There is, also, *The Heroine of the Peninsula*, a novel, in two vols., 1826, which is by Capt. McDonogh; and *The Heroine of a Week, Conversations on Education*, Lond., Seeley, 1845.

OLPHAR HAMST.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 108.)—

"The cause for which Hampden died in the field," &c., may be found in bk. 5, chap. ii., of Disraeli's *Coningsby*.

OLIVER CROMWELL.

[It was used as a motto to the *Statesman* newspaper, when the author of *Coningsby* was a child.]

(5<sup>th</sup> S. vii. 129.)

"We think our fathers fools, so wise we grow."

Pope's *Essay on Criticism*, l. 488.

Both lines were misquoted.

FREDK. RULE.

"He liveth long who liveth well," &amp;c.,

is from a hymn by Dr. Bonar, which may be found at p. 18 of the *Lyra Anglicana*. But the second line is wrong; for the Doctor wrote that fearful modern phrase, "All else is being flung away."

C. F. S. W.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Poets' Magazine*. Vol. I. (A. E. Moxon.)

THE first instalment of this serial is a very pleasant one. In it young poets try their wing, with more or less promise, and older bards are written about with no lack of taste or judgment. Mr. C. A. Ward contributes a paper on epitaphs. These are good, but they are time-worn. All who now write on this subject seem satisfied in copying earlier collectors, and make no collection of their own of epitaphs never before in print. Among the very, very old epitaphs we find the thousand times printed one on Lady O'Looney, which Mr. Ward, following his thousand predecessors, says is "in Pewsey Churchyard, Wiltshire." It is neither there nor anywhere else. There never was a Lady O'Looney. The absurdity which is called her epitaph is foolishly garbled and altered from a very lengthy epitaph on an Irish lady, Mrs. Jane Molony; and this inscription is not in Wiltshire, but in Mr. Ward's own London parish. He will find it in the chapel hall of St. George's old burial-ground, Bayswater Road. If he will kindly copy it for "N. & Q.," he will amply compensate for sending his readers to Wilts.

*The Whole Familiar Colloquies of Desiderius Erasmus, of Rotterdam*. Translated from the Latin by Nathan Bailey, author of the *Universal Etymological English Dictionary*. (Hamilton, Adams & Co.)

ABOUT thirty years after good Nathan Bailey died, which event occurred in 1742, Samuel Patrick, "supræceptor" at the Charterhouse (not yet a bishop), published his very useful edition of the famous *Colloquies*, in the original Latin. Now, at more than a century from the later period, we have a capital reprint of Bailey's translation. It is a most acceptable volume, with some roughish words here and there, but at which nobody need take offence. A work better worth reading, either for entertainment or for knowledge, it would be difficult to find. Every vice and folly of the time of the author may be said to be here exposed; but the satire has cured few, if any. Among both is the writing of letters by the dead to the living; not on a slate, as now, "nor upon common paper, but such as goldbeaters put their leaf gold in—a reddish paper, you know."

1548. *The Second Year of the Reign of King Edward VI. The Altar Service of the Church of England for that Year*. To which is added that of the Third Year, 1549. Edited by Wm. John Blew, M.A. (Pickering.)

A PRETTY little edition of the above well-known services, with a sharply written preface and an equally sharp postscript, in which claim is made for the Church to possess her legal inheritance of all church ornaments, &c., such as were the legal property of Church and priesthood in King Edward's days.

*Pulpit and Pew*. Sketches of Popular Preachers of the Period. By an Anglican Layman. (Tegg & Co.)

A SMART volume, with sketches as true and often as unpleasant as photographs. The sarcastic vein predominates,

and the Layman speaks without reverence of clergymen who have no poor among their congregations, high-priced pews taking the place of the comfortable free seats, where respectable but poor shopkeepers and others used to sit by a sort of prescriptive right. A few of these sketches are rather "personal," but taken altogether there is no ill-feeling in the book, nor any likely to be raised by it.

*God's Chosen Festival (a Christmas Song), and other Poems*. By George N. Plunkett. (Dublin, Mullany.) Pious and patriotic, graceful and refined; pleasant to read, and also to remember.

DR. REINHOLD KÜHLER, Librarian of the Great Ducal Library of Weimar, writes to "N. & Q.," in reference to "Massinger and De Musset" (5<sup>th</sup> S. vii. 81), that, in the *Jahrbuch für Romanische und Englische Literatur* (Leipzig, 1867), he pointed out, as the source of De Musset's *Barberini*, Bandello's *Novelle* (p. i., Nov. 21), which, through Painter's translation in *The Palace of Pleasure*, became known to Massinger. Dr. Köhler further points out that in Mezière's *Contemporains et Successeurs de Shakespeare* (Paris, 1864) a parallel is drawn between Massinger's *Picture* and De Musset's *Barberini*. We shall be glad to hear occasionally from the learned Librarian at Weimar.

## Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

D. LAHAYE.—A sort of supplementary piece to Molière's *Misanthrope* was written by C. A. Demoustier, namely, *Alceste, ou le Misanthrope Corrigé*. It was first played in 1790.

FRANCISCUS.—It was left to be inferred that as Owen made no scruple of taking a half-line from Horace, he was equally unscrupulous in borrowing without acknowledgment from Borbonius.

SEUR ANNE.—Debrett gives the names of sixty-one peers and peeresses who are entitled to quarter the royal arms of Plantagenet. The peeresses are the Baronesses Berners, Burdett-Coutts, and Nairne.

M. S. X.—

"Quæris Alcidiæ parem?

Nemo est nisi ipse."

See *Hercules Furens*, Act i. l. 84-5.

D. H.—

"Sweet are the uses," &amp;c.

—As *You Like It*, Act ii. sc. 1.

A. HARVEY.—The author of the enigma in question was Miss Fanshawe.

N. C. S., JUN.—On "Runic Stones"; acceptable, if the length could be somewhat reduced.

C. WALTON.—Received; will require much consideration.

TWO RUSTICS.—It is a word of one syllable.

J. H. W.—Next week.

## NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 3, 1877.

## CONTENTS.—N° 166.

NOTES:—Coleridge in Manchester, 161—The Heart of Richard I., 162—Folk-Lore, 163—Billiard Books, 164—Pancake Tuesday, 165—"D'Israeli": an Erroneous Prediction—"Saint Rattle Doll Fair"—A Ritualistic Epigram—Yorkshire for "To Play"—"Awaits"—Milton, 166.

QUERIES:—Obscure Expressions in an Old Dramatist—Tennynson's Allusions—Society for Promoting Natural History, 1786—"Criticisms on the Bar," 167—Ben Jonson—"Rodneys"—Bowles Pedigree—"Calf-taker"—The Venus—Mrs. Browning—Prince Charles Edward—Wyllys Family—Steevens Family—Duplany—Houlbrooke Family, 168—Sheriffs of London and Middlesex—Mendham—Witchcraft—Cocks' Brains—Binding—Austria—Coloured Alabaster—F. Josephus Pauwels—Thomas Miller—Authors of Books Wanted—Authors of Quotations Wanted, 169.

REPLIES:—Arms, but no Crest—Phonetics: "To Write," 170—Amusing Bull, 171—The "Te Deum," 172—The Phrase "He dare not"—Books on Special Subjects: Caricatures—Original Letters of Dr. Johnson—"In my flesh," &c., 173—T. Skinner Surr: W. B. Rhodes—Missing Mahratta Costume—"Budget"—"Runrig," 174—Heraldic, 175—Sir Thomas Dishington—St. Nathalan—Autographs of Sir J. Reynolds—"Pinder," 176—Wales called "Letamia"—Notley Abbey, Bucks, 177—"Facies"—Fen (or Fend?)—Old Wills: Harris of Cornworthy Court—"Keening," 178—The Duchess of Devonshire—Chess among the Malays—Authors Wanted, 179.

Notes on Books, &amp;c.

## Notes.

## COLERIDGE IN MANCHESTER.

The little that is known of Coleridge's college days, and of his change of religious opinion in his youth—from the creed of the Church, in which he was brought up, to the Unitarian views which he held for a few years—gives interest to an inquiry concerning his alleged visits to Manchester whilst he was yet a student at Jesus College, Cambridge. The facts of these visits are involved in some obscurity, and I propose to set down what is known, or, at any rate, what is on record, in the hope that it may elicit further information if any such exists.

Robert Owen is our chief informant, and it is owing to the indefiniteness of his account that the perplexity has arisen. His autobiography (*Life of Robert Owen*, written by himself, London, 1857) was not published until he was nearly eighty-six, and must have been written late in life—a fact which goes far to explain the haziness of some of his earlier recollections. He was in his fifteenth year when he came to Manchester in 1786, and, in the same year, the Manchester New College was founded and opened in Mosley Street, for the education of Unitarian ministers. At this college Dr. Dalton and a Mr. Winstanley were assistants, Dalton receiving his appointment as tutor in 1793. Owen made their acquaintance.

"In their room," he says, "we often met in the evenings, and had much and frequent discussions upon re-

ligion, morals, and other similar subjects, as well as upon the late discoveries in chemistry and other sciences; and here Dalton first broached his then undefined atomic theory. We began to think ourselves philosophers. Occasionally we admitted a friend or two to join our circle, but this was considered a favour. At this period Coleridge was studying at one of the universities, and was then considered a genius and eloquent. He solicited permission to join our party. Mr. Coleridge had a great fluency of words, and he could put them well together in high-sounding sentences; but my few words, directly to the point, generally told well, and, although the eloquence and learning were with him, the strength of the argument was generally admitted to be on my side. Many years afterwards, when he was better known, and more celebrated, I presented him with a copy of my *Essays on the Formation of Character*; and the next time I met him, after he had read them, he said, "Mr. Owen, I am really ashamed of myself; I have been making use of many words, and writing and speaking what is called eloquence, while I find you have said much more to the purpose, in plain simple language, easy to be understood, and in short compass. I shall endeavour to profit by it."—*Life*, pp. 35-37.

Here we have, circumstantially enough, a statement of Coleridge's presence in Manchester about 1793, at which time he would be twenty-one years old. Further on in his autobiography (*Life of Robert Owen*, p. 70), Owen tells the story of his relations with Robert Fulton, the famous American engineer, and inventor and introducer of the steam-boat. Fulton, it appears, was in Manchester in 1794, and he and Owen were inmates together of a boarding-house at No. 8, Brazenose Street. The intimacy was kept up, partly by correspondence, till 1797, and Owen advanced money towards the cost of patenting some of Fulton's inventions.

"While Fulton was with us in Manchester," says Owen, "forming one of a circle of engineering friends who very frequently met, he was considered a valuable addition. The late Dr. John Dalton was one of this circle, and Coleridge came occasionally from his college, during vacations, to join us."

Coleridge was a student at Jesus College, Cambridge, from 1791 to 1793. He published his first volume of poems in 1794, the year Fulton was in Manchester. During all these years, if Owen is to be credited, Coleridge was occasionally in Manchester. Two questions naturally occur to one's mind: first, was the change in his religious views due to his discussions and associations with the professors of the Manchester New College, then the centre and fountain-head of Unitarian learning in England? and, secondly, was the scheme for a Pantisocracy on the banks of the Susquehannah, which Coleridge formed at Bristol shortly after leaving college, in conjunction with Southey, Wordsworth, and Lovell, due to conversations with Robert Owen, the planner of the New Moral World?

Whatever truth there may be in Owen's statements—and, although there is obscurity in the precise dates, I think we must admit that they are too circumstantial to warrant their absolute

rejection—there is no doubt whatever with regard to Coleridge's presence in Manchester in 1796. The circumstances are mentioned both in his *Biographia Literaria* and in Cottle's *Early Recollections of S. T. Coleridge*. The author of the *Ancient Mariner* visited Manchester, and many other towns, in the rather odd character, for him, of a canvasser for subscribers. He had projected a miscellany, under the title of the *Watchman*, of which ten numbers subsequently appeared, and he travelled through England to obtain sufficient support to justify him in beginning the publication. Robert Owen was still living in Manchester. It was not till the following year (1797) that he visited New Lanark, and purchased the mill and estate there, and not till 1800 that he finally left Manchester for Scotland. But neither in his autobiography nor in Coleridge's *Biographia Literaria* is there any mention of a meeting between the two at this time. There is a tradition that Coleridge preached two sermons in one day at the Unitarian chapel in Mosley Street, and this incident must have occurred, I think, on the occasion of his *Watchman* visit.

As an aid to the elucidation of the circumstances with which I have been dealing, I append a table of dates and incidents bearing upon the lives of Owen and Coleridge in connexion with this subject:—

1771. Robert Owen born at Newtown, in Montgomeryshire.

1772. Samuel Taylor Coleridge born at Ottery St. Mary's, Devonshire.

1786. Robert Owen, after living in Stamford and London, took a situation with Mr. Satterfield, in St. Ann's Square, Manchester.

1786. Manchester New College founded and opened in Mosley Street, for the education of Unitarian ministers.

1791. Owen (aged twenty) takes the management of Drinkwater's mill, at Bank Top, Manchester, the first mill at which, in 1789, a steam engine for spinning cotton had been erected.

1791. Coleridge enters at Jesus College, Cambridge.

1793. The fourth volume of the Literary and Philosophical Society's *Memoirs* is printed in Manchester; the first three (1785 to 1790) having been printed in Warrington.

1793. Coleridge leaves the university, and enlists in the 15th (Elliott's) Light Dragoons, under the name of Comberbach, but is bought off by his friends.

1793. John Dalton appointed tutor in mathematics and natural philosophy at the Manchester New College; and, leaving Kendal, took up his residence in Manchester. Published his first work, *Meteorological Essays and Observations*.

1794. Dalton elected a member of the Manchester Literary and Philosophical Society, his proposers being Thomas Henry, Dr. Percival, and Robert Owen. His first paper was read to it in the month of his election, and was entitled "Extraordinary Facts relating to the Vision of Colours."

1794. Owen boarding at No. 8, Brazenose Street, with Robert Fulton, the engineer and inventor of the steam-boat.

1794. Coleridge publishes the *Fall of Robespierre*, an historical drama, and a volume of poems.

1796. Coleridge, in January, visits Manchester on his canvassing tour for subscribers to the *Watchman*, the first number of which appeared in March.

1797. Robert Owen visits New Lanark, and purchases Mr. Dale's interest in the mills and estate there.

1800. Owen leaves Manchester, and takes up his residence at New Lanark, having previously married Mr. Dale's daughter.

1803. Manchester College removed to York.

1834. Coleridge died at Highgate, aged sixty-two.

1858. Robert Owen died at the age of eighty-seven.

J. H. NODAL.

Heaton Moor, near Stockport.

### THE HEART OF RICHARD I.

When exploring the vaults of Rouen Cathedral in 1838, M. Deville, on the 31st of July in that year, discovered, one foot nine inches below the pavement near the archiepiscopal pulpit, a small chest, in size sixteen inches by eleven, and six inches in height, standing in a little square-cut niche in one of the lateral trenches of the foundation of that building. The chest—much such a one as Dean Stanley found in many of the tombs in Henry VII.'s Chapel (see Supplement to *Hist. Mem. of West. Abbey, passim*)—was made of lead, enclosing another of the same metal lined with thin leaves of silver, and on the lid of the exterior was carved deeply, in letters of the period, the following inscription:—

"HIC : JACET :  
COR RICAR  
DI : REGIS :  
ANGLORVM :"

The outer case was much destroyed by time and damp; nevertheless this inscription was very distinct, and on the chest being opened M. Deville and those with him saw the dust of the heart of Richard of England, who had died in the Castle of Chalus in 1199. May I ask whether these remains of our Richard's lion-heart are still where M. Deville found them, and, if so, whether arrangements cannot be made for their transfer to our royal Valhalla in Westminster Abbey? England has given up to France the mortal remains of more than one illustrious Frenchman, and it seems but fitting that the heart of so typical an English monarch as Richard should rest in English soil, among English kings, queens, statesmen, and warriors. Roger Wendover says that Richard ordered his body to be buried at Fontevault near the feet of his father, whose destroyer he confessed himself to be, and bequeathed his heart to the church of Rouen, ordering his entrails to be buried in the Castle of Chalus in Poitou. To some of his followers he, under a promise of secrecy, revealed the reasons for this distribution of his remains:—

"For the above assigned reason he gave his body to his father; he sent his heart as a present to the inhabitants of Rouen on account of the incomparable fidelity which he had always experienced in them; but to the



inhabitants of Poitou, for their known treachery, he left his entrails, not considering them worthy of any other part of him" (Rog. of Wendover's *Flowers of History*, ed. Giles, vol. ii. p. 178).

Richard was, it is believed, buried in accordance with his instructions, although but two of the three interments have been distinctly ascertained. Roger of Wendover says he was buried according to his orders at Fontevrault—

"and with him, in the opinion of many, were buried alike the pride and honour of the chivalry of the West; of his death and burial some one has published the following epitaph:—

'His entrails he gave to Poitou—Lie buried near to Fort Chalus;

His body lies entombed below—A marble slab at Fontevrault;

And Neustria thou hast thy part—The unconquerable hero's heart.

And thus through cities three are spread—The ashes of the mighty dead,

But this a funeral cannot be—Instead of one this king has three."

*Ibid.*, p. 179.

M. Deville, we are told (*Revue de Rouen*, August, 1838), had previously discovered the statue of Richard that had adorned his tomb, which, with those of his eldest brother, Henri le Jeune (*ob.* 1183), his uncle William, son of Geoffrey Plantagenet, Count of Anjou, husband of the Empress Matilda (*ob.* 1165), and John, Duke of Bedford (*ob.* 1435), was "barbarously" destroyed in 1734, when the interior of Rouen Cathedral was undergoing some reparation.

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

### FOLK-LORE.

FRENCH FOLK-LORE.—The following notes I extract from an article by M. F. Baudry, published in the first number of *Mélusine* (Paris, Viaut):—

In a district of Normandy (La Neuville, Chant-d'Oisel) a newly-built house was to be purified by the slaughter of a cock, the blood of which was shed on the threshold. Should this ceremony be neglected, the tenant was sure to die in the course of the year. M. Baudry was eye-witness of such a sacrifice about fifteen years ago.

In the woods grows a certain herb which it is dangerous to tread upon, for in such a case the traveller, even though he is familiar with every path and bush, will certainly lose his way.

In the forest of Longboël (same district), when the wind harmoniously blows through the branches, it is thought to be the voices of the forest rangers of olden times.

On All Saints' Day, not long ago, it was customary in the valley of Andelle, not far from Neuville, to serve up, a little before bed-time, soup in plates and cider in glasses, and then to retire, leaving open the windows; at midnight,

when All Souls' Day begins, the souls of the deceased relatives might come and find a repast prepared for them.

The kind of weather which is prevailing during Christmas Day and the eleven following days will be prevailing also during the twelve months of the ensuing year. This superstition is very old, and not limited to Neuville, as these lines will show:

"Regarde comme sont menées  
Depuis Noël douze journées;  
Car en suivant ces douze jours,  
Les douze mois auront leur cours."

The wind which blows during the mass, at the time of the procession, on Palm Sunday, will blow during the rest of the year more than any other.

At Boos, near the church, is a small pond; when it is full of water (query, at what time of the year?) it is a sign of abundance, when it is dry it announces a bad crop for the next year.

I notice also a cruel custom, now abolished I hope, but which is reported by Dr. E. Bessières in his book, *Préjugés Populaires sur les Maladies de l'Enfance*, as being still in force a few years ago. In the department of Seine-et-Oise, twelve leagues from Paris, when a child had a rupture (hernia) he was brought under a certain oak, and some women, who no doubt earned a living in that trade, danced round the oak, muttering spell-words till the child was cured—that is, dead. HENRI GAUSSERON.

Ayr Academy.

SUPERSTITION IN THE WEST HIGHLANDS.—Illicit distillation in the hills above Port Laire, near to Loch Torridon, has recently attracted the attention of the excisemen. After the officers had destroyed the apparatus, they marched their prisoners to Inveralligan, where they were rescued by men and women with blackened faces. The *Scotsman* adds:—

"It is rumoured that a curious remnant of an old superstition is to be revived in connexion with the seizure. A clay image of the preventive man is to be made, which, as the initiated well know, will cause him to waste away at the will of the artist. Donald may console himself with the reflection that he was experimented upon in the same way before, but to all appearance the 'corp criadha' had no effect."

EVERARD HOME COLEMAN.

Brecknock Road, N.

SUPERSTITION IN CHINA.—A report appears in the *Overland China Mail* of April last of a young woman having offered herself to the barbarous ceremony known as "ascending to heaven on the back of a stork,"—i.e. publicly strangling herself,—on March 20, at Foochow.

EVERARD HOME COLEMAN.

Brecknock Road, N.

CURIOUS SUPERSTITION.—Sitting by a school-fellow in form the other day, he remarked he had not been put to construe for some days; immediately after saying this he rapped underneath the

form on which he was sitting. On my expressing my surprise, he said it was an old superstition, possibly in Kent or Lincolnshire, that when anybody said that something—invariably something not wished for—had not happened to him lately, rapping underneath anything near would prevent its fulfilment.

UPPINGHAM.

**FALLING STARS.**—The rude Lithuanian peasants have a touching legend about falling stars. "To every new-born child," they say, "there is attached an invisible thread, and this thread ends in a star; when that child dies the thread breaks, and the light of the star is quenched as it falls to the earth" (see Buckley's *Short History of Natural Science*, p. 297).

JOHN CHURCHILL SIKES.

Chigwell.

"NINE TAILORS MAKE A MAN."—In North's *Church Bells of Leicestershire*, the author, in speaking of tolling for the dead, says as follows:—

"At Frisby and elsewhere these tolls are called 'tellers,' and it has been suggested that the old saying,

'Nine tailors make a man,'

is a corruption of a saying arising from the thrice three tolls or 'tellers' at the close of the passing bell,—

'Nine tellers mark a man.'

JOHN CHURCHILL SIKES.

Chigwell.

## BILLIARD BOOKS.

(Concluded from p. 145.)

Billardreglement, neustes, nach angabe der besten Meister. (1 bgn. mit lithogr. im text in gr. fol.) Weimar, Voigt, 1856.

Billardreglement, neustes. 6 verb., &c., aufl. (1 bgn. in gr. fol.) Frankfurt-am-M., Jaeger, 1856.

Billiards: its theory and practice; with the scientific principle of the side stroke, the rules of the various games, hints upon betting, La Bagatelle, &c. By Captain Crawley [i.e. George Frederick Pardon]. Illustrated by thirty-two diagrams. London, C. H. Clarke [printed by Jas. Wade]. Price half-a-crown. 1857.—12mo. pp. xii-164; 33 figs. with text. Reprinted, with alterations and additions, from the *Field*. M.

The game of Billiards. By Michael Phelan. Second edition. New York, D. Appleton & Co. [stereotyped by Vincent Dill]. 1857.—8vo. pp. 238; 38 figs. M.

Billiards: game, 500 up. An account of the above game, illustrated by diagrams, showing the position of the balls for the last nine breaks; also one hundred and sixty-three diagrams well adapted for practice. With general observations. By Edward Russel Mardon, Esq. Third edition, enlarged. Brighton, H. Trussell [also printer]. 1858.—8vo. pp. viii-432; 172 diagrams. M.

Billiards: its theory and practice set forth and explained. To which are added the rules and regulations of the various games, from the best authorities. By William White. Dublin: published by the author and proprietor, and sold at his establishment, 3, Lower Abbey Street [J. F. Fowler, printer]. 1858.—12mo. pp. viii-128. Price 2s. 6d. M.

A treatise on the game of Billiards. By E. R. Mardon. Third edition. London, Houlston, 1859. 8vo. 21s.

Académie des jeux. contenant toutes les règles des jeux usitées dans les diverses classes de la société; règles entièrement révisées par les plus célèbres amateurs

d'aujourd'hui. Paris, A la librairie populaire des villes et des campagnes [Imprimerie Walder].—12mo. pp. iv-104. Pp. 1-10. Le Billard. A yellow wrapper on the copy examined differs thus: "Paris, Renault et Ce. [Imp. Cosson et Comp.]. 1860." M.

The handy book of games for gentlemen: Billiards, Bagatelle.... By Captain Crawley [i.e. George Frederick Pardon]. London, Chas. H. Clarke. 1860.—8vo. pp. xii-564. Pp. 1-138, Billiards. 34 figs. M.

La physiologie du Billard. Par un amateur. Prix 1 franc. Paris, Ledoyen [Typ. Allard]. 1860.—8vo. pp. 64. M.

A handbook of Billiards, with the theory of the side stroke, the rules of the games, and a chapter on Bagatelle. By George Frederick Pardon, assisted by first-rate players. London, Routledge, Warne & Routledge [Savill & Edwards, printers]. 1862.—8vo. pp. 96; 20 figs. Price sixpence. One of Routledge's Sixpenny Handbooks. M.

Billardreglement, neustes, nach angabe der besten Meister. 2 verm. aufl. gr. fol. Weimar, Voigt, 1862.

Beeton's handy book of games: Billiards, &c. By Captain Crawley [i.e. George Frederick Pardon]. London, S. O. Beeton [Cox & Wyman, printers]. Price five shillings.—1862-63. 8vo. pp. xii-564. Issued in eighteen fortnightly parts, price threepence each. Parts i.-v. pp. 1-138, 34 figs., Billiards. M.

Hoyle's games modernized: being explanations of the best modes of playing the most popular games in present use [Card games, Chess, Draughts, Backgammon, Billiards, and Bagatelle], with the respective rules and regulations adopted at the clubs and by the best players. By George Frederick Pardon. London, Routledge, Warne & Routledge. 1863.—8vo. pp. viii-438. Pp. 351-436, Billiards. M.

The illustrated handbook of Billiards. The American game, by Michael Phelan. The French game, by Claudius Berger. New York, Phelan & Collender [stereotyped by Vincent Dill]. 1863.—12mo. pp. 104; 1 plate and 51 figs. Price 2s. 5c. The cover differs thus: "New York, Sinclair Tousey." M.

Billiards: its theory and practice, to which are added the rules and regulations of the various games, from the best authorities. By William White. Illustrated by forty diagrams. Second edition. London, R. J. Kennett [printed by James Humphreys]. 1865.—12mo. pp. vi-130. M.

The American Hoyle; or, gentleman's handbook of games, containing all the games played in the United States, with rules, descriptions, and technicalities adapted to the American method of playing. By "Trumps." Illustrated. To which is added an elaborate treatise on the doctrine of chances. New York, Dick & Fitzgerald, 1865.—Billiards and Pool, by Michael Phelan.

The game of Billiards. By Michael Phelan. Sixth edition. New York, 1865. 8vo.

Billardreglement, neustes, nach angabe der besten Meister. 3 verm. aufl. gr. fol. Weimar, B. F. Voigt, 1865.

Académie universelle des jeux. Paris. 1866.

Billardregeln, neustes. 2 aufl. (1 tab. in fol.). München, Franz, 1866.

The Billiard book. By Captain Crawley [i.e. George Frederick Pardon]. London, Longmans, Green & Co. [printed by Spottiswoode & Co.]. 1866.—8vo. pp. xvi-262; 54 plates, 46 figs. M.

Grand dictionnaire universel du xix<sup>e</sup> siècle. Par M. Pierre Larousse. Tome deuxième. Paris, Larousse et Boyer, 1867.—4to. P. 742, Billard. M.

Pierer's universal-lexikon. Fünfte, durchgängig verbesserte stereotyp. auflage, zweiter Band. Altenburg, H. A. Pierer, 1867.—8vo. Pp. 787-791, Billard. M.



The game of Billiards. By Michael Phelan. Eighth edition. New York, Dick & Fitzgerald, 1867.—12mo. portrait and 51 engravings. Cloth, \$1.50.

Practical Billiards. By William Dufton [and Frederic Hardy]. London, G. Routledge & Sons [R. Clay, Son & Taylor, printers]. 1867.—8vo. pp. xiv+242; 62 plates, 32 woodcuts with text, engraved portrait of William Dufton. M.

Billiards for beginners. With the correct rules of the several games, and the true principles of the side stroke explained. Illustrated by forty-six diagrams. By Captain Crawley [i.e. George Frederick Pardon]. London, Griffin & Co. [Savill, Edwards & Co., printers].—1868. 8vo. pp. 90. 1s. M.

Billardreglement, neuesten. 7 von einem berühmten Billardspieler zeitgemäss umgearb. auct. Frankfurt-am-M. Jaeger, 1868. Gr. fol.

The illustrated handbook of Billiards. The American game, by Michael Phelan. The French game, by Claudius Berger. Illustrated. Third edition. New York, Dick & Fitzgerald, 1868. 35 cents.

The game of Billiards. By Michael Phelan. Ninth edition. New York, Dick & Fitzgerald, 1868.—Portrait and engs. \$1.50.

The modern pocket Hoyle: containing all the games of skill and chance as played in this country at the present time. Being an authority on all disputed points. By "Trumps." New York, Dick & Fitzgerald, publishers.—Payne Brothers, electrotypers and stereotypers. Entered 1868. 12mo. pp. 388, paper covers, 50 cents. Pp. 314-337, Billiards. Compiled from writings of Michael Phelan. M.

Roberts on Billiards. By John Roberts, champion of England. Edited by Henry Buck. With twenty [coloured] diagrams, showing in a novel manner the mode of "playing breaks." London, Stanley Rivers & Co. [Robson & Sons, printers].—? 1869. 8vo. pp. viii+370. Plate, portrait of John Roberts. M.

The Billiard Echo. Edited by F. de St. Germain. Jacob Strahle & Co., publishers, San Francisco. Established 1870. A bi-monthly news and advertising sheet. Four pages; size 19 × 25 inches; annual subscription, 50 cents.

Hoyle's games modernized: being explanations of the best modes of playing the most popular games in present use, with the respective rules and regulations adopted at the clubs and by the best players. By George Frederick Pardon. London, George Routledge & Sons [Savill, Edwards & Co., printers].—1870. 12mo. pp. viii+440. Pp. 351-436, Billiards. The 1863 edition, with new title and one leaf at end added (Bézique). M.

Roberts on Billiards. By John Roberts, champion of England. Edited by Henry Buck. With twenty diagrams, showing in a novel manner the mode of "playing breaks." Second edition, revised and enlarged. London, Stanley Rivers & Co.—1870. 8vo. pp. xvi+368; 20 coloured plates and portrait plate of J. R. M.

The Field, quarterly magazine and review. London, published by Horace Cox, 346, Strand, W.C. 1870.—4to. Vol. i. pp. 228-234 (August). The origin and progress of Billiards. By "Cavendish" (i.e. Henry Jones). M.

Hoyle's games modernized: being explanations of the best modes of playing the most popular games in present use [Card games, Chess, Draughts, Backgammon, Billiards, Bagatelle], with the respective rules and regulations adopted at the clubs and by the best players. [By George Frederick Pardon.] London, George Routledge & Sons [Savill, Edwards & Co., printers].—1872. 8vo. pp. viii+448. Differs from 1863 edition thus: new title, new list of contents, and ten new pages at the end. Pp. 351-438, Billiards. M.

The spot stroke. By Joseph Bennett (ex-champion).

Edited by "Cavendish" [i.e. Henry Jones]. Second edition. London, Thos. De la Rue & Co. [printers and publishers]. 1872.—16mo. pp. 28; 16 figs. 1s. M.

The American Cyclopædia. Edited by George Ripley and Charles A. Dana. New York, D. Appleton & Co., 1873.—8vo. Vol. ii. pp. 641-643, Billiards. M.

Prize essays on "Billiards as an amusement for all classes, especially in reference to its use in Clubs, Literary, Mechanics' and other Institutes." Manchester: published for Orme & Sons, billiard-table makers, by James Galt & Co. 1873.—4to. pp. 116; engraved portraits of John Roberts, William Cook, John Roberts, Jun. Pp. 19-76, Essays by E. L. Davies, London; J. P., London; W. M. D., Manchester; D. L. Kirkpatrick, Belfast; D. W. Gilchrist, Accrington. Pp. 93-103, Rules of Billiards, revised by John Roberts, Jun. M.

Billiards. By Joseph Bennett, ex-champion. With upwards of 200 illustrations. Edited by Cavendish [i.e. Henry Jones]. London, Thos. De la Rue & Co. [printers and publishers]. 1873.—8vo. pp. x+484; 6 plates. M.

Billiards for beginners; with the correct rules of the several games, and the true principles of the side stroke and the spot stroke explained. By Captain Crawley [i.e. George Frederick Pardon]. New and revised edition. London, The Graphotyping Company, Limited [printers and publishers].—? 1873. 8vo. pp. 64; 46 figs. Price sixpence. One of the Champion Handbooks. M.

The Billiard News. A [monthly] journal of Billiards and other sports and pastimes. London: printed by R. K. Burt & Co., Wine Office Court, Fleet Street, and published for the proprietors at the office, No. 18, Catherine Street, Strand, W.C. May, 1875.—4to. pp. 8. Price twopence. Contains Lessons on Billiards, by W. Cook, champion. M.

The Encyclopædia Britannica. Ninth edition. Edinburgh, A. & C. Black, 1875.—4to. Vol. iii. pp. 674-677, Billiards. Signed G. F. [Pardon]. M.

Additions to, corrections of, and remarks on this list will be welcomed. F. W. F.

PANCAKE TUESDAY, À LA HORNE TOOKE, &c.—Most people would suppose that *pancake*, etymologically speaking, was made up of *pan* and *cake*. This is so natural a deduction that the true philologist at once stamps it as impossible. It is manifestly therefore not English. What is it?

We must go to the Greek. *Pan*=altogether, *kakon*=bad, altogether bad. This manifestly alludes to the indigestible qualities of the article. How clear it is!

But how did the term get into England? Being Greek, it must have been introduced from Greece. The fact is, we owe it to the Crusades. Many of the Crusaders both went and returned by way of the Peloponnesus. The hospitable Greek gave them his favourite dish. They liked it; liked it immensely. They wrung the hands of their Greek hostess, and asked for the recipe.

The Church welcomed its heroes home again. "Have you tasted pancakes?" "No; what are they?" "Quick! nutmegs, lemons, flour!" Cardinals, priors, bishops taste, and are electrified. It becomes the great ecclesiastic dish; for is it not a relic of the Crusades? Every true lover of the Church became a lover of pancakes.

But pancakes became a snare. Gluttony was on the increase. A mandate was issued, "No pancakes to be eaten in Lent." Great rush for lemons on Collop Monday. On Shrove Tuesday bishops, priests, friars, monks, nuns, acolytes, crammed away from morn till night.

Ash Wednesday is obvious. Indigestion super-induced melancholy, and melancholy remorse. They looked on the grate, the cause of so much mental and physical disturbance. Lo, it is full of ashes. Oh, what coal and wood must have been expended yesterday on a mere fleshly indulgence! Fit act of penitence, indeed, to gather up the dust and heap it on their heads! No wonder *Dies Cinerum* has survived the day of its origin; so simple, too, in its explanation.

Conclusion. The etymologist could now fitly build up a most interesting paragraph on the wonderful effect of the Crusades on Western habits.

C. W. BARDSLEY.

Manchester.

"D'ISRAELI": AN ERRONEOUS PREDICTION.—The following signal failure of "a guess at truth" was made by the American writer, N. P. Willis. He is describing, in his *Famous Persons and Famous Places*, the scene in Hyde Park of an afternoon in the season, *circa* 1839:—

"Who follows? D'Israeli, alone in his cab; thoughtful, melancholy, disappointed in his political schemes and undervaluing his literary success, and expressing, in his scholarlike and beautiful profile, as he passes us, both the thirst at his heart and the satiety at his lips. The livery of his 'tiger' is neglected, and he drives like a man who has to choose between running and being run against, and takes that which leaves him the most leisure for reflection. Poor D'Israeli! With a kind and generous heart, talents of the most brilliant order, an ambition which consumes his soul, and a father who expects everything from his son—lost for the want of a tact common to understandings fathoms deep below his own, and likely to drive in Hyde Park forty years hence, if he die not of the corrosion of disappointment, no more distinguished than now, and a thousand times more melancholy."

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

"SAINT RATTLE DOLL FAIR."—The annual Shrove Tuesday Fair, at Crowland, Lincolnshire has gone by the singular name of "Saint Rattle Doll." I do not know in what way the word "doll" was imported into the title; but the "rattle" was the rattling of dice for nuts and oranges, and this species of gambling was very popular, and formed the chief attraction of the fair. "Saint Rattle Doll," however, now exists more in name than in fact; and on the past Shrove Tuesday, 1877, the fair was only represented by one stall.

CUTHBERT BEDE.

A RITUALISTIC EPIGRAM.—The following lines, referring to the Bishop of Exeter's (Henry Phillpotts) order to the clergy of his diocese to wear the

surplice, were circulated in the neighbourhood of Exeter in the year 1846, and were at the time attributed to the facile pen of Mrs. Henry Swete (*née* Carrington), of Staplake, Starcross:—

"A very pretty public stir  
Is making down at Exeter  
About the surplice fashion;  
And many bitter words and rude  
Are interchanged about the feud,  
And much unchristian passion.  
For me, I neither know nor care  
Whether a parson ought to wear  
A black dress or a white dress,  
Plagued with a trouble of my own,  
A wife who preaches in her gown,  
And lectures in her night dress."

GRIFFIN.

YORKSHIRE FOR "TO PLAY."—In this district "to play" is rendered by "to lake" (pr. "lääk") in three different senses:—1st. When a man is out of work either permanently or temporarily, he plays or is playing; in broad Yorkshire, he is "laking"—"Ar Bill's bin lääk'ing a fotnit," "Our William has been playing a fortnight." 2nd. Nearly all juvenile games are "laked" at, not played at—"Let's lääk at cricket, lads"; "Well, let's lääk at taws (marbles), then"; and so on. 3rd. I overheard a young man exclaim the other day, in reply to another who had seen the new fountain in the market, "Wor it lääk'ing?" "Was it playing?"

J. H. WILKINSON.

Roundhay, Leeds.

[A writer in the *Athenæum* (Oct. 21, 1876) quotes "bright and good Mrs. Yates," the actress, relating how in her early days, being with a travelling company in the North, she and the rest of the troop of players, on entering a village, were received with a cry, "Here coom t' laekers; let's smash their heads against t' wall!" ]

"AWAITS."—"Await," in direct construction, but wrong:—

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike th' inevitable hour:

The paths of glory lead but to the grave."

"Awaits," in inverse construction, but right:—

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Awaits alike th' inevitable hour:

The paths of glory lead but to the grave."

A friend's friend, a Fellow of Pembroke, writes—Gray's manuscript under his eyes:—

"I have consulted the m., which is perfectly clear—'Awaits.' The final 's' is as clear as the rest of the word."

\* \* \*

MILTON.—I met with this the other day at Somerset House:—(Benæ 26) Will of Sir Peter Wentworth, K.B., of Lillingston Eovell, co. Oxon, Knt., "To my worthy and verrie learned friend Mr. John Milton (who wrote against Salmatius) one hundred pounds of like money." Dated Dec. 20, 1673.

W. S. E.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

OBSCURE EXPRESSIONS IN AN OLD DRAMATIST.—In the dramatic works of Richard Brome I meet with some expressions, not to be found in any of the dictionaries (including "Nares") which I have consulted. I send a first instalment, "to be continued." Brome is a most indelicate writer. He seems to have written during the time of the Commonwealth. In *A Prooedivum to Mr. Richard Brome's Playes*, printed 1653, we read, alluding to the anticipated revival of the drama:—

"Then shall learned *Johnson* reassume his seat,  
Revive the *Phoenix* by a second heat;  
Create the *Globe* anew, and people it  
By those that flock to surfeit on his wit.  
Judicious *Beaumont*, and the ingenious soule  
Of *Fletcher*, too, may move without controule.  
*Shakespeare* (most rich in *Humours*) entertain  
The crowded *Theaters* with his happy veine;  
*Davenant* and *Massinger*, and *Sherley* then,  
Shall be cry'd up againe for Famous men;  
And the Dramatick Muse no longer prove  
The people's Malice, but the people's Love."

Some of the obscure expressions are subjoined:—

1. "Away Pimpe, *Flamsted*."

*A Mad Couple Well Match'd*, Act i. sc. 1.

In the *City Wit*, by the same author, Sir Gregory Flamsted is named, the speaker being supposed to be from Cornwall. Of course, no allusion could be made to the celebrated astronomer, who was subsequent to Brome's time; but query, was he of Cornish extraction?

2. "Cudshoe, did it tell it Kinseman that it is got with Champkin?"—*Ibid*.

Qy., what is meant by "Cudshoe"? "Champkin," for "child," is evidently from to champ, as distinct from to bite, to gnaw, &c.

3. "And from my house all night, and yet no *Green-goose-faire* time."—Act iii.

4. "Here's a short potation;  
But good *Lyatica*, I assure you, sir."

*The Novella*, Act i. sc. 2.

"*Lyatica*," what kind of wine, and where from?

5. "A spurning *Skitterbrooke*."—*Ibid*.

A vulgar allusion.

6. Alluding to women actors, I find in *The Court Beggar*:—

"The boy's a pretty actor, and his mother can play her part; women actors now get in repute."

7. "I could *unshale* a plot."

"*Unshale*," for *reveal*, may be found in *Shakspeare*, *Marston*, &c.

8. "Will you suffer me to sink under my *Freenes*?"

*City Wit*, Act ii. sc. 1.

Qy. for "freeness"?

9. "Now that I have brought thee into the *Amoene* fields."—Act ii. sc. 1.

Qy. as to "*Amoene* fields."

10. "Here dreadful *Mavortian*, the poor price of a dinner."

"*Mavors*" was a surname of Mars, whence "*Mavortian*" to a soldier." See *Æneid*, i. 280; iii. 13.

PHILIP ABRAHAM.

Gower Street.

TENNYSON'S ALLUSIONS.—Will some of your correspondents explain to a puzzled family the following allusions of the Poet Laureate?—

"When a Mammonite mother kills her babe for a burial fee,

And Timour Mammon grins on a pile of children's bones." *Maud*, 1 pt. i. 12.

"Walk all day like the sultan of old in a garden of spice." *Maud*, 1 pt. iv. 7.

Who is the sultan here alluded to?

"That oiled and curled Assyrian Bull,  
Smelling of musk and of insolence."

*Maud*, 1 pt. vi. 6.

"Why should love, like men in drinking songs,  
Spice his fair banquet with the dust of death?"

*Maud*, 1 pt. xviii. 7.

"Pass, thou death-like type of pain,

Pass, and cease to move about;

'Tis the blot upon the brain

That will show itself without." *Maud*, 2 pt. iv. 8.

O. P.

SOCIETY FOR PROMOTING NATURAL HISTORY, 1786.—In the 1826 edition of Bewick's *British Birds* (vol. i. p. 290) mention is made of certain live swallows which were exhibited, caged, to a society named as above on the 14th of February of the aforesaid year, by Mr. James Pearson of London, an account of whose experiments was communicated to Bewick by the then Sir John Trevelyan, and it is added that "minutes of this circumstance were entered in the books of the Society." I should be greatly obliged to any one who would favour me with information concerning Mr. Pearson and his swallows, or the Society for Promoting Natural History, of the existence of which I have no other evidence. Perhaps I may be permitted here to remark that I am not a little disappointed to find that the various questions as to natural history books put by me in past numbers of "*N. & Q.*" (5th S. v. 127 and 328) have met with no response.

ALFRED NEWTON.

Magdalene College, Cambridge.

"CRITICISMS ON THE BAR."—Is there still any doubt as to Mr. John Payne Collier being the author of this clever little work?

When preparing the *Handbook of Fictitious Names* for publication, I wrote to Mr. J. P. Collier, as it seemed somewhat doubtful whether he was the author, but the question was never answered. At the time I considered no answer almost as good as an affirmative. I have been reminded of the work by finding it amongst a list of books "published or sold by J. Templeman, 248, Regent Street," who in his list puts Mr. J. P.

Collier's name as the author, as if it were on the title-page. This list is at the end of the same publisher's edition of "*The Works of Montaigne*," edited by Wm. Hazlitt, 1842, and thus gives a kind of denial to the ascription of the *Criticisms* to Hazlitt, to whom it is ascribed in the Library of Lincoln's Inn, though in the British Museum Catalogue it is attributed to Mr. J. P. Collier. Since the date of its publication every one of the eminent men noticed, including the most eminent "Mr." Brougham, has died. The book is still well worth perusal, especially to all those who take an interest in biography, though it is in no way bibliographical but critical.

Since the above was written, your correspondent MIDDLE TEMPLAR very properly asks (5th S. vii. 116) that contributors give bibliographical descriptions of the books, and I therefore do so:—

"*Criticisms on the Bar: including Strictures on the Principal Counsel practising in the Courts of King's Bench, Common Pleas, Chancery, and Exchequer. By Amicus Curie [motto]. London: printed for Simpkin & Marshall, 1819.*" Small 12mo. pp. ix and contents, and 308.

Such information is especially necessary in the case of books published without their authors' names; and as I do not find this book has been previously discussed in your columns, it may, if there is any question, save trouble.

OLPHAR HAMST.

BEN JONSON.—I have one vol. folio of Ben Jonson's works, "printed by I. B. for Robert Allott, and to be sold at the signe of the Beare in Paul's Church-yard," date 1631. The dates on the title-pages of the different plays, &c., vary; some appear to have been printed in 1631, and others in 1641. I have, besides, vol. ii., also folio, of Ben Jonson's works, the name of the printer Richard Bishop, and date 1640. This contains the name of Will. Shakespeare among the actors. The volumes were bought at different times and at different places. Do they belong to the same edition, or to what editions? What is their relative rarity and value?

E. J. B.

"RODNEYS."—The Inspector of Factories in the Wolverhampton iron and brickmaking districts reports:—"To keep a boy from work till he is thirteen is to encourage idleness. In the expressive language of the district it makes 'Rodneys' of them." I have never before seen this word written or in print except as a family name; but I heard it frequently used colloquially some forty or fifty years ago in the iron district of South Wales. Can any of your readers define its meaning, and refer me to its place of origin and derivation?

GEO. E. FRERE.

BOWLES PEDIGREE.—Charles Bowles, of North Aston, co. Oxford, Esq., who died Aug. 4, 1780, married Jane, widow of Martyn Fellowes (of the

parish of St. George the Martyr, in London), and daughter of ——— Clark, of Welford, co. Northampton. I should be glad if any of your correspondents could give me the date of this marriage, and any particulars relative to this family of Clark.

GEO. J. ARMYTAGE.

Clifton, Brighouse.

"CALF-TAKER."—I have, amongst several extracts that I have made from a parish register in the neighbourhood of London, the following:—"Edward Russell, calf-taker to her matie, buried, August 1, 1597." What were his duties? Was the appointment a usual one?

R. G. R.

THE VENUS.—What was the height (in English feet and inches) of the celebrated statue of the Venus de' Medici?

THERESA WARD.

Sheffield.

MRS. BROWNING.—

"And may I not say of myself that I hope there is nobody in the world with a stronger will and aspiration to escape from *sectarianism* in any sort of sense, when I have eyes to discern it; and that the sectarianism of the National Churches, to which I do not belong, and of the Dissenting bodies, to which I do, stand together before me on a pretty just level of detestation?" (*Vide Letters of E. B. Browning, &c.*)

To what Dissenting body did Mrs. Browning belong?

CH. EL. MA.

PRINCE CHARLES EDWARD.—What were the names of the gentlemen who proclaimed the Prince in Aberdeen?

H. B.

WYLLYS FAMILY.—Can any of your readers give me information respecting the family of the Rev. John Wyllys, of Brentwood, Essex, *circ.* 1700? His sons were Benjamin, John, and Edward, all of King's Coll., Camb. A daughter, Mary, was married to the Rev. Philip Stubbs, B.D., Archdeacon of St. Albans, and died at Bromley, Kent, in 1759, aged 95 years. Arms.—Ar., three griffins pass. sa.; a bordure engr. gu. bezantée.

H. STUBBS, B.A.

Danby, Ballyshannon.

STEEVENS FAMILY.—The Rev. Richard Steevens, Rector of Bottesford, in Leicestershire, died March 13, 1771, *et.* 53, and was buried at Grantham, where there is a monumental inscription to his memory. His wife's name was Jane. She died Nov. 18, 1751, *et.* 34, and was buried at Grantham. What was her maiden name, and who were her parents?

GEO. J. ARMYTAGE.

Clifton, Brighouse.

DUPLANY.—What books would be the proper ones to consult in order to find out the origin of an old French family named Duplany?

L. L.

HOULBROOKE FAMILY.—What are the armorial bearings of this family? Is there any information



respecting them? Where is a list of the members of Parliament for Bridgewater?

EDWARD JAMES TAYLOR, F.S.A. Newc.  
Bishopwearmouth.

SHERIFFS OF LONDON AND MIDDLESEX.—In an article entitled "Inside the House of Commons," in Blackwood's *Edinburgh Magazine* for January (vol. cxxi. p. 30), reference is made to "the two Sheriffs of London, who, as all lawyers know, make the one Sheriff of Middlesex." What is the explanation of this paradox? F. A. EDWARDS.

19, Oakley Street, Chelsea.

MENDHAM.—Can any correspondent say whether the village of Mendham, in North Suffolk, derives its name from the Mendham family, who, I believe, are of East-country origin? E. M.

Bristol.

WITCHCRAFT.—The Camden Society published in 1843, in Latin, the record of the trial of Dame Alice Kyteller, prosecuted for sorcery in the year 1324 by Richard de Ledrede, Bishop of Ossory. Will any of your learned correspondents be pleased to inform me if this interesting document has been translated into English? JAMES MORRIN.

Dangan House, Thomastown.

COCKS' BRAINS.—An old man in Rutland, who was vainly endeavouring to recall a certain circumstance, said to me, "I can't remember it; my memory is as bad as a cock's!" Soon after he added, "My poor brains are like cocks' brains." Why should a cock be credited with a weak memory? CUTHBERT BEDE.

BINDING.—Can any of the readers of "N. & Q." inform me to what book a woodcut of an elaborate specimen of old binding, *temp.* Edward VI., belongs? It appeared, I believe, in a private book of the late Mr. Bradley's, of South Ella, Hull, but the title of the work I have been unable to ascertain, or where a copy can be seen.

J. HENRY.

Devonshire Street, W.C.

AUSTRIA.—What is the most detailed history of Austria in the last century, more especially one giving some account of the leading statesmen and soldiers of the period? Also, the best peageage of that empire from the year 1750 to 1770; and do Austrian regiments keep histories or other records of their past career? The favour would be increased if any of your correspondents, who may be able to help me in my investigations on this subject, would state whether the works are accessible for a resident in London. D. C. BOULGER.

COLOURED ALABASTER.—I possess a statuette of the Blessed Virgin about 3 ft. 6 in. high, made of English alabaster. This is somewhat marred by having a red vein in the face. How

can I remove this colour, and make it the same light tone as the rest of the figure? Boiling alabaster in water will, I believe, modify any lead tints in the material, but my statuette is too large to undergo that process readily. Perhaps some one will kindly tell me what acid, or other chemical, will take the objectionable marks out; if so, I shall be grateful. HARRY HEMS.

F. JOSEPHUS PAUWELS.—I seek information concerning this ecclesiastical writer, author of *Tractatus Theologicus de Casibus Reservatis*, &c., *Trajecti ad Mosam*, 1750. In the *Dic. Biographique des Belges*, par J. Pauwels de Vis, Bruxelles, 1843, no less than six writers of this name are mentioned, but not one of them with the prefix *Josephus*. FRAXINUS.

THOMAS MILLER.—Thomas Miller, the author of *Rural Sketches*, &c., died only recently—perhaps a year ago. Any particulars of his life and the date of his decease would be greatly valued and appreciated by W. S. B.

#### AUTHORS OF BOOKS WANTED.—

The following works are all anonymous:—

1. Abdiel: a Tale of Ammon. Lond., Burns, 1842.
2. Abduction; or, the Adventures of Major Sarnay: a Story of the Times of Charles II. In three vols. Lond., for C. Knight, 1825.
3. The Accomplished Tutor; or, Complete System of Education...[the title-page is a short table of contents]. In two vols....with...maps...engraved by Thomas Hodson. Lond., Verner & Hood, 1800.
4. Address to a Young Lady on her Entrance into the World. In two vols. Second edition. Lond., Carpenter, Old Bond Street, 1812.
5. An Address to the Great, recommending Better Ways and Means of raising the Necessary Supplies than Lotteries, &c. Lond. [1803?].
6. The Adventures of Sir Frizzle Pumpkin, Nights at Mess, and other Tales, with Illustrations by George Cruikshank. Blackwood, Edinb.; Cadell, Lond., 1836.

They are all in the British Museum Catalogue.

OLIPHAR HAMST.

Charles Delmer, a Political Novel. Who wrote it?

E. D.

Who is the author of a book entitled *Autobiography of Jack Ketch*? Publisher, Chidley, 1837. E. J. B.

#### AUTHORS OF QUOTATIONS WANTED.—

Over an archway, forming the entrance through the outer line of fortifications of the city of Valetta, in Malta, is the following inscription:—

"Dum Thraces ubique pugno  
In sede sic tutâ consto."

Who is the author?

J. B.

Under an engraving—a copy, I think, of the gem given in Montfaucon (Suppl., t. iv. p. 24)—representing the famous incident—

"When he surnamed of Africa dismissed,  
In his prime youth, the fair Iberian maid,"

I have seen some such distich as the following:—

"Scipiadæ Pœnos, suos et vicit amores:  
Vicit eos—sed se vincere maius erat."

Probably the author is well known.

N. Y.

### Replies.

#### ARMS, BUT NO CREST.

(5th S. vii. 28.)

It is the fact, as stated by D. K. T., "that many old West-country families had no crest" recorded with the arms allowed to them at the Heralds' Visitation of Devon and Cornwall in 1620. I can scarcely conceive that this arose from the negligence of the heralds, and must conclude that such families did not claim crests, though some of them subsequently assumed them. These remarks apply to those families who bore arms by ancient prescription, as distinguished from those who used them by authority of modern grants.

Old Carew says (*cir.* 1600), "The most Cornish gentlemen can better vaunt their pedigree than their livelihood," and this remark may perhaps afford us a clue to the explanation of the fact noticed. It occurred to me many years ago, inasmuch as most, if not all, families who early held equestrian rank have their arms surmounted by crests (*e.g.* Carminow, Cottell, Kelly, Treffry), whether crests were given to or assumed by those only who in actual warfare or in jousts wore crests upon their helmets, whilst simple esquires, who wore no such distinctions, made no claim to them. It is true that many families of the latter rank were allowed crests, but it will be found that in most of such cases their arms were modern grants, few earlier than the reign of Queen Elizabeth (*e.g.* Hichens, Opie, Toker, Grylls), and not arms borne by prescriptive right.

I put forward this suggestion with some hesitation, and with a view to the discussion of the question. I have not touched upon the subject of mottoes, which usually are not of authority, and may be assumed or changed at pleasure.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

Heralds, I believe, do not consider crests to be distinctive badges of families. They may be changed arbitrarily, and this is often done by the several branches of the same house, whilst all retain the family shield, slightly differenced to mark the distinction.

"Of other modes of distinguishing cadets," says a well-known writer on heraldry, "we may mention the adoption of different crests, without any alteration being made on the charges in the escutcheon. Speaking of the Germans, among whom the practice largely prevails, Chrytyn says, 'interdum arma solo cimero discrepant'; and he illustrates his statement by a notice of the various families descended from the House of Burgundy..... This mode of differencing has been rarely followed in Scotland. Doubtless the heraldic practice of that country has always allowed a considerable amount of freedom in the changing of crests, which, however, Nisbet considers to be 'but an ornament of coats of arms, and so more of the nature of a device than a fixed piece of hereditary armorial bearings.' For that very reason a systematic modification of the charges in the escutcheon forms a

much more satisfactory mode of distinguishing cadets than a change of the crest, which even the head of the family does not necessarily retain unaltered" (Seton's *Scottish Heraldry*, p. 122).

W. E.

Many of the lesser gentry had arms, but no crest. Hundreds of examples could be given if needful. The arms were the mark of gentility, the crest but the ornament on the helmet, and in early times was varied at the will of the bearer. In recent days almost all families entitled to arms have had crests granted to them or have assumed them, but there are still a few examples of crestless gentry. I know of a race which has borne arms from a period long antecedent to the incorporation of the Heralds' College, the elder stock of which has never used a crest, though a younger branch, now extinct in the male line, assumed one in the beginning of this century.

ANON.

The late Garter King-at-Arms, Sir Charles Young, told me many years back, in asking him about my own shield of arms, which had no crest originally, that many of the oldest coats of arms were without crests. My family were originally, and the oldest branch is still, in Essex. S. N.

Cambridge.

The family of Walton of Walton, a North-west country family, whose pedigree dates from about 1140, bear the following arms: Azure, three swans proper, beaked and membered gules.

E. T. MAXWELL WALKER.

Chace Cottage, Enfield, N.

PHONETICS: "TO WRITE," &c. (5th S. vii. 125.)

—MR. PALMER, in his criticism of the critique in the *Saturday Review* of Jan. 27 on phonetic spelling, has hardly reached the bottom of his subject. The reviewer had said, "Take the best example of all; *rite*, *write*, *right*, *wright*, are words of four different meanings, of four different origins, once of four different sounds, but which, through 'phonetic decay'—that is, in plain words, through sheer idleness—have come to be sounded all alike." On this Mr. PALMER remarks:—

"As far as one of these words is concerned, this is anything but a happy example, as the *w* of *write* (originally meaning to scratch, scrape, or engrave), instead of elucidating its history, seems rather to obscure its origin by disguising its affinity with such words as *Scotch rite*, to scratch or incise; *Icel. rita*; *Ger. reissen*; *O.H.G. rizan*, to scratch," &c.

MR. PALMER does not seem to be aware that all these words had originally prefixed to them the strong guttural aspirate, frequently represented by the digamma in Greek, and in the Teutonic and Norse tongues by *hw*, *hv*, *h*, and *w*: *Goth. writan*, *A.-S. writan*, *Old Sax. writan*, which are connected by all philologists with *rizan*, *reissen*, &c.

Graff (*Alt-Hochd. Sprachschatz*, i. 1130) explains this as follows, under the "Anlaut" *wr*:—



"Diesen im Gothischen, Angelsächsischen, Altsächsischen, Altfriesischen (Z. B. Goth. *vrīkan*, Angels. *wre-can*, Alts. *wrekan*, Altfries. *wrekka*, persequi, ulcisci; Goth. *vrōhan*, A.-S. *wregjan*, Altfries. *wregjan*, accusare; A.-S. *writan*, Alts. *writan*, scribere) noch häufig vorkommenden, und auch im Schwedischen, Dänischen, Holl. (und in der Schrift auch im Englischen) erhaltenen Anlaut, zeigt das Althochd. nur in *wrūbūh*, *wreth* (N.G. *werack*), und *Wrack* (N.G. *rache*); in allen übrigen, ursprünglich mit *wr* anlautenden Wörtern ist *w* in *h* umgewandelt, oder abgeworfen. Im Nordischen, das auch vor Vokalen den Anlaut *w* abwirft, fehlt der Anlaut *wr* gänzlich."

In A.-S. this strong aspirate is represented by *hw* before vowels (*wh* in Mod. Eng.), and *w* before consonants. In the Icelandic, or Old Norse, it becomes *hv* and *h* respectively, and in Modern Norse and German it is almost entirely dropped. According to Grimm's law, this Teutonic aspirate is the equivalent of the Greek and Latin gutturals *h* and *c*, as *caļu-m*=*hollow*; *clīn-o*, A.-S. *hlin-an*, to lean; *κῶμῆ*, Eng. *home*, &c. Cleasby and Vigfusson (*Icel.-Eng. Dict.*), under letter "H," go very fully into this question. The following are a few examples in which the strong aspirate has been gradually thrown off:—Gr. *κοπαῖ*, Lat. *corvus*, O.N. and A.-S. *hræfn*, Dan. *ravn*, Ger. *rabe*, raven; O.N. *hrjufn*, A.-S. *hreofo*, Ger. *rauh*, rough; Goth. *hrains*, O.H.G. *hreini*, O.N. *hreinn*, Dan. *ren*, M.G. *rein*, pure, clean. The connexion of *writan*, *reissen*, &c., will be found set out in Fick's *Indogermanischen Sprachen*, iii. 309.

The phonologists forget that writing speaks to the eye, and only mediately to the ear. If the four words quoted above are all to be spelled alike, a little grotesque confusion would necessarily occur. Thus I might communicate a piece of news of the day in this fashion: "I *rite* to inform you that a *rite* has been employed to break open the door of St. James's, Hatcham, the *rite* celebrated there not being *rite* according to law." And this is said to be improving our spelling!

The *Saturday* reviewer laid down a very useful principle as to the hard and soft pronunciation of *g* and *c* before a vowel, viz., that in natural or original English words they are always hard. This is objected to by Mr. PALMER, as it appears to me, on very insufficient grounds. He quotes *gibe*, *gib*, and *gyves* as having the *g* pronounced soft, and yet being original English words. Is he quite sure on both these points? The derivation of *gibe* is very uncertain. It is usually connected with *gabban*, but there is no A.-S. radical extant from which it could be derived. *Gab* or *gabba* exists in various forms both in French and Italian, in the latter especially. *Gibe* is quite as likely to be an adaptation of Fr. *jappe*. *Gib*, to start aside, to bolt, is more usually spelled *jib*. Whatever its derivation, there is no reason whatever for calling it an original English word.

*Gyves* is another word of uncertain origin. If, as Richardson states, it is of German origin, the

*g* should be hard. Walker gives both pronunciations, but prefers the soft; but, as he gives no reason whatever, his opinion may go for what it is worth. J. A. PICTON.

Sandyknowe, Wavertree.

The dictum that the *w* in *write* was introduced into the word by mistake is quite wrong. Our word to *write* is not a Scandinavian word, but pure Anglo-Saxon; and I am sure your correspondent cannot point to any English MS. from the tenth to the fourteenth century written by a scribe so uneducated as to omit the *w*; for the plain reason that the *w* was pronounced, as proved by our alliterative poetry. In this case the Scandinavian languages and the German have lost the initial *w*, which English, to its credit, has preserved. It is a great defect of Icelandic that it drops *v* (or *w*) before *r*. See Cleasby and Vigfusson's *Icelandic Dictionary*, remarks on "R," p. 481, col. 1. At this rate, we should have to suppress the initial *w* in *wort*, because there is no *w* in the Latin *radix*; or that in *worm*, because the Icelandic is *ormr*. WALTER W. SKEAT.

AMUSING BULL (5th S. vii. 125.)—MR. PALMER, whilst engaged on criticizing a writer in the *Saturday Review* for what appears on examination to be merely the slip of writing "former" for "latter," says: "It is rendered more amusingly conspicuous by the fact of the writer being engaged at the moment he makes it," &c. Here is an example of a mistake which, I am sorry to say, our best writers often fall into. How can a writer be a fact? Yet, as Mr. PALMER has written, the "writer" is the substantive, and the "being engaged" is adjectival qualifying "writer." It is perfectly evident that Mr. PALMER means "the writer's being engaged," that is to say, the "being engaged" is the substantive, and the "writer," as Mr. PALMER has written ("writer's," as I venture to say he ought to have written), the adjectival word.

This mistake is, I think, common on account of two reasons:—First, it is often very awkward, on account of the structure of the sentence, to give to the word which is really in the genitive the mark of that case. Secondly, the meaning is generally quite plain without putting the word in the genitive. But the first reason does not apply to a sentence of which the construction is simple. If Mr. PALMER had been using a pronoun instead of "the writer," he would have undoubtedly said "the fact of his being engaged."

As to the second reason, there are cases where the meaning would be different according to whether the genitive is used or not. Take these sentences:—*a*. The general landing ten thousand men in one day awed the island into submission. *β*. The general's landing ten thousand men in one day awed the island into submission. In *a* the landing of the men is a parenthesis; the awe may

have been caused by many means besides that. In  $\beta$  the landing is expressly said to have been the means by which awe was inspired.

As I think this matter is of some importance as affecting precision and clearness of style, I hope you will find room for this, and that Mr. PALMER will excuse my taking a sentence of his as my text.

J. W. THOMPSON.

Downing College.

THE "TE DEUM" (5th S. iii. 506; iv. 75, 112, 312; v. 330, 397, 514; vi. 76, 136, 450, 520; vii. 98.)—MR. RANDOLPH (vi. 450) concedes that, in the interpretation of the *Te Deum*, "almost all depends upon the words 'Æternus Pater,'" in the second verse. He still holds to his belief that they are quoted from Isaiah, and affirms that the use of them throws back the probable origin of the hymn to the first age of Christianity, because the apostles and first Christians must certainly have known of this designation of the Messiah in that book of Holy Scripture, and they would naturally address him in the terms employed by the evangelical prophet, while later the words, as applied to Christ, may well be supposed to have dropped out of use, because they had been abused to support a falsehood. (?) MR. RANDOLPH here takes it for granted that *Æternus Pater* is the certain translation of the original words of Isaiah, and that all the Christian world knew it to be so. Now, so far is this from being the case, that no one, I believe—whether in that early age in which MR. RANDOLPH would have the hymn to have been written, or at that later date to which learned men have hitherto supposed its origin to belong, or at any time between these limits, or till long after the fifth century—ever understood them in this sense, unless, indeed, in this composition we have a solitary instance of such a translation. But why, when all antiquity read Isaiah differently, should we suppose the author of the *Te Deum* to be thus singular in interpreting his meaning? I can see no reason but that this supposition is necessary to support MR. RANDOLPH'S theory.\*

\* It has been stated by a correspondent of "N. & Q." that in the "Alexandrian Septuagint" all the epithets of Isaiah ix. 6 are found as in the Vulgate. This is not quite correct. The Vulgate has *Deus* in addition, while it has no equivalent for ἰσοουασιης. I am quoting from Grabe's edition. St. Jerome, writing of the LXX. version of this passage, says: "Qua nomini majestate perterritos LXX. reor non esse ausos de puero dicere, quod aperte deus appellandus sit, et cetera; sed pro his sex nominibus posuisse, quod in Hebræo non habetur, magni consilii angelum, et adducam pacem super principes, et sanitatem ejus." It would seem, therefore, that this, which is the reading of the Vatican MS., and which is preserved also in the Alexandrian, was the original rendering of the LXX., and that those who, later, proposed to amend their work, instead of substituting a more correct translation of the passage for the very incorrect one which they found, simply added this, and left the other as it stood. As I have said before, the

I wrote that I had the authority of a certain professor of theology for saying that the appellation *Æternus Pater*, as addressed to Christ, was utterly unknown in the language of the early Church. MR. RANDOLPH refers to this, and seems to make light of the support to which I have trusted; but he has omitted to notice my further reference to a well-known theological work by one of the greatest patristic scholars of modern times,\* in which I said any one might find confirmation of this statement for himself. He goes on to say, "If the *Te Deum* is a primitive hymn, they are confuted by its terms." An important "if." The learned have never allowed it this high antiquity; but whether it belongs to the first age, or to the fourth or fifth, why should we think we have in it a usage which is to be found nowhere else in the writings of the ancient Church? Again I can see no reason but the exigencies of MR. RANDOLPH'S theory. MR. RANDOLPH denies that *Æternus Pater* is "the ordinary title" by which the First Person is designated. Well, I had, perhaps, better have said "an" ordinary title; but I can concede no more than this. He will find the statement, thus amended, to be true, if he will make due investigation, but it may be necessary to search beyond the limits of the Book of Common Prayer and the "Priest's Prayer Book."† But although "almost all" depends, in this question, on the words *Æternus Pater*, not quite all depends on them. There are the three verses in which the Holy Trinity is addressed, Person by Person, to form an insuperable bar to the acceptance of his view. Till he has got rid of these he has done little or nothing, and I am persuaded he never can get rid of them.

However, I really see no use in continuing the controversy, and I wish, accordingly, to withdraw from it. To combat mere conjectures is fighting with shadows. Little or no good can come of it; no advantage accrue to the cause of truth. The plain and obvious way of understanding the hymn is undoubtedly to take the first part as addressed to the Holy Trinity, the latter only as specially addressed to Christ, and what "judicious Hooker" says of Holy Scripture may, I think, fairly be applied to this ancient and all but inspired hymn of the Church: "Where the literal interpretation will stand, the farthest from the letter is commonly the worst." In this plain and obvious sense it has been understood, I may

original translation was meant to give the equivalent of the Hebrew words, but those words were misread.

\* *Dogmengeschichte*, by Klee, sometime Professor of Theology at Bonn and Munich.

† St. Hilary of Poitiers, who is thought by some to have been the author of the hymn, in a sense explained by theologians, appropriates "Eternity" to the Father, "in Patre est æternitas"; and St. Augustine says, "Patri attribuitur æternitas propter commendationem principii, quod importatur in ratione æternitatis."



say, by all the Christian world till now, as I could bring much more abundant evidence to prove, and for such a way of understanding it I have, I think, shown good reason, from its language and general structure. MR. RANDOLPH'S theory may be ingenious, and to some may seem plausible, but it is certainly novel, and this, more than anything else, is, in my opinion, its condemnation. ALEPH.

THE PHRASE "HE DARE NOT" (5<sup>th</sup> S. vii. 138.)—I wish that correspondents who are zealous for the purity of English would learn a little about the matter before proceeding to lay down the law. The phrase "He dare not" (though, perhaps, going out of fashion) is of course quite right. *Dare* is one of the verbs which use an old past tense for a present, and "he dares" is, grammatically, as bad as "he mays," or "he cans," or "he shalls." This fact is perfectly familiar to any one who has ever seen an old English MS. of any value or age. The appearance of "he dares" in a thirteenth-century or even in a fourteenth-century MS. would brand it as a forgery, just as poor Chatterton thought that *its* was good fifteenth-century English. The phrase "He dear" occurs in *Beowulf*, l. 684, which I do not think could have been written by "one of the Kingsleys." WALTER W. SKEAT.

The "correction of errors" should be taken in hand warily. C. S. is very unfortunate in his selection of "He dare not" for "He dares not." There is no error at all, but an old and correct idiom. Cf. March, *Anglo-Saxon Grammar*, p. 89, and pp. 112, 113, where a full account of *dear*, *dearst*, *dear*, is given among "preteritive presents." Also Mätzner's *English Grammar*, i. p. 379: "The genuine third person of the present *dare* still occurs along with *dares*"; and examples are given from Maundeville, Skelton, and Shakspeare. Also Skeat's *Mæso-Gothic Glossary*, p. 304; Morris's *Extracts from Chaucer*, p. xxxiv. The idea of this good old English idiom "originating with one of the Kingsleys" is very wonderful.

O. W. TANCOCK.

BOOKS ON SPECIAL SUBJECTS: CARICATURES (5<sup>th</sup> S. vi. 181, 296, 323, 358; vii. 110.)—If the statement, that the *Catalogue of Prints and Drawings in the British Museum* had been prepared under the direction of Mr. Reid, by Mr. Stephens, contains an important omission, I, at least, am not responsible for it, for the words are taken (almost *verbatim*) from the introduction to the first volume of that work. But I am rejoiced that, however indirectly, I have been the means of doing that justice to the great services rendered to the history of caricature in England by the late Mr. Hawkins, which no one is so well qualified to render as Mr. STEPHENS. Every one who had the good fortune to know the late Keeper of the Antiquities will heartily concur with Mr. STEPHENS'S eulogium on

that kind-hearted and accomplished gentleman; the substance of it, I venture to suggest, might with great propriety be transferred to the introduction to the forthcoming third volume. There is one omission in my notice of the *Catalogue* to which I must plead guilty, and which I regret, namely, that I did not praise as they deserve the learning and judgment displayed by the compiler of that *Catalogue* in his explanation of the various prints described in it.

I ought to have added to my list Müller's valuable catalogue, *Beschrijving van Nederlandsche Historieplaten*, of which since my article appeared a third part has reached me, bringing it down to the year 1749. BIB. CUR.

ORIGINAL LETTERS OF DR. JOHNSON (5<sup>th</sup> S. vii. 101.)—The first, second, and fourth letters given at the above reference are, with some variations, in my edition of Boswell's *Life of Johnson*, which is an illustrated one, the sixth, edited by Malone, and published at the office of the National Illustrated Library, 198, Strand, London, circa 1851. As regards the first and second letters, Boswell says this:—

"I am obliged to Mr. Astle for his ready permission to copy the two following letters, of which the originals are in his possession. Their contents show that they were written about this time (1742), and that Johnson was now engaged in preparing an historical account of the British Parliament."

After the word "resolution" (end of second paragraph, first letter) these Latin words follow, "Emptoris sit eligere"; and in the postscript, where blanks occur, I find these words, "I have read the Italian." The second letter, in my edition, is said to have had "no date nor signature"; "Lager" is printed "Layer"; and the letter ends with the words, "the South Sea Report." The third letter I do not find in my edition. And in the fourth, to "Thomas Astle, Esq.," instead of a blank, the word "see" occurs—"for to see a man," &c. I imagine that the letters are not only in my edition but in every edition of Boswell's *Life of Johnson*, and, if so, "original," in the sense of their now appearing for the first time, seems to be a misnomer. Boswell was a very unlikely man to interpolate words where there were blanks, yet he must have done so, as the letters now given by Mr. HARLOWE are undoubtedly the originals.

FREDK. RULE.

"IN MY FLESH," &c. (5<sup>th</sup> S. vi. 537; vii. 130.)—What I have said has reference mainly to the meaning of *MIBSARI*. As, however, I mentioned "worms," I ought to have pointed out, as M. D. has done, that the word is supplied as a probable nominative to *wilkephá*, "destroy," or as in Arabic, "strike." Flies are said to "strike" open and neglected wounds in our country; how much more those of Job on an Oriental "ash-heap"! I think our

translators have shown their usual judgment in supplying this word. Those who have seen, as I have, the loathsome effect of flies "striking" open wounds and filling them with a seething mass of "worms" will know what I mean. Let me refer to *Speaker's Comm., in locis*, but particularly to the Book of Job itself. "I have said to the worm, Thou art my mother and my sister" (xvii. 14); "The worm shall feed sweetly on him" (xxiv. 20); "They shall lie down alike in the dust, and the worms shall cover them" (xxi. 26); "My flesh is clothed with worms and clods of dust" (vii. 5). In all of these the word used is *rimmā*, the special word for the larva that revels in putrefaction (see Dr. Tristram's *Nat. Hist. of Bible*, 2nd ed., p. 300).

J. T. F.

Hatfield Hall, Durham.

T. SKINNER SURR: W. B. RHODES (5th S. vii. 48).—MR. CHRISTIE is not correct in the spelling, though the sound of "Sirr" and "Surr" is alike. Surr was the author, three quarters of a century ago, of *Splendid Misery*. The allusion to Pelham brings Surr nearer to the present day. But even then it does not seem to me surprising that there should be no memory of him at the Bank of England, considering the constant changes such an establishment must be undergoing. A few words about Surr will be found in the *Biographical Dictionary of Living Authors*, 1816. See also a note of mine, 4th S. viii. 412, where his name is inadvertently inverted. Perhaps some of your readers will be able to give some further particulars now.

MR. CHRISTIE will find two works by William Barnes Rhodes in the *Biog. Dict.*, 1816, but no biography. Rhodes died in 1826; and that storehouse of information, the *Gentleman's Magazine*, for November of that year, p. 471, will give further information.

OLPHAR HAMST.

Of Thomas Charles Sirr it may be considered not a little remarkable that, though only a clerk in the Bank of England, he by his pen occasioned the death of the loveliest and most distinguished woman of her time, the famous Georgiana, Duchess of Devonshire. Introducing her into one of his novels, entitled *A Winter in London* (which enjoyed extraordinary popularity in its day), under a fictitious name, as an inveterate gambler, which she was, mortification and chagrin, and the odium involved in the exposure to the world, had such an effect upon the duchess that she did not long survive it. This once famous novel I saw some years back upon a bookstall in three thin small volumes for a shilling, and thought, from what I saw of the stuff inside the covers, it was worth the money. What little information can be gathered of Sirr and his writings, MR. CHRISTIE will probably find comprehended in, I think, the second volume of the *Diary of the Times of George the Fourth*, really

written by Lady Charlotte Bury, but edited by John Galt, and possibly in an obituary of Sirr in the *Gentleman's Magazine*, to be found by consulting the index of names. Among the superannuated employes of the Bank, both Sirr's celebrity and that of Rhodes, the author of *Bombastes Furioso*, would still, I think, be remembered. To the widow of the latter the directors showed, many years after his death, a kindly appreciation of his admirable burlesque, by letting her off with a simple reprimand when they discovered that she had, by remarrying, long forfeited her right to represent herself to them as a claimant on the widows' fund.

C. R. H.

MISSING MAHRATTA COSTUME (4th S. i. 221).—Is any representation of this very remarkable costume, a Mahratta, or rather Mārwarī, turban, with chapkan having Vandyke points at the skirts on both sides, to be met with among portraits of the Circassian Mamlūk kings of Egypt, Abyssinian potentates of India, Pārsi fire-worshippers of Persia, or other Oriental notabilities of the fifteenth and sixteenth centuries, in any of the public museums of Europe? See Mr. Cleland's account of an Indian collection of portraits from Surāt, presented to the Bodleian Library by the poet Pope, given in preface to *Institutes of Timur*, translated by Major Davy.

R. R. W. ELLIS.

Starcross, near Exeter.

"BUDGET" (5th S. vii. 66).—The criticism in the *Monthly Review* for 1790 on the use of the word *budget* must not be taken as any evidence that the word had only recently been applied to the financial statement of the Minister in the Committee of Ways and Means. It was certainly a common and well understood term in 1772, when "Lord North on the 1st of May opened the Budget" (*London Magazine*, p. 461). About this time the expression is common in journals and magazines. In the *Scots' Magazine* for 1782, p. 232, there is an amusing report of the Ladies' Parliament and of Mrs. Would-be's Budget, in which she proposes "the consolidation of bewitching kisses at three and a half per cent.," and the "raising of 600,000 husbands, by way of lottery." In this there is no attempt to ridicule the word *budget*; the word is used as one well accepted and understood. It would be of interest to know how long prior to the year 1772 the term was thus employed, and also whether it was first introduced in the House itself, or whether it was a term adopted by some reporter of debates.

EDWARD SOLLY.

"RUNRIG" (5th S. vii. 47).—Though not a Scottish agriculturist, I believe I may answer correctly enough MR. FALCONER's query as to *runrig*. The system of runrig, otherwise designated *runridge* or *rig-and-rennet*, existed throughout the Scottish Lowlands, especially on the eastern



börder, till the commencement of the present century. Indeed the practice, I believe, still lingers in some isolated districts. The system was this. Tenant farmers who lived near each other, instead of having each his land apart, had different shares in the same field, or a ridge apiece alternately. Commonly in Orkney, and not infrequently in districts adjoining the Highlands and the English Border, twelve or more tacksmen would have farmed together on the runrig system. At Elgin, according to the parochial incumbent, writing 1798 (*Stat. Acc. Scot.*), some of the rig-and-rennet tenants would have had their different portions nearly a mile asunder. The author of the statistical account of Ayton parish, Berwickshire, writing in 1791, mentions that the runrig system, formerly common, had lately ceased.

Runrig husbandry arose at a period when the inhabitants of one district made predatory incursions on those of another, and when neighbours required to be bound for mutual defence by a community of interests. When Highland *kateran* or Border *revvers* made sudden incursions on Lowland fields, the risk of individual suffering was thereby considerably diminished. The runrig system thus served as a substitute for insurance. In his statistical account of Smailholm parish, Roxburghshire, the Rev. Dr. Alexander Duncan remarks that the country was formerly so much exposed to the inroads of the English that all the lands were runrig, while the system was a necessity till the union of the crowns. He adds that the ravages in former times were so frequent, that there was no bishopric in Scotland south of the Forth, and in England none was erected further north than Chester, and Lindisferne, in Holy Island, while on both sides of the Border there were several abbacies, which, being reckoned holy (in contradistinction to bishops' possessions, which were held secular), were untouched.

The runrig system ultimately proved an agricultural drawback. Unploughed strips intervened between every five or six ridges, whereby much land was lost to cultivation, and, as the ridges were uniformly curved, moisture collected in the flats. Curved ridges ceased about sixty years ago.

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

This mode of working farms, which is also called *rundale*, was formerly well known in the north of Ireland, but is now almost at an end. The explanation of the word in Jamieson's *Scot. Dict.* is not very satisfactory: "*Runrig*, lands are said to lie *runrig* when the alternate ridges of a field belong to different proprietors, or are occupied by different tenants." The word does not occur in any other dictionary with which I am acquainted. The definition of the term in Mason's *Parochial Survey of Ireland*, Dublin, 1816, is as follows:

"When two or more persons possess a field in partnership, the tenure is denominated *rundale* or *runrig*." The practice was most objectionable, as the following extracts from Mason's book will show. Maghera, co. Derry:—

"The custom of *rundale* still remains here, and never fails to embroil those who have the misfortune to hold land in this way in endless disputes with their partners. They are always quarrelling and going to law. They never cultivate their land as others do, and they overstock their common grazing, that each may have the full benefit of it, and thus starve all their cattle. The landlords, however, are putting an end to this ruinous mode of tenure as the leases expire."

Again, under Killelagh, co. Derry:—

"In many parts the inhabitants still incline to live in villages, probably from a social disposition, which may be to them pleasure, but certainly does not add much to their profit, as when living in villages the use or custom is to have their land in what is called *rundale*, or in common, a mode of tenure which is not considered either to promote the advantage of the individual or much to enrich the aggregate."

Again, under Culdaff, co. Donegal:—

"The custom of holding farms in *rundale* is alone sufficient to impede agricultural improvement."

In Mason's book there are various other notices of this custom to the same effect. McSkimin, in his *History of Carrickfergus*, Belfast, 1823, says:—

"Anciently many farms were wrought in *rundale*, and one still exists in the middle division which is worked in this way. As such leases expired the landlords introduced a clause in the new leases which forbade this practice. This prohibition served the cause of agriculture and industry, and likewise prevented many petty quarrels that arose out of this pernicious practice."

I understand that the custom still lingers in the county of Tyrone, and possibly in a modified way in some other places. W. H. PATTERSON.

Belfast.

HERALDIC (5<sup>th</sup> S. vii. 8.)—For the information of your correspondent C. G. H., I would mention the following families, who bore arms before 1612 corresponding with those he describes on the sinister side of the shield on the old fire-dogs:—Feld, or Field, of co. Oxford, Sa., a chev. or betw. three garbs arg., according to a roll in the College of Arms, styled "ancient" in 1580, and attributed to the reign of Edward I. De la Feld, Feld, or Field, of the West Riding of Yorkshire, Sa., a chev. betw. three garbs arg., confirmed at the Heralds' Visitation of 1558. Hatton, of Cheshire, Az., a chev. betw. three garbs or. I would also mention a few early instances of these arms without the chevron, which might have been added to "difference" them:—De Segrave (ancient), Sa., three garbs or. Earls of Chester, Az., three garbs or. De la Feld, or Field, of co. Hereford, Sa., three garbs arg., which were formerly on the surcoat of the figure of a knight of this family, clad in armour of the thirteenth century, which reposed on a

monument in Madley Church, and is described by Richard Symonds in his *Diary*, written in 1644-5.

O. F.

There can be no doubt that the shield mentioned by C. G. H. has been reversed in casting. The sinister coat must be regarded as the dexter. Az., a chev. betw. three garbs or, is borne by Finch-Hatton, Earl of Winchelsea, for Hatton, quartered with Ar., a chev. betw. three griffins passant, wings endorsed sa., for Finch. Edward Finch, fifth son of Daniel, second Earl of Nottingham and Baron Finch, assumed the additional name of Hatton some time about the middle of the last century, and his issue have since succeeded to the peerage. The probability is that the andirons belonged to the Hatton family, and that a reference to the Visitation of Kent would enable C. G. H., by means of the impaled coats, to determine for whom the andirons were made.

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucestershire.

SIR THOMAS DISHINGTON (5th S. vii. 47).—In 1457 Dishington or Dischington, of Ardross, parish of Elie, Fifeshire, was one of the assessors in a perambulation between the marches of Easter and Wester Kinghorn. In 1517 Thomas Dishington was captain of the castle of St. Andrews. George Dishington, of Ardross, received a charter of certain lands in July, 1518. He had a son William, who is described as fiar or younger of Ardross, in 1531 (*Charters of Burgh of Crail*, pp. 132, 139). In the charters of the same burgh "George Dishington, fiar of Ardross," is named in 1630. A Scottish ballad of the seventeenth century has the following couplet:—

"Were ye e'er at Crail town;  
Saw ye there Clerk Dischington?"

As I am now in course of editing the Chartulary of Crail, I hope ere long to obtain further particulars of a family which is believed to be extinct.

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

ST. NATHALAN (5th S. vi. 428; vii. 15).—The following is all I can find about St. Nathalan in the *Acta Sanctorum*:—Jan. 8, vol. i. "Sancti Qui vi. id. Januar. Coluntur."

"Prætermissi vel in alios dies rejeeti."

"S. Nathalanus sive Nethalenus, aut Nethelmus Episcopus, ab Adamo Regio, Ferrario, Camerario refertur hoc die: atque illustria quedam de eo memorat Camerarius. Plenus de eo agemus, ubi quæ citat, vetera consecuti erimus breviora, aliaque monumenta. In Aberdonensi diocesi ad septentrionalem Scotia plagam, præcipue floruisse traditur."

DISCENS NON DOCTUS.

AUTOGRAPHS OF SIR JOSHUA REYNOLDS (5th S. vi. 88, 219; vii. 18).—I think the best and only way to find out if these three autographs are those of the great artist would be to compare them with

any known signature of Sir Joshua's. Unfortunately I do not possess one, but I have one of the original documents signed by his uncle and godfather, Joshua Reynolds, Pastor of Stoke Charity, Hants, and also a fac-simile of Sir Joshua Reynolds's writing and signature, of both of which I shall have much pleasure in making tracings if they will be of any use. The signatures are so distinct there could not possibly be any mistake between them.

EMILY COLE.

Teignmouth.

"PINDER" (5th S. vii. 89).—This word is derived from A.-S. *pyndan*, to hinder, to pound, to shut in. Primarily the office of the "pinder" was to pound all stray cattle, but in time other duties became attached to it, and no doubt the "pinder" referred to by S. N. is required to hinder any encroachment made upon the common lands under his charge. The "pinder" generally accompanies all boundary perambulations. Nottingham at one time (1677, Thoroton's *Notts*) could boast of two "pinders," "the one of the Fields, the other of the Medows; he that is of the Fields is also Woodward for the Town, and attends and answers at the Forest courts."

F. D.

Nottingham.

"Pinder"=pounder=keeper of the pound.

C. F. S. WARREN, M.A.

Bexhill.

I am unacquainted with the common lands in the borough of Cambridge, but it is quite possible that by Act of Parliament or by custom other duties as well as that of impounding cattle may have been attached to the office. I have heard that in some parts of England the "pinder," as well as discharging his own proper duties, is required to act as an overseer of ditches, drains, and watercourses.

ANON.

It is often written "pinner." *George-a-Greene, the Pinner of Wakefield*, is the title of one of Robert Greene's plays. The hero says to his man, "Now, sir, go and survey my fields: if you find any cattle in the corn, to pound with them." Thomas Adams has the form "poinder":—"The poinder chafes and swears to see beasts in the corn, yet will pull up a stake or cut a tether to find supply for his pinfold" (*Sermons*, vol. i. p. 163).

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"Pinder. The petty officer of a manor whose duty it was to impound all strange cattle straying upon the common. 'Incluser a pynder' (Nominale MS.)."—Halliwell's *Archaic Dictionary*.

The last time I saw the word was on a notice on Goring bridge, over the Thames.

CLARRY.

Conf. Halliwell, and Lower's *Patron. Brit.*

R. S. CHARNOCK.

Junior Garrick.



"Pinder" is a word in common use in Nottinghamshire. It is also the name of a family long resident in the county.

JOSIAH MILLER, M.A.

It was frequently spelt "pinder," as though the word were "pound-herd." Miss Baker has the word in the *Northamptonshire Glossary*. See also a notice of "The Pinder of Wakefield" in "N. & Q.," 4th S. v. 57. A line or two may perhaps be quoted from it:—

"Wakefield, amongst the rest, was famous in respect of a lucky proper stout fellow that had the keeping of the said Pown, called by the name of George Greene, the stout Pinder of Wake<sup>fd</sup>, of whose merryments and valiantness the history ensuing declareth."

W. D. SWEETING.

WALES CALLED "LETAMIA" (5th S. vii. 7.)—The names *Minor Britannia* and *Letamia* (prop. *Letavia*) were never applied to Wales; they belong exclusively to Brittany, which was often called in old time Little Britain in France. The Bretons themselves give this name to their country. De Villemarque (*Dict. Français-Breton*, s.v.) has, "*Breiz veur* (great), Grande-Bretagne, aujourd'hui l'Angleterre; '*Breiz vihan* (little), Petite-Bretagne ou Bretagne-Armorique." This term was sometimes used by the Welsh. In the *Chronicle of the Princes* ("Brut y Tywysogion") there is the following entry for the year 683:—"And after Cadwalader, Ivor, son of Alan, King of Armorica, which is called Little Britain, reigned." In its Latin form it is found in a MS. in the Cotton Library, referred to by Schulz in his essay on the influence of Welsh tradition: "*Provincia quondam Armorica, deinde Littau, nunc Britannia Minor vocatur.*"

*Littau*, in the Oxford Glosses *Litan* (Zeuss, ii. 1086), is an ancient form of the modern Welsh *Llydaw* (Brittany), which represents a primitive *Letav*, of which *Letavia* is the Latinized form. Duange has, "*Letavia*, Armorica." In the Bollandist life of St. Gildas (29 Januar. ii. 960) it is said of the saint:—"Cum Dei jussu pervenisset in Armorican, quondam Gallie regionem, tunc autem a Britannis, a quibus possidebatur, *Letavia* dicebatur." The editor adds correctly in a note, "*Llydaw Britannia dicitur, i.e. littoralis.*" The meaning is the same as *Armorica*, the land lying on the sea coast.

From what cause this part of France received the name of Britain (Bretagne), we learn from an old chronicle quoted by De Courson (*Hist. des Peuples Bretons*, i. 212). In the time of the great plague which desolated this country in the fifth century many fled to this part of France:—"Fugientes venerunt ad terram Armorice dictam quam obtinentes nominaverunt Britanniam minore, et illa Britannia nunc est ducatus Francie."

J. D.

Belsize Square.

If this really refers to Wales it may be a mistake for *Letania*, perhaps called from the *Letes* or *Leti*, who, according to Legonidec, were the primitive inhabitants of Britain. But I should rather think *Letamia* refers to Basse Bretagne, anciently called Neustria (i.e. *terra nova*), Britannia in Paludiis, Britannia Transmarina, and *Britannia Minor*; and in Welsh *Llydaw*, which Pughe renders, "that extends along the water: the name of the province of Brittany or Armorica in France"; from *llyd*, breadth, extent.\* Camden (Gibson's), however, seems to make *Llydaw*, or rather *Lettaw*, refer to the people on the coast of Normandy; for, speaking of the British islands, he says, "The first that appears hard by Normandy, otherwise the coast of the Lexobii (whom our Welsh called *Let-taw*, as much as to say 'coasters'), is Alderney." [Gough's edit. has "Normandy or Lisieux, whose inhabitants our people call *Lettaw*, q.d. *Littorales*, or coasters."] *Llydaw*, by change of *w* to *v*, and *v* to *m*, might become *Lydav*, *Lydam*, and finally be Latinized to *Letamia*. The only objection to this etymology is that although *m* in Welsh frequently changes to *v*—as in *man*, *van*; *ma*, *va*; *maen*, *vaen*—some evidence ought to be adduced to show that the reverse has taken place, viz., that *w* and *v* have changed to *m*. R. S. CHARNOCK.

Junior Garrick.

Wales was never, as far as I know, called by any one either *Letamia* or *Minor Britannia*. The country meant is not Wales but Brittany, which for many centuries held very close intercourse with Wales and Cornwall. *Letamia*, in accordance with well-known phonetic laws, has become the Welsh *Llydaw*, the name by which Brittany is known in Wales at the present day.

GLANIRVON.

*Britannia Minor* is surely a name for Brittany (Armorica), the Kymry for which is *Llydaw*. Perhaps *Letamia* may be a Latinized form of the Welsh name.

A. L. MAYHEW.

Oxford.

NOTLEY ABBEY, BUCKS (5th S. vii. 68.)—"Notley," otherwise "Nutley," Abbey was founded by Walter Giffard, second Earl of Buckingham, and Ermentrude (sometimes called Ermengard), his wife, in 1162, 8 Henry II., at his park in Crendon, in the deanery of Buckingham. Earl Walter endowed it with the church of Hillesden. Dying without issue the lands of his barony were shared amongst his relatives (Milles says that he left a daughter named Isabel). In 1195, 6 Ric. I., Aubrey de Vere and Isabell, daughter of Walter de Bolbec, confirmed this donation of Walter Giffard's. In 1460 a priory of the order of St. Augustine, to the honour of St. Mary and

\* Conf. Gaelic *cladach*, a shore, beach, coast, sandy plain, &c.

St. Nicholas, founded at Chetwood, falling into decay, was annexed to the Abbey of Notley. The general dissolution took place in 1540, soon after which King Henry VIII., by letters patent, dated "1<sup>st</sup> June, 1541, for 1831. granted to William Risley and Alice his wife, the Manor and Rectory of Barton Hartys-horne, parcel of the possessions of Notley late Monastery; and the Manor and Rectory of Chetwode, and also the Church of Chetwode, formerly called the Priory, with the advowson of Barton and Chetwode Churches thereto appertaining, with thirty-two acres in Godington, in the County of Oxon, and lands in Preston and Wotton Underwood, and a wood called Boysley Wood, all parcel of the possession of Notley late Monastery; to have and to hold to the s<sup>d</sup> William and Alice Risley, their heirs and assigns for ever, by the 20<sup>th</sup> part of a knight's fee."

This property remained in the family of Risley until 1735, the then owner being Paul Risley, Esq. Authorities for the above—*The History and Antiquities of Buckingham*, by Browne Willis, Esq., Dugdale's *Baronage*, and Yorke's *Union of Honor*.

JOHN PARKIN.

Idridgehay, Derby.

"FACIES" (5<sup>th</sup> S. vii. 8).—The primary meaning is *shape, form, figure*, as indicating the *whole* body. Thus in Plautus (*Pen.* v. ii. 151, &c.) we have:—

"Sed, earum nutrix quā sit facies, mihi expedit.  
Staturā laud magnā, corpore aequo."

Horace, describing a horse, says (*Sat.* i. 2, 87):—

"Ne, si facies (ut sæpe) decora  
Molli fulta pede est."

See also Lucretius, lib. v. 1110 and 1169.

*Facies* is a derivative of *facio*. Hence our common expression, "the *make* of a person or thing," conveys the exact etymological force. I find nothing in Ducange to show that this usage of the word is to be found "in mediæval writers." From what I know of them I should be inclined to conclude not.

EDMUND TEW, M.A.

"Sit mihi præterea curvus cœlator, et alter  
Qui multas facies pingat cito."—*Juvenal*, ix. 145.

R. M. SPENCE.

FEN (OR FEND ?) (5<sup>th</sup> S. vi. 348, ¶412; vii. 58, 98).—As the quotation of novels seems allowed in "N. & Q.," I will give an authority for this word not yet adduced, namely, Jo in *Bleak House*:

"I'm fly," says Jo. "But fen larks, you know. Stow hooking it!"

"What does the horrible creature mean?" says the servant, recoiling from him.

"Stow cutting away, you know!" says Jo.

CHARLES F. S. WARREN, M.A.

Bexhill.

*Fen* was in hourly use in games when I was a boy. "Fen play" was the cry when any unfairness in the game was detected, especially when at marbles. It was used also in the sense of prevent or forbid. A comical application was, I remember well, "Fen live lumber!" which if pronounced in

time would disable your opponent from moving a bystander out of the way of his shot.

THOS. B. GROVES.

Weymouth.

OLD WILLS: HARRIS OF CORNWORTHY COURT (NOT "PRIORY"), CO. DEVON (5<sup>th</sup> S. vi. 349).—The will of Sir Edward Harris, Chief Justice of Munster, is probably on record in Dublin, either in the Probate Office or among the wills transferred from the dioceses of Cork, Cloyne, and Ross. Mr. John Glascott, a friend and assistant of Sir J. B. Burke at "Ulster Office," Record Tower, Dublin, is conversant with such documents, and might make a search for W. S. The eldest daughter of Sir E. Harris, Philippa or Phillis, married Robert, eldest son of Sir Robert Tynte, and their fourth daughter, Jane, is my direct ancestress; indeed, as the male line of the Tyntes is extinct in England and in Ireland, I know no one who so directly represents that family as I do. I am naturally much interested in the Harris family of Cornworthy Court, or Manor, and I shall be very glad to receive any information about either the Harris or the Tynte family.

J. MCC. BROWNE.

Hobart Town, Tasmania.

"KEENING" (5<sup>th</sup> S. vii. 29).—The verb *to keen* is used by Mr. Ralston with perfect propriety, and I am not aware that it is ever employed in any other sense. It is an Anglo-Irish word for the peculiar dirge or lamentation with which the Irish peasantry bewail the dead, and is of frequent occurrence in the writings of William Carleton, Samuel Lover, and Gerald Griffin. *Keening* is still kept up at funerals in the south and west of Ireland; and any one who has heard the plaintive wail of this passionate lament chanted forth in a minor key, and borne from a distance on the breeze, now rising into a wild paroxysm of grief, and anon sinking into a smothered groan, cannot easily forget it. It is the Irish *caoine* (pronounced *keen*), a dirge or lamentation; *caoinim*, I lament or cry. Compare Welsh *cwyno*, to bewail or deplore; Cornish *kynny*; Goth. *kwainon*, to weep or mourn; A.-S. *heinan*; Eng. *whine*; O. Norse *hvína*; Dut. *kwijnen*; Ger. *weinen*. Whitley Stokes quotes a Celtic gloss *queymias*, "se lamenta," from a Middle Breton mystery. See *Transactions of the Philological Society*, 1867, pt. i. p. 30.

A. SMYTHE PALMER.

Lower Norwood.

*Keening*=loud wailing, comes no doubt from the Hebrew *keenah*, a lamentation. *To keen*=to lament, is also a well-known Irish term. The Phœnicians in olden times colonized and traded largely with Ireland, and may have left this word behind them, as well as the Eastern custom of loudly bewailing the dead, as the Irish do at their wakes.

HUGH A. KENNEDY.

Waterloo Lodge, Reading.



THE DUCHESS OF DEVONSHIRE (5th S. vii. 6, 137).—Your correspondent C. R. H. says that the second duchess (Lady Elizabeth Foster) "was never renowned for beauty." Madame D'Arblay in her *Diary*, vol. v. p. 255, quotes Gibbon's opinion of Lady Elizabeth Foster, who considered her so fascinating "that if she chose to beckon the Lord Chancellor from his woolsack, in full sight of the world, he could not resist obedience." This was said in 1791.

Athenæum.

A. R. L.

CHESSE AMONG THE MALAYS (5th S. vi. 346, 454, 519; vii. 58).—

"We may be satisfied with the testimony of the Persians, who, though as much inclined as other nations to appropriate the ingenious inventions of a foreign people, unanimously agree that the game was imported from the west of India in the sixth century of our æra. It seems to have been immemorially known in Hindostan by the name of *Chaturanga*, i.e. the four *angas*, or members of an army, which are these—elephants, horses, chariots, and foot-soldiers; and in this sense the word is frequently used by epic poets in their descriptions of real armies. By a natural corruption of the pure Sanscrit word, it was changed by the old Persians into *chatrang*; but the Arabs, who soon after took possession of their country, had neither the initial nor the final letter of that word in their alphabet, and consequently altered it further into *shatranj*, which found its way presently into the modern Persian, and at length into the dialects of India, where the true derivation of the word is known only to the learned. Thus has a very significant word in the sacred language of the Brahmins been transformed by progressive changes into *axedras*, *scacchi*, *échecs*, *chess*, and by a whimsical occurrence has given birth to the English word *check*, and even a name to the *exchequer* of Great Britain."—*Asiatic Researches*, by Sir W. Jones.

W. T. HYATT.

Enfield, N.

AUTHORS OF BOOKS WANTED (5th S. vii. 149).—

*Charon*. This is by Prof. Aytoun. It is printed among the miscellaneous poems at the end of his *Lays of the Scottish Cavaliers*, under the title, "The Refusal of Charon; from the Romaic." K. NORGATE.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 129).—

"I live for those who love me," &c.

From Mr. G. Linneus Banks's poem, *What I Live For*. M. P.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Mythology among the Hebrews and its Historical Development*. By Ignaz Goldziher, Ph.D. Translated from the German, with Additions by the Author, by Russell Martineau, M.A., of the British Museum. (Longmans.)

MR. MARTINEAU is one of those accomplished translators who leave no trace in their work of its being a translation. This gentleman, moreover, can convey his own meaning in few but intelligible terms, and in such terms he describes what this book is and what it is not. "If any one takes up the book with an idea that it will settle

anything in the history of the Jews, he will be disappointed. Its aim is not theological, nor historical, but mythological, and mythology precedes history and theology, and has nothing to do with them. . . . Dr. Goldziher has in the present work for the first time extended the application of the principles of comparative mythology to the entire domain of Hebrew mythology, and laid down a broad foundation of theory, on which the elaboration of special points may be subsequently built up." This sufficiently describes a work which treats of the sources of Hebrew mythology, the method of investigating the myths, and what is to be concluded from the study of both. Herewith are many branches of search into many mysteries. The two essays in the appendix (by H. Steinthal) on the legends of Prometheus and Samson should be read before any other portion of this original and profoundly learned volume. Mr. Martineau writes *Nazirite* and *Hivite* as "corrections of positive blunders in the spelling of the English Bible." He also suppresses many members of the diphthong family, and resolutely cuts off the last two letters of the word *programme*.

*The School Candidates: a Prosaic Burlesque*. By Henry Clarke, LL.D. Occasioned by the Election of a Schoolmaster at the Village of Stretford, near Manchester, January 18, 1788. (Manchester, Day.)

THIS volume is a reprint of a highly laughable work, privately issued, nearly a century old. It is edited by Mr. J. E. Bailey, F.S.A., who has prefaced it by a most interesting account of Dr. Clarke, a schoolmaster and a mathematician of repute in his day. The doctor was a candidate for the mastership of the town school at Stretford. No salary was offered; that was to depend upon what he could raise from pupils. "Gentlemen" who aspired to the office were to be examined at a public-house, the Cock, in Stretford. A pleasant and profitable hour may be spent in perusing this book, which is edited with nothing less than extraordinary care.

*The Life of Simon de Montfort, Earl of Leicester, with Special Reference to the Parliamentary History of his Time*. By G. Walter Prothero, Fellow and Lecturer in History, King's College, Cambridge. (Longmans.)

THOSE persons who have already read Mr. Creighton's sketch of the life of Simon de Montfort (Rivingtons) will be the better prepared for a thorough enjoyment of Mr. Prothero's more extended work. It is a work which deserves to be read by all who take an interest in the history of this nation; much of that history cannot well be understood without a knowledge of what the great Simon did, and to what end he did it. The volume is thoroughly readable, in the popular sense of that word. It may be noted that the author ignores the old sign of the possessive case, and writes "the Kings will," &c.

*Savage and Civilized Russia*. By W. R. (Longmans.)

W. R. has here got up materials whereby to get a general verdict against the mendacity, ferocity, and utter untrustworthiness of the Muscovite policy. All who dislike the Tartar as much as some do the Turk will be delighted with a book which certainly does not lack interest.

*The Great Dionysiac Myth*. By Robert Brown, Jun., F.S.A. Vol. I. (Longmans.)

MR. BROWN'S first volume is an addition to religious mythology. The author treats the question by "a scientific consideration of the historic course of religious thought." Among the considerations is that of sun-worship, and what is understood thereby. There is something fascinating in this first part, which leaves thinking readers impatient to possess the sequel and conclusion.

JOHN WILKS.—Messrs. Sampson Low, Marston & Co. inquire for the dates of birth and death, and any particulars, of John Wilks, who lived in Paris in 1838, and wrote for the London papers as "O. P. Q." He lived at Passy—Dr. Franklin's former house.

[Mr. John Wilks, in 1840, was living in the parish of Chiswick, at which time he was editor of the *Church and State Gazette*. He was also a constant contributor to *Fraser*, to which he supplied his reminiscences of Louis Philippe and other notabilities. These papers generally began with the same words, "When I first saw," &c. Subsequently, Mr. Wilks opened a sort of registry office, and he died very suddenly about the year 1844 or 1845. He was a member of a Nonconformist family, and was a man of remarkable ability, which he failed in turning to much profitable account. He was the author of a *Life of Queen Caroline*, published in 1822. This is the only one of his works entered under his name in the British Museum Catalogue. But Mr. Wilks wrote anonymously a political novel, satirizing both Whigs and Tories; also two works on Methodists and Methodism. One of these (unless memory is at fault) was something of an autobiography, but both were severe on the weaknesses of people and pastors among whom his early life had been passed.]

### Notes to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

DOUBLE X. (who is illustrating *Their Majesties' Servants* with portraits) asks if there is any small engraving of Pack, the actor at the Lincoln's Inn Fields Theatre. There should be one, at least. In 1722 Pack, who had retired, damaged in fortune by his partnership in the above house, opened a very brilliant tavern at the corner of the Haymarket and Pall Mall. The sign (which is not noted in Hotten's *History of Signboards*) was "The Busy Body," which words were inscribed at the foot of a full-length, finely executed portrait of Pack as Marplot, of which character he was the original representative. The sign has perished, but it was probably engraved.

D. W. (see *ante*, p. 134) defends the correctness of his quotation from Young's *Love of Fame*, which stood thus:

"If not to some peculiar end assign'd,  
Study's the specious trifling of the mind;  
Or is at best a secondary aim,  
A chase for sport alone, and not for game;  
If so, sure they who the meer volume prize,  
But love the *thicket* where the quarry lies."

D. W. adds that he copied the quotation from the edition published by Tonson in 1728. The lines as printed in "N. & Q." were taken from Tegg's edition, 1854, which had the late learned and painstaking James Nichols, the "scholarly printer" of Hoxton Square, for its editor.

ZANONI.—One example is as good as a hundred. Lady Byron's mother was sister and co-heir of the second Viscount and ninth Baron Wentworth. On the death of the other co-heir, Lord Scarsdale, in 1856, Lady Byron succeeded to the barony.

R. L. (and others).—Our kind friends will bear in mind that when a man has a hundred tons of gold dust to weigh, and only a four-ounce pair of scales to weigh it in, he cannot accomplish the task very rapidly: *Verbum sap.*

C. A. M.—A reference to *Parliamentary History* will show that in the last century a Bill "to prevent the infamous practice of stockjobbing" was passed by the Commons, but it was "dropt" by the Lords.

H. H.—In Coleridge's Ode to Georgiana, Duchess of Devonshire, the lines alluded to are as follows:—

"O Lady, nursed in pomp and pleasure,  
Whence learnt you that heroic measure?"

ROCHESTER.—It is most essential that every reply should have a correct reference to the query to which it is an answer.

M. E. B.—It was the customary yule log, used to give additional cheerfulness to the Christmastide.

T. M.—The rosette was simply a badge. It explains itself.

BAR-POINT.—This epigram was the only cheerful result of the fatal Walcheren expedition, in 1809.

J. L. P.—Next week.

### NOTICE.

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London: LONGMANS & CO.

FRASER'S MAGAZINE. No. LXXXVII. MARCH.

### Contents.

DISCIPLINE and SEAMANSHIP in the NAVY, PAST and PRESENT.

IMPERIAL DELHI and the ENGLISH RAJ.

On CERTAIN GOVERNMENT ANNUITIES in FRANCE.

ETRUSCAN INTERPRETATION.

A LONG LOOK-OUT.

THE RELIGION of the GREAT PYRAMID.

BRITISH TRADE.—No. VII. Italy.

FOREIGN RELATIONS of CHINA.

THE NORFOLK BODYS.

MESMERISM, ODYSM, TABLE-TURNING and SPIRITUALISM.—Lecture II.

London: LONGMANS & CO.



LONDON, SATURDAY, MARCH 10, 1877.

## CONTENTS.—No 167.

NOTES:—Cheapside in Old and Modern Days, 181—Books on Special Subjects, 182—Shakspeariana, 183—Anne's Lane and Sir Roger de Coverley, 185—"A burnt child dreads the fire"—The Simile—"Than music from the spheres"—"Uncia: Unciata Terre"—Phoenix, 186.

QUERIES:—The Aylesburys and Baldwins of co. Bucks, 187—"Miscellanies and Memorable Things"—"George" as the Sign of an Inn—Leigh Parish Church—"For in that sleep of death," &c.—Babington, Bishop of Exeter—Beatrice Cenci—Col. Joyce, 188—New Year's Day Custom—Authors of Books Wanted—Authors of Quotations Wanted, 189.

REPLIES:—Shelley's Place in English Literature, 189—The Spalding Antiquarian Society, 190—Curious Wills: Month's Mind—Officina Elzeviriana, 192—"Nottingham"—John Jones, M.D., 193—"Humbug"—The Wadley Tombstone—Bower Families—Books on Coins—G. Garrow: Mrs. S. Upton, 194—Johnson and Marvell on "Excise"—The Long-tailed Titmouse—Heraldic Queries, 195—The Ships of the Old Navigators—The Regicides—"Ogre," 196—J. Dawson, of Sedburgh—Mytton, of Halston, Shropshire, 197—Blood Relations—Prideaux Family—"Encyclopædia Perthenis," 198.

Notes on Books, &amp;c.

## Notes.

## CHEAPSIDE IN OLD AND MODERN DAYS.

Among the most striking passages in Heine's *Reisebilder*—a book full of the same curious felicity of expression that distinguishes the great author's lyric poetry—is the one descriptive of the impressions made on Heine by our London thoroughfare of Cheapside. The passage is as follows, partly following the translation of W. Stigand and partly that of an earlier translator:—

"I have seen the greatest wonder which the world can show to the astonished spirit; I have seen it and am astonished; still there remains fixed in my memory the stone forest of houses, and amid them the rushing stream of faces of living men, with all their motley passions, all their terrible impulses of love, of hatred, and of hunger. It is London that I mean. Send a philosopher to London, but for your life's sake no poet! Send a philosopher and place him at the corner of Cheapside, and he will learn there more than from all the books of the last Leipsic Fair; and as the waves of men dash around him, a sea of new thoughts will rise up before him, the eternal spirit which hovers above will breathe upon him, the deepest secrets of the social organization will suddenly reveal themselves to him, and he will hear and see with his eyes the throb of the world's pulse. For if London be the right hand of the world—its energetic strong right hand—then we may consider the route which leads from the Exchange to Downing Street as the world's pyloric artery. But send no poet to London! This stern reality of all things, this colossal uniformity, this machine-like movement, this sour visage worn by joy itself, this high pressure of London life weighs down the fancy and rends the heart asunder.

And would you send there a German poet, a dreamer who stops to look at everything he sees, the tatters of a beggar woman or the glitter of a goldsmith's shop? Poor fellow! he has but a bad time of it, and is jostled on every side, or perhaps trodden under foot with a gentle 'God damn it!'

Nothing could well be more rhetorically picturesque than this. But, after all, it has in it nothing else than the residuum of one truth—that reflection upon the sight of a surging multitude of men passing along upon their different errands, in any great thoroughfare of the world, always brings with it to the serious mind, and especially if it be of the poetic temperament, a sense of weight and oppression, contrasting, in some respects not agreeably, with the gentler sympathy caused by the sight of the comparative handful of men met with in rural highways and byeways.

Surely, however, never was a more mistaken example chosen than this one of Cheapside by Heine, if he meant that all there is dreary and sad, without poetic interest, with nothing to remove it from the dull work-a-day world, making it passable only to a political economist, but utterly intolerable to the poet or man of feeling. With all his surpassing gifts of intelligence, his views as to England and Englishmen were narrow and often grotesque; but, as regards Cheapside, they must have been nearly a blank, or he would have understood that few streets in the world present anything like so high a claim to a history rich with romantic associations, such as should gladden a poet's heart, as is possessed by our Cockney Cheapside.

There are few streets in Europe that can boast, like Cheapside, of having been for eighteen centuries the main artery along which the active life-blood of a great city has palpitated. And it has remained so during all the changes of Roman, Saxon, Norman, and English times. Many of us have had occasion, on excavations being made for new buildings, in the past twenty years, to observe the ruins of fine pavements and baths, marking the stately character of the houses that stood all along Roman Cheapside, which was doubtless the great thoroughfare leading straight through the centre of the city, from east to west, to where stood the temple of Diana, until, on the advent of Augustine, Ethelbert, King of Kent, erected on its site a church dedicated to St. Paul, at the west end of Cheapside, in A.D. 604.

Descending down the stream of time, there soon crowd upon us memories, most of them substantially vouched for in the pages of chroniclers and historians, which are full of romantic, and of even poetically interesting, episodes, in connexion with Cheapside. Regard for space available in your pages will only allow of reference to a few of them.

1. The birth in Cheapside of Thomas Becket in 1118: see *ante*, pp. 28, 94, 156.

2. The early faction fights between the London apprentices and their masters in Cheapside, told with such genuine humour by honest John Stow, including the story of the "clerk with the yellow locks" and his barring out, are reminiscences of as good a specimen of boisterous burgher life as can be culled from the records of any German town.

3. The fact that Cheapside was for many centuries the chosen place to which the sovereigns of England resorted, when residing in London, to see jousts, carousals, tournaments, and other manly games. Doubtless this was all quite unknown to Heine when he painted, in the words that have formed my text, the terrible existence of the non-ideal in Cheapside. Singularly enough, too, this resort to Cheapside for such amusement has continued to a certain degree since the decline of chivalry, even to our present time, in the Lord Mayor's Show, which annually, for centuries upon centuries, has culminated in this street on the 9th of November, and to view which a balcony in Cheapside received countless royal visits, from the days of Tudor sovereigns down to those of the House of Hanover inclusive. These Cheapside pageants are interesting, as they reflect a great national appreciation in England of the efforts, however stilted they may have generally been, of the City Muse, still left on record in many rare volumes. No other city in Europe can show such a series of poetical pageants as those which formed the pride of the Cheapside show. Their authors also evinced a far more cosmopolitan range of thought than can be discerned in the tediously conventional mystery plays or interludes to which German villagers and citizens were treated at a corresponding date. Of course, those who take the Heine side of the question may say, "Oh, he is right; it is only at a village fair that you can see the quaint aspect of human enjoyment—

'Rusticus ex animo  
Non pullus hypocrita gaudet.'

But surely the medal has its reverse; and it is hard to perceive that the crass animalism of enjoyment of oceans of bad beer and clouds of worse tobacco at German fairs compares at all favourably with the steady conduct of the inhabitants of Cheapside and their visitors on Lord Mayor's Day.

4. Cheapside, it should be noted, is not only referred to incidentally by almost all our great poets and dramatists, but was the actual locality where such men as Raleigh, Shakspeare, Jonson, Beaumont, Fletcher, Cotton, Carew, Donne, Selden, and others nearly as illustrious met, in interchange of wit, at the Mermaid Tavern. It may be objected by some of your antiquarian readers that this tavern was in Friday Street. But for all practical purposes it was a Cheapside tavern. A token figured in the late John Yonge Akerman's *Examples of Coffee-house, Tavern, and Tradesmen's Tokens current in London in the Seventeenth Cen-*

*tury* (London, 1846) calls it the "Mearemayd Tavern in Cheapside"; and doubtless there was a back entrance from Cheapside, as there still is to other taverns at the end of quiet courts in this leading thoroughfare. That painstaking and extremely able antiquary, the late Jacob Henry Burn—*vide* p. 63 of the second edition, 1855, of his *Descriptive Catalogue of the London Traders' Tokens*, presented to the Corporation Library by H. B. H. Beaufoy—confirms this view.

FREDK. HENDRIKS.

Linden Gardens, W.

(To be continued.)

## BOOKS ON SPECIAL SUBJECTS.

### III. THE YEAR.

In a library in which books illustrative of popular usages and observances, beliefs and superstitions, form a prominent feature, there is no class of works more full of variety or of greater interest than those which treat of the year, its seasons and changes, its feasts, festivals, and anniversaries, and the customs and superstitions in connexion with them. I subjoin a list of such books in my own small library:—

Brand (John, M.A.). *Observations on Popular Antiquities*, including the whole of Mr. Bourne's *Antiquitates Vulgares*. With an Appendix containing such Articles on the Subject as have been omitted by that Author. 1 vol. 8vo. London, 1810.

Brady (John). *Clavis Calendaria: a Compendious Analysis of the Calendar*, including Ecclesiastical, Historical, and Classical Anecdotes. Third Edition. 2 vols. 8vo. London, 1815.

The Anniversary Calendar, Natal Book, and Universal Mirror, containing Anniversaries of Persons, Events, Institutions, and Festivals of all Denominations, Historical, Sacred, and Domestic, in every Period and State of the World, from the Creation to the present Age. 2 vols. 8vo. London, 1827.

Hone (William). *The Every Day Book; or, Everlasting Calendar of Popular Amusements, Sports, Pastimes, Ceremonies, Manners, Customs, and Events, Incidents to each of the 365 Days in Past and Present Times, forming a Complete History of the Year, Months, and Seasons, being a Perpetual Key to the Almanac*. 2 vols. 8vo. London, 1827.

*The Table Book*, published by Hone in 1827, and *The Year Book*, published in 1832, may really be considered as the third and fourth vols. of his *Every Day Book*.

Magnusen (Finn). *Den forste November og Den forste August: to Historisk-Kalendariske Undersøgelser*, Med et Tillæg om Højtidsbanner, Offerbaal, Nøddil, og Ilddrykelse. 8vo. Kiøbenhavn, 1829.

Steinbeck (Dr. C. G.). *Aufrichtiger Kalendermann. Ein nützliches Buch für Bürger, für den Bauersmann, und die Jugend*. Neu bearbeitet und vermehrt von Carl Friedrich Hempel. 8vo. Leipzig, 1829.

Hampson (R. T.). *Medii Ævi Kalendarium; or, Dates, Customs, and Charters of the Middle Ages, with Kalendars from the Tenth to the Fifteenth Century, and an Alphabetical Digest of Obsolete Names of Days, with*



Tables and other Aids for ascertaining Dates. 2 vols. 8vo. London, 1841.

Brand (John, M.A.). Observations on Popular Antiquities, chiefly illustrating the Origin of our Vulgar Customs, Ceremonies, and Superstitions. Arranged, revised, and greatly enlarged for this edition by Sir Henry Ellis. 3 vols. square 8vo. London, 1842.

Sir Henry Ellis had brought out an edition of Brand's *Popular Antiquities*, in 2 vols. 4to. in 1813.

Cornemans (Le Docteur). L'Année de l'Ancienne Belgique. Mémoire sur les Saisons, les Mois, les Semaines, les Fêtes, les Usages dans les Temps antérieurs à l'Introduction de l'Christianisme en Belgique, &c. 8vo. Bruxelles, 1844.

Scheible (J.). Das Schaltjahr; welches ist der deutsch Kalender mit den Figuren, und hat 366 Tag. Erster Band (Januar). 12mo. Stuttgart, 1846.

The first volume only comes down to Jan. 6. It was followed by four others; the fifth and last, published in 1847, finishes with Jan. 29. It is no wonder that the work was never completed; it cannot be said to have been cut short.

Nork (F.). Der Fest Kalender, enthaltend die Sinn- deute der Monatszeichen, die Entstehungs und Umbildungen geschichte von Naturfesten in Kirchenfeste, &c. Mit 37 Tafeln Abbildungen. Thick 12mo. Stuttgart, 1847.

This forms the seventh volume of Scheible's *Kloster*.

Brand (John). Observations on the Popular Antiquities of Great Britain, chiefly illustrating the Origin of our Vulgar and Provincial Customs, Ceremonies, and Superstitions. Arranged, revised, and greatly enlarged by Sir Henry Ellis. A new edition, with further additions. 3 vols. small 8vo. 1849.

In this edition, which forms three volumes of Bohn's Antiquarian Library, the more interesting and popular portion of the illustrations has been incorporated in the text.

Reinsberg-Dürlingsfeld (O. Frh. Von). Fest-Kalender aus Böhmen. Ein Beitrag zur Kenntniss des Volkslebens und Volksglaubens in Böhmen. 8vo. Prag, 1862.

Chambers (R.). The Book of Days: a Miscellany of Popular Antiquities in connexion with the Calendar, including Anecdote, Biography, and History, Curiosities of Literature, and Oddities of Human Life and Character. 2 vols. imperial 8vo. London, 1863.

Brand (John). Popular Antiquities of Great Britain, comprising Notices of the movable and immovable Feasts, Customs, Superstitions, and Amusements past and present. Edited from the Materials collected by John Brand, with very large Corrections and Additions by W. Carew Hazlitt. 3 vols. 8vo. London, 1870.

I have for obvious reasons not included in this division any of those "chap books," as we call them, or "folk books," as the Germans designate them, like our *Shepherd's Kalendar* or the German *Bauern Practica*, as they form another though cognate class of popular books. BIB. CUR.

#### SHAKSPEARIANA.

"CHARIEST" (5<sup>th</sup> S. vi. 345, 405; vii. 22, 143.)—*Chariest* unquestionably means not "very chary" but *most* chary. As proved by its antithesis *prodigal*, it is here used in the sense of withholding;

elsewhere Shakspeare uses it to mean "with extreme care":—

"Bearing thy heart, which I will keep so chary  
As tender nurse her babe from faring ill."

To say, "The wise man is foolish enough if he make the slightest error," or "The strong man is weak enough if he be in the least degree overcome," would neither of them be so good as "The wisest man is foolish enough," &c., "The strongest man is weak enough," &c. So "The chary maid is prodigal enough" would be weakness itself compared with the use of the word in its superlative.

"The chariest maid is prodigal enough  
If she unmask her beauty to the moon,"

I have always understood to mean "The maid to the utmost possible degree virtuous is sufficiently the opposite if she unveil her beauty even to Diana herself." It is one of those inexhaustible refinements Shakspeare, beyond all writers, was rich in, and to me both the image and its expression are perfection—a right soul in a right body.

R. H. LEGIS.

[Expressing the same opinion, a correspondent adds:]

"Youth to itself rebels, though none else near."

She feels—

"Nocte quidem; sed Luna videt, sed sidera testes  
Intendunt oculos."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

Has the word *charest* ever been suggested instead of *chariest*? If not, how would it suit?

R. & —.

I cannot see how this word can be a misprint; and why one should be obliged to suggest emendations. In either sense it is taken—prudent, cautious, careful, or sparing—it conveys a proper meaning, and the superlative is in no way puzzling. Let us see what reasons are to be alleged for the first meaning. *Chary* occurs in *Utopia*, Raphe Robynson's translation (Arber's edition, p. 128), in a passage which cannot well be printed in "N. & Q." and where it can mean nothing but "careful," being used, moreover, together with "circumspecte." Spenser, *Faerie Queen*, bk. iii. c. v. s. 51, has:—

"But lapped up her silken leaves most *chayre*."

The substantive of *chary*, "chariness," is used in *The Merry Wives of Windsor*, Act ii. sc. 1, where Mrs. Ford says, "Nay, I will consent to act any villainy against him, that may not sully the chariness of our honesty," which passage Steevens explains, "i.e. the caution which ought to attend on it." Webster, in his *Dictionary*, quotes Jeffrey, "His rising reputation made him more *chary* of his fame," in order to support his explanation of the word in question, "careful, cautious." Schlegel and Tieck translate our passage,—

"Das scheueste Mädchen ist verschwenderisch noch  
Wenn sie dem Monde ihren Reiz enthüllt."

As for the second meaning, I may be allowed to quote Delius, who says in a note to this passage, "*chariest* steht dem *prodigal* gegenüber wie Kargheit der Verschwendung." Furthermore I should like to point out the affinity of *chary*, A.-S. *cearig*, with the German word *karg*, i.e. sparing, niggardly, miserly.

After all, I think it the most reasonable to accept *chary* in the sense of "cautious," "careful." Then the superlative is quite in its place, and the meaning of our passage is clear beyond all doubt.

THEODOR MARX.

Ingenheim, Germany (Rheinpfalz).

The word *chary* is very common. The dictionary meaning is "full of care, sparing, cautious, frugal." Its derivation is from *cearig*, to care (Chambers). The lines—

"The chariest maid is prodigal enough  
If she unmask her beauty to the moon,"

are addressed by Laertes to Ophelia with reference to Hamlet's attention to her. He points out that Hamlet must make a state marriage, not one of affection; that he must choose a wife to suit the necessities of Denmark, not the one whom he loves:—

"His will is not his own,  
For he himself is subject to his birth."

Laertes urges—

"Then weigh what loss your honour may sustain  
If with too credent ear you list his songs,  
Or lose your heart, or your chaste treasure open  
To his unmastered importunity."

After the departure of Laertes, Polonius continues in the same strain. He says:—

"When the blood burns, how prodigal the soul  
Lends the tongue vows: these blazes, daughter,  
Giving more light than heat, extinct in both,  
Even in their promise, as it is a-making,  
You must not take for fire."

The note to Cassell's illustrated edition of Shakespeare is *chariest*, "most regardful of her honour," "holding her honour most dear." The meaning of the passage appears to be "The most prudent maid is too prodigal if she surrender her virtue."

JOSEPH FISHER, F.R.H.S.

Waterford.

"TEMPEST," ACT I. SC. 2, LL. 99-103 (5th S. vii. 143.)—

"Like one  
Who having unto truth, by telling of it,  
Made such a sinner of his memory,  
To credit his own lie, he did believe  
He was indeed the duke."

After being frequently baffled, I think I have at last managed to pick the lock of this difficult passage. The seemingly hopeless confusion has, I think, arisen from a wrong setting of the types, by which the first and second halves of two lines have been wrongly joined together. The arrangement I suggest is:—

"Like one  
Who having unto truth his memory  
Made such a sinner of, by telling of it  
To credit his own lie, he did believe  
He was indeed the duke."

By thus transposing the second halves of lines 100 and 101, and with no change in the wording of the text, except in the substitution of "unto" for "into," the reading of the first folio, in l. 100—an emendation in which I follow Warburton and other critics—all confusion is removed.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

D. WILSON'S "CALIBAN" (5th S. vii. 44.)—*Sum cuique*. The masterly correction of "shall for that vast," &c., into "shall forth at vast," &c., was made by Mr. Thomas White, of Pembroke College, Cambridge, in 1793. Mr. J. H. Fennell once had his manuscript. I should like to know who has it now. JABEZ.

Athenæum Club.

"BUT THEY DO SQUARE," &c. (5th S. vii. 44.)—"Square" is used here (and generally, I think) in the sense of "to put oneself in a fighting attitude." Thus two persons hostilely disposed might without proceeding further "square off" at each other. The proposed but unneeded amendment ("quarrel") would spoil the measure of the line.

"AS GREAT TO ME AS LATE" (5th S. vii. 45.)—I would suggest *grate*. I have heard the word used in the neighbourhood of Poole, Dorset, in the sense of agreeable. A gardener once remarked to me, "The cuckoos and I be very *grate*." *Grateful* is, of course, a common word used in this sense.

R.

"MERCHANT OF VENICE," ACT V. SC. 1, LL. 63-65 (5th S. vii. 83.)—I venture to hint that the "common reading" of the last line in the quotation—

"Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it"

—would be improved, if it be permissible to substitute the word *us* for *it*, thus:—

"Doth grossly close *us* in, we cannot hear it."

"As long as *we*" (*us*, i.e. our "immortal souls") "are in this tabernacle," "that shortly *we* must put off," we cannot hear the "harmony"—"the music of the spheres." There is, I believe, a hymn, which I cannot now recollect, wherein there occurs a not very dissimilar idea, and it is carried further. I may add that I know not, nor have I the means of finding out, if the above suggestion has ever before been mooted. R. & —.

"TEMPEST," ACT II. SC. 1, L. 250, Globe, p. 9, col. 1 (5th S. vii. 143.)—

"She that—from whom?  
We all were sea-swallowed."

The ? after "whom" is certainly an annihilation



of all meaning. The passage can be read only in one way :—

"She that [in returning] from whom  
We all were sea-swallowed."

For it was in coming from the marriage of Claribel at Tunis that the king's ship was wrecked. *Vide* Act ii. sc. 1, ll. 72-73:—

"'Twas a sweet marriage, and we prosper well in our return."

Had not that been the case, it might have been read to mean :—

"She that from [in going to] whom  
We all were sea-swallowed."

If an increasing emphasis be laid upon the recurring pronoun with which the Iagoish Antonio commences each sentence intended to disparage, to the mind of Sebastian, Claribel's claim to the throne of Naples, the entire passage will become lucid. It may be translated into prose thus:—What, Claribel! She that is already queen of Tunis. She that from Naples is such an immeasurable distance (a gross exaggeration, commented upon by Sebastian, who has not as yet perceived Antonio's drift, with considerable asperity and contempt) that the young will be old before they reach her. She that from whose marriage celebration we, returning, were all sea-swallowed; but some of us escaped or cast again on shore, &c.

Anent the play of *The Tempest*, there has for a very long time been a controversy as to whether it was quite or nearly the last work of its author. It may (I firmly believe) be considered his last in so far as that he fully intended it for such when he wrote it, but that the creative genius in him not being extinct, he followed it with two or three others. I believe this play to be altogether the invention of Shakspeare: the island none other than England; Prospero, himself; Ariel, his genius; Caliban, native ignorance; Miranda, the poet's works; Ferdinand, the minds of the lovers of these works. The play merely in its literal and outward meaning is a production of surpassing beauty; but I contend that, beyond that, it is also one of the deepest and most involved allegories in the whole region of poetry. R. H. LEGIS.

"TROILUS AND CRESSIDA," ACT IV. SC. 2 (5th S. vii. 144).—

"To bed, to bed: sleep *kill* those pretty eyes."

Surely there can be no doubt that the true lection here is,—

"To bed, to bed: sleep *kiss* those pretty eyes."

Cf. "Golden slumbers kisse your eyes."

Song in *Patient Grissell*, 4to., 1603.  
Atheneum Club.

JABEZ.

ANNE'S LANE AND SIR ROGER DE COVERLEY.—  
The *Saturday Review* recently fell foul of the Dean

of Westminster for referring, at the Caxton Memorial Meeting, to a St. Anne's Lane in Westminster, and for connecting it with the humorous story of Sir Roger de Coverley in No. 125 of Addison's *Spectator*. It is certainly surprising that a *Saturday* reviewer should be guilty of the absurdity of referring to the *London Directory* of 1877 for information respecting London topography in 1711. But so it is; and as a result he has fixed the *locale* of Sir Roger de Coverley's adventure somewhere in the neighbourhood of St. Martin's-le-Grand, in the city of London. It may be worth while, for the sake of accuracy, to place upon record the fact that there is a St. Anne's (or, as now spelt, St. Ann's) Lane in Westminster. It is a narrow passage running from Great Peter Street to Old Pye Street. It is now occupied principally by ladies and gentlemen of the costermonger profession, and at one of the corners in Old Pye Street stands the admirable Working Men's Club and block of model dwellings built by Miss Adeline Cooper. St. Anne's Street is another thoroughfare which runs parallel with St. Anne's Lane, and about the centre of it is the second-class entrance to the Westminster public baths and wash-houses. The tenements are old and ruinous, and the inhabitants of a very low social grade. In fact, both St. Ann's Lane and St. Ann's Street form a still remaining portion of that locality under the shadow of the Victoria Tower and of the Abbey, which Dickens very truly and aptly described in *Household Words* as "The Devil's Acre," and of such places the *London Directory* takes no more account than does society at large. There is one interesting circumstance in relation to St. Ann's Lane, but I can only give it upon *tradition*, not having met with it in any publication, viz., that the small house No. 11 was formerly the habitation of Purcell, the composer, who was organist of the Abbey. I give this for what it is worth, having received it from my late father, who was agent for several successive freeholders of the property, some thirty-five to forty years ago. I am, however, inclined to attach some credit to the statement from the circumstance that my father was hardly likely to have heard Purcell's name in any other connexion than that of a former occupant of the house.

In Purcell's time the neighbourhood was newly built on the edge of the fields by Sir Robert Pye, the husband of Mary Hampden, daughter of John Hampden, and who resided near the Almonry, close to the spot where, according to Dean Stanley, St. Anna's Chapel formerly stood. The house which I attribute to Purcell forms the "return" end of a block, principally in Old Pye Street, now used as tramps' lodging-houses, and which are almost the solitary remains in London of the old style of building with overhanging roofs and eaves dripping into the street.

W. H. ROBINSON.

Clapham.

"A BURNT CHILD DREADS THE FIRE."—I copy the following story from "A Sermon preached at Lambeth, April 21, 1645, at the Funeral of that Learned and Polemicall Divine, Daniel Featley, Doctor in Divinity, late Preacher there, &c., by William Leo, D.D., &c.," London, 4to., 1645, pp. 32 :—

"That Christian that doth not see this as in a vision in my Text, unless he make further tryall, I will tell him in fine a facetious relation to shut up this sad Elegy that I heard often (as occasion was offered) by an ancient Parliament Knight of *Devonshire* of one of his Neighbors, who being a Copy-holder of some 30. pound *per annum*, and dwelling by the Sea side neere *Plymouth*, observing that certaine of his Neighbours trading to Sea, came home gallant and rich, and lived in a very plentifully manner; hee would to Sea that he would, against all his friends minds; sold his Oxen, Horse, Sheepe, his Land for a time, made up a stock, left his wife and children with her father. To Sea goes he, the Freight returned was Figges. A flaw of wind comes, the Ship is endangered, they must lighten the Ship, as *Pauls* companions did, Act. 27. when they were constrained to cast out wheat which was their lading, into the Sea: So here, over-board goe the Figs, this poore Yeoman cries out, O there goes over-board all my Oxen, and names them by their names. Home he comes poore, his Neighbours pitying his folly, one lends him an Ox, another an Horse: after some few yeeres he picks up his crums againe, and being at Plough on a very faire and calme day, cries Hoe to his boy that did drive. He stands still, looks on the Sea, for he dwelt (as I said before) at the very Sea side, and saw it as smooth as a Smelt, and said, Wennom on you, how is't you look so smooth? you long for more Figs do you? your smooth looks shall never deceive me again I warrant you; drive away."

The story is not much, but some of the phrases seem worth note, e.g. "shut up this Elegy"; "pick up his crums againe"; "smooth as a Smelt"; "Wennom on you," &c. MOTH.

THE SIMILE.—It is amusing to trace, or to suppose we have traced, a thought or sentiment of a great poet to the source from which he drew it, especially if that source be a mean or an obscure one :—

"But who is this? What thing of sea or land?—  
Female of sex it seems—  
That so bedeck'd, ornate and gay,  
Comes this way sailing—  
Like a stately ship  
Of Tarsus, bound for th' isles  
Of Javan or Gadire,  
With all her bravery on and tackle trim,  
Sails filled, and streamers waving—  
Courtied by all the winds that hold them play."

*Samson Agonistes*, ll. 710-720.

This simile seems to have been suggested to Milton by the following passage in a curious sermon, which was preached before King James I., at Whitehall, upon the marriage of two persons of rank, who were both present :—

"But of all qualities, a woman must not have one quality of a ship, and that is too much rigging.—O what a wonder it is to see a ship under sail, with her tacklings and her masts, and her tops, and top-gallants; and with

upper-deckes, and her nether-deckes, and so bedecked with her streames, flagges, and ensignes, and I know not what! Yea, but a world of wonders it is to see a woman, created in God's image, so miscreate oft times, and deformed with her French, and her Spanish, and her foolish fashions, that he that made her, when he looks upon her, shall hardlie know her, with her plumes, and her fannes, and a silken zizard; with a ruffe like a saile—yea, a ruffe like a rainbow; with a feather in her cap, like a flagge on her top, to tell, I think, which way the wind will blow."

R. W. H. NASH, B.A.

Florinda Place, Dublin.

"THAN MUSIC FROM THE SPHERES" (*Twelfth Night*, Act iii. sc. 1).—Compare

Τοῖς πλανήταις πᾶσι κατὰ τὴν ἀναλογίαν τοῦ μεγέθους τῶν σφαιρῶν καὶ τοῦ μέτρου τῶν ἀπόμεσεων χρόνους ὁρισμένους ἀφόρισεν ὁ Θεός, τῶν κινήσεων. Καὶ ὁ μὲν κρόνος ἂτε ὑψηλότερος τῶν ἄλλων, καὶ μέζονα κύκλον περιερχόμενος διὰ τριακονταετίας τὴν αὐτοῦ περίοδον ἐκπληροῦ. Ὁ δὲ Ζεὺς εὐθὺς μετ' αὐτὸν ὦν διὰ δωδεκαετίας. Ὁ γε Ἄρης διὰ δύο καὶ ἡμίσεως ἐνιαυτῶν. Τῷ δὲ ἡλίῳ καὶ τῇ Ἀφροδίτῃ καὶ τῷ Ἑρμῇ ἰσόδρομος ἡ περίοδος καὶ ἐνιαύσιος. Ἡ δὲ σελήνη διὰ κθ'. Ἡμερῶν πρὸς τῇ ἡμισείᾳ ἀποκαθίσταται. Εἰ δέ τις μουσικώτερον ἅπτοι τὸν τῶν τοιούτων ἀριθμὸν, τὴν τοῦ δημιουργοῦ σοφίαν θαυμάζειται, πὺς ἅπαντες οἱ τῶν συμφωνιῶν λόγοι ἐν τοῖς τοιοῦτοις ἐμφαίνονται, ὁ διὰ πασῶν, ὁ διὰ πέντε, καὶ διὰ τεσσάρων.

Michaelis Pselli, *Cap. de Omnisfaria Doctrina*, Fabricii *Bibl. Græca*, vol. v. (edit. Hamburgi, 1712).

R. C.

"UNCIA : UNCIATA TERRÆ."—This was an old measure of land; see Du Fresne, *Glossarium Mediæ et Infimæ Latinitatis*. Some of your readers may like to note the fact that in Ireland less than a century ago this measure was still in use. Lord Shelburne, writing in 1779, says, "I found a considerable tenant letting his land in ounces" (*Life of William, Earl of Shelburne*, by Lord Edmond Fitzmaurice, iii. 57).

K. P. D. E.

PHOENIX.—Some time ago there was a correspondence in "N. & Q." as to the origin of the family name Phoenix. The following quotation from Lady Shelburne's diary may therefore perhaps be of interest to some of your readers :—

"November 25 [1768].—This morning I had christened, at St. George's Church, a little negro boy of five years old, that was given me by Mr. Richard Wells on Friday last, by the names of Thomas Coulican Phoenix; the latter he had been called after the ship he was brought in. He is pretty, and very good humoured, and I hope by proper care will turn out well."—*Life of William, Earl of Shelburne*, by Lord Edmond Fitzmaurice, ii. 181.

A. O. V. P.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE AYLESBURYS AND BALDWINS OF CO. BUCKS.  
—Can any of your readers inform me whether the Aylesburys and Baldwins of co. Bucks belong to the same family? In a note to the first volume of Hume's *History of England, temp. Hen. II.*, it is recited that

"John Baldwin held the manor of Oterarsfee in Aylesbury of the king in socage by the service of finding litter for the king's bed, viz., in summer grass or herbs and two grey geese, and in winter straw and three eels, thrice in the year, provided the king should come thrice in the year to Aylesbury."

Hume cites as his authority Madox, *Bar. Ang.*, 247, but the following Latin record, which is there printed in full, shows that the John Baldwin in question flourished during the reign of Henry VII.:

"Buk. Johannes Baldwyn frater et hæres Ricardi Baldwyn dat domino Regi vis. viiiid., de relevio suo, pro quodam manerio in Aylesbury vocato Oterarsfee, ac uno messuagio, xlv acris terra et decem acris prati, cum pertinentiis in Aylesbury prædicta, quæ de Domino Rege tenentur in socagio, per servitium inveniendi literam ad lectum Domini Regis ac stramen et herbam ad ornamdum hospitium Domini Regis, ter in anno, si totiens apud Aylesbury prædictam venerit videlicet in æstate herbam ob causam prædictam et duas Gantas et in yeme stramen et tres anguillas: Ita quod sex Gantæ vel novem anguillæ, essent in anno, si Rex ter in anno illuc venerit, sicut idem Johannes recognovit et sicut continetur alibi in his Memorandis, videlicet inter Recorda de hoc termino Rotulo ix. Et unde scrutatis Rotulis pro Rege, &c. Computum est in memorandis de anno xviii Domini E. nuper Regis Angliæ primi, videlicet inter Fines de termino Sancti Michaelis quod Willielmus filius Willielmi hæres Ricardi de Aylesbury simili modo oneratus fuit de relevio suo pro terra prædicta (Mich. Fines 7 Hen. VII. Rot. 3, b.)."

From this John Baldwin, "brother and heir of Richard," descended, in the fourth generation (through Sylvester, Henry and Sylvester), Sylvester Baldwin, of Aston Clinton, co. Bucks, who emigrated to New England in 1635, with wife Sarah (Bryan), sons Richard and John, and four daughters. The manor of Oterarsfee appears to have been in the possession of the Aylesbury family for many generations. By an inquest post-mortem, taken 7 Edw. I. (1279), it is recited that "Willielmus filius Roberti 'de Aylesbyr.'" held one messuage and three virgates of land in co. Bucks upon the service of finding litter for the king's bed, &c.; and that William, son of the aforesaid William, is the next heir, and is twenty-one years of age and more (1 Cal. Gen. 281). An inquisition, noted in Lipscombe's *History of County Bucks* as taken in 1323, recites that Robert Fitz Richard, son of William de Aylesbury, "who died in 1278," was seized of the same messuage, and that Richard, son of the said Robert, was his son and of full age.

This is confirmed by a grant of Richard II. in 1377 to Richard Fitz Robert, which describes the same lands and the peculiar service upon which they were held, and adds, "quæ quondam concess' fuerunt Rogero Follo Lutrario R's per H. II." (Cal. Rot. Pat. 199). The John Baldwin mentioned in Hume paid a subsidy on the manor of Oterarsfee in 1542, and in 1546 conveyed to his son Sylvester, upon his marriage with Sarah Gellely, some fields in Aston Clinton. This John appears to have been a contemporary of Sir John Baldwin, Chief Justice of the Common Pleas, who died in 1546 without male heirs. They were undoubtedly of the same family, but I am unable to trace the precise relationship. In 1545 Sir John Baldwin received from King Hen. VIII. a grant of the manor of Dunriche (or Dundridge), in co. Bucks (Jones, *Index to Records*, vol. i.). This manor came subsequently into the possession of Sylvester Baldwin, from whom it descended through Henry and Richard (see Jones, *Index*, vol. ii.) to his great-grandson, Henry, who succeeded as heir to his uncle Richard in 1636. I have a copy of the will of Richard, dated February 13, 1632, in which he bequeaths "unto Henry Baldwin, sonne of my brother Silvester, and my next heire," certain lands in the parishes of Great Chesham and Wendover, and "one coffer with evidences concerning this mannor of Dundridge and also the evidences concerning the chapell lande." Sylvester Baldwin, his nephew, who subsequently emigrated to New England, is made executor and residuary legatee. Dundridge remained in the Baldwin family till 1748, when it was sold by Robert Monteth Baldwin to the ancestor of Rev. John Jeffreys, of Barnes, Surrey, who was the owner in 1833. This appears from the twenty-sixth *Report of the Commission for Inquiring respecting Charities*, in which is noted a rent charge of twenty shillings per annum, given to the poor of St. Leonards by an "unknown donor," and supposed to be charged upon a piece of meadow land then belonging to Mr. Jeffreys. Mr. Jeffreys produced to the commissioners an ancient paper indorsed, "A Particular and Valuation of the late Mr. Baldwin's Estate in Bucks," by which it appeared that in 1747 William Judge, then tenant of the "messuage or manor house at Dundridge," under a written lease, paid among the other annual charges twenty shillings a year to the poor of St. Leonards. It also appeared, by the testimony of some of the oldest inhabitants, that this rent charge had formerly been distributed among the poor of St. Leonards by the rector of the parish on St. Thomas's Day, but had been neglected for many years. At the instance of the commissioners Mr. Jeffreys agreed to pay a certain sum for arrears, and to continue the annual payments thereafter. This rent charge was probably the same which was attached by Richard Baldwin of Dundridge to

"that cloase of free land called Brayes Bush," which he bequeaths by his will, dated in 1632, to his nephew Henry "and to his heires for ever, yielding and payinge unto the poore people of St. Leonards xxs. a yeare, every yeare, for the tearme of one hundred yeares, to be distributed on St. Thomas daie by the minister of St. Leonards and my heires."

It would be a curious circumstance if the present owner of Dundridge should first learn from this side of the Atlantic that the estate is no longer burdened with the rent charge which, it seems, is still being paid.

G. W. BALDWIN.

Union Club, Boston, U.S.A.

"MISCELLANIES AND MEMORABLE THINGS," BY S. A.—I have a manuscript volume of "Miscellanies and Memorable Things gathered from the Writings of Divers Men. By S. A., 1684." Who was the writer? He seems to have been much given to the making of commonplace books, for he refers to "my Historical Collection," "my Looking-Glasse of Variety," "my manuscript of Delightfull Recreation, or Various Readings," and others. Perhaps some of your readers may have met with these pieces. The writer had evidently read a good deal, and was apparently a scholar, but not overburdened with common sense, witness his record of the following:—

"Remedy for the Tooth Ake.

"A man's tooth Hanged at the neck of the party that is tormented doth take away the Paine thereof, especially if a Bean be put thereto, wherein there be an hole bored and a Lowse put therein, and the same wrapt in a piece of silk and then hung about the Parties Neck."

C. E. B.

"GEORGE" AS THE SIGN OF AN INN.—When did this name for an inn come into use? I should have supposed with the Georges. But Mr. Harrison Ainsworth, in his novel of *Boscobel*, puts the fugitive king up at three or four "Georges"—the "George" at Charmouth, the "George" at Lyme, the "George" at Bridport, and the "George" at Mere. With respect to the last named, I believe it would have been more accurate to have named the inn the Ship; for it is on record that the Meres were ancient lords of the town, and that their cognizance was a ship, which from time immemorial has been the sign of the principal inn in the village. The Three Cups, too, is an old sign at Lyme. Was the sign of the "George" in use before the reign of George I.?

H.

[No doubt it was; and it then commemorated our patron saint.]

LEIGH PARISH CHURCH.—On the south-west buttress of the parish church of St. Mary, at Leigh, are carved two small shields, one bearing representations of a hammer, nail, and pincers, and the other of a horseshoe. The shields project from the face of the buttress, and are evidently of the same

date as the masonry. The church was described by its present dedication in 1366, when the advowson was held by Sir Robert de Holland for the prior and convent of Upholland. The tower is believed by Mr. Paley, of Lancaster, the architect of the restored church, to have been erected c. 1500. An earlier church undoubtedly existed, and the chantry dedicated to the Virgin is supposed to have been founded about 1361. There is an indefinite idea in this neighbourhood that the original Leigh Church was dedicated to St. Dunstan, but it does not appear to be founded on evidence. As the writer is much interested in the question, any explanation of, or light that may be thrown upon, this matter will be useful. Is it an improbable explanation that the masons who erected the present tower of the church were members of a guild dedicated to the sainted blacksmith, and that the carved shields are merely masons' signs?

JOSIAH ROSE.

Leigh, Lancashire.

"For in that sleep of death what dreams may come."

*Hamlet*, Act iii. sc. 1.

Shakspeare here refers to the immortality of the soul, otherwise the mind. It may be inferred that as the mind is active when the body is at repose, so will it be vital when the body is dead, sleep being typical of death. If the dreams in death really occur, it is to be assumed that they will be peaceful or disturbed according to the quality of deeds done in the body—*ergo*, there is no punishment beyond. It has been argued that the tortures of hell are purely the workings of the mind after death, and that Hades has no existence save this. This appears to have been Shakspeare's opinion in the above quotation. What is the basis of theological theory on the subject? or, omitting theologians, are there any authors who favour the supposition that eternal punishment relates only to the mind, having no connexion whatever with the body?

W. HARRY PAGE.

BABINGTON, BISHOP OF EXETER.—I have a perfect copy of *A Profitable Exposition of the Lord's Prayer*, by Gervase Babington, Bishop of Exeter, date 1596. No mention is made in Lowndes's *Bibliographer's Manual* of any such work by this author. Has it any market value?

E. J. B.

BEATRICE CENCI.—Can any one tell me if any book or article has been published on this subject since the review of Whiteside's *Italy* in the *Quarterly* of 1864?

Naples.

K. H. B.

COL. JOYCE.—In the *Life of Elias Ashmole*, written by himself, it is stated that Lieutenant-Colonel Joyce was the executioner of Charles I. Is there any other authority for the statement?

E. J. B.



NEW YEAR'S DAY CUSTOM.—In the *Guardian* of Jan. 17, 1877, under the head of "Italy" in letters from foreign correspondents, it was stated that on New Year's Day the Prince Imperial had sent to each of the cardinals who were his friends a fine eel with a visiting card in its mouth, and that this is the traditional present from a Bonaparte to a prince of the Church. Can any of your readers tell me the origin of this custom? At any rate, it is worth making a note of. I write from memory, not having a copy of the *Guardian* by me.

HERBERT H. FLOWER.

The Parsonage, Stonehaven.

## AUTHORS OF BOOKS WANTED.—

Who is the author of the *Last of the Cavaliers* and the *Gain of a Loss*, novels published, I think, about 1860? What are this author's other works?

Authors wanted of *Zena, King's Cope, Mr. Warrenne, and Beguinstre*. They are all by the same hand, and were published by Smith, Elder & Co. E. ELGARD.

Who is the author of a novel entitled *Society; or, the Spring in Town*, published in London about 1830?

M. N. G.

In the *Gentleman's Magazine* for September, 1847, it is mentioned in a biography of Daniel Stuart, Esq., that his brother Charles wrote some dramatic afterpieces. Can any of your readers tell me the names of some of them?

K. S. B.

## AUTHORS OF QUOTATIONS WANTED.—

Who is the author of the following?—

"Oh woman, not for thee the living tomb,  
The harem's splendour, or the convent's gloom;  
Not thine to bend to fear's unhallowed nod,  
And scorn the world to please creation's God,  
To see, to feel, that earth, that life is fair,  
Yet sigh to think thou hast no portion there:  
No, child of joy! a holier work is thine,  
A nobler influence and a purer shrine;  
'Tis thine," &c.

QUERIST.

Are the annexed lines a quotation from one of our dramatic authors? They form the concluding portion of a communication sent by Burns, 1791, to his friend, Mrs. Maria Riddell:—

"How gracefully Maria leads the dance!  
She's life itself: I never saw a foot  
So nimble and so eloquent: it speaks,  
And the sweet whispering poetry it makes  
Shames the musician.—*Adriano; or, the First of June.*"

SCOTO-GLADUS.

"Man flattering man not always can prevail;  
But woman flattering man can never fail."

E. ELGARD.

"That wise poet of Florence, hight Dante." *Chaucer*.  
Can any reader oblige by giving the exact reference?

C. A. WARD.

"A nameless grace,  
A sweet persuasiveness of face."

J. W.

"One never rises so high as when one does not know where one is going." This has been attributed to Cromwell. When and where did Oliver say this, and where is the fact recorded?

ANON.

## Replies.

## SHELLEY'S PLACE IN ENGLISH LITERATURE.

(5<sup>th</sup> S. vi. 341, 361, 392, 478, 517.)

I have read the communications of Mr. LEGIS and LUPUS with a mingled feeling of wonder and amusement. The opinion expressed by the former, that Shelley was one of the "two most divinely gifted among Englishmen," and that "Spenser, Milton, Wordsworth, and Coleridge were less the favourites of the great Intelligence than Shelley," and that expressed by LUPUS, that "Shelley is the equal, though not the superior, of Milton and Spenser," appear to me so extravagant that I hardly know what to say in reply. As, however, your correspondents evidently write in good faith, and are not (as one might reasonably suppose) joking at the expense of the readers of "N. & Q.," I should like to make one or two remarks on the subject, and I will begin by asking Mr. LEGIS and LUPUS how a first-class lyrical poet, as Shelley undoubtedly is, can by any possibility be the equal of a first-class epic poet, as Milton undoubtedly is. As the epic is greatly above the lyric, so one would naturally suppose that the epic poet is greatly above the lyric poet. I do not mean that a bad epic poet is above a good lyric poet, otherwise Sir Richard Blackmore would be greater than Horace, or Burns, or Shelley, or Gray, which is a contradiction in terms; but surely a poet like Milton, who has written one of the few great epics of the world, must be greatly superior to even a highly-gifted lyrical poet like Shelley. It is impossible, no doubt, for me or any one else to *prove* this, just as no one could *prove* that Handel is a greater composer than Donizetti, or that a rose is a superior flower to a cowslip; but many things which do not admit of mathematical proof are facts all the same; and it is, I confess, quite unintelligible to me how any one who possesses an ear for poetical numbers, or an understanding for poetical thought, can dream of comparing Shelley's lute-like music, exquisite as it is, with Milton's majestic verses, which roll on like the sound of a great cathedral organ or of the sea itself. Lyrical excellence has, I suppose, attained its utmost perfection in the *Ode to the Skylark*, the *Ode to the West Wind*, *The Cloud*, and others of Shelley's poems; but let us compare these, or *Adonais*, which, although in another strain, is quite as perfect, with some of the grander passages of *Paradise Lost*—such as the mustering of the fallen angels in the first book, Satan's flight through chaos in the second, the address to Light in the third, the description of evening in the fourth, and Adam and Eve's morning hymn in *Paradise* in the fifth, to say nothing of innumerable similes scattered through the poem, all of high poetical excellence—and I think the difference between the genius of Milton and that of Shelley will be at

once apparent. It is of course possible that had Shelley lived to the age of Milton or Dante (MR. LEGIS would appear by implication to place Shelley above Dante too), he might have equalled these poets; but with that we have nothing to do. He was destined to die at the age of thirty, and we can only judge him by what he has actually left behind. It was no doubt Shelley's misfortune, from a literary point of view, to die at so early an age, just as it was Chatterton's misfortune to die at eighteen, because it can never be known what they might have achieved had they lived longer. But although Shelley might have equalled Dante and Milton, at the same time he might not. A discussion of this is rather unprofitable, as no one can possibly say what would have been the result.

Will MR. LEGIS and LUPUS look at the matter in the following light? In Tennyson's *Palace of Art* we are told that among the various ornaments of the Palace were "Choice paintings of wise men which hung the royal dais round." The first mentioned of these is "Milton like a seraph strong." This seems perfectly appropriate; but suppose Tennyson had written instead, "For there was Shelley like a seraph strong," would not the incongruity, or rather the extravagance, of such a phrase be obvious to both your correspondents? Many other passages from the poets, in which Milton figures, might be quoted to the same effect.

Shelley himself (*Adonais*, stanza iv.) speaks of Milton as "the third among the sons of light." What would his astonishment have been had he imagined that a day would come when his admirers would regard him as the *second*, and superior to "the sire of an immortal strain," as he terms Milton! I am aware that this argument is not conclusive, because Dante never supposed that he was a greater poet than Virgil, although he is really much greater; still, it ought to go for something.

There is in the present day an unaccountable tendency amongst critics to depreciate Milton. There can, I think, be no doubt that we occasionally see Milton spoken of in the reviews of the day in a tone which no one would have ventured to use respecting him a century ago. This can hardly be on account of his Puritanism, because his theology, stern as it is, is not sterner than Dante's, and Dante is a supreme favourite at the present time with cultivated students of poetry. There is, I think, a good deal of fashion mixed up with our estimate of even the greatest poets. For several centuries Dante was hardly read at all, either in his own or in other lands. During the last hundred years or so he has emerged from the darkness of neglect, and has taken his true place as one of the very greatest of the world's poets, and there are about two dozen translations of his poem in English alone. But

what guarantee have we that he will be as much read a couple of centuries hence? He may, for aught we can say to the contrary, suffer another eclipse, and then after a while emerge again, and so on to the end of time. So it is with Milton. When I first began to study literature, I cannot think of any writer who would have ventured to name Shelley in the same breath with the poet of *Paradise Lost*; but *tempora mutantur*, and one critic tells us that Shelley's, another that Byron's, is the greatest name in our literature after Shakespeare's. Notwithstanding these critics, I hold fast to my faith that this is only a passing phase of criticism, and that the great poets whom the almost unanimous verdict of mankind has agreed to place above all others, Homer, Æschylus, Dante, Shakespeare, Milton, will continue to occupy their station on the highest peaks of Parnassus in spite of all the efforts of erratic critics who may endeavour to displace them, or any of them, in order to make room for their own special favourites, even though these may be gifted with the genius of a Byron or a Shelley.

I fear that nothing I can say will have much effect in converting either MR. LEGIS or LUPUS to a truer appreciation of Milton's greatness. I do not suppose that our best poetical critics, Macaulay, Hallam, and, remembering the *Household Book of Poetry* and the *Golden Treasury*, I need not hesitate to add Archbishop Trench and Mr. F. T. Palgrave, would have succeeded in making Johnson admire *Lycidas* or Gray's odes; how, then, can a humble literary student, such as I am, hope to prevail in convincing your two correspondents that Shelley's rank in the poetical hierarchy is far below John Milton's, and that his true place is not with the giants I have mentioned above, but with poets of a more moderate stature, such as Byron and Wordsworth?

I hope I have not written disrespectfully of Shelley, for whose exquisite genius and beautiful nature I have a most sincere admiration. I may say, to paraphrase Byron, I love not Shelley less, but Milton more.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

THE SPALDING ANTIQUARIAN SOCIETY (5th S. vii. 48).—The founder of the Gentlemen's Society at Spalding was Maurice Johnson, a native of that town, and a member of the Inner Temple. He belonged to an old and distinguished family, and was a man whose benevolence and courtesy were only equalled by his learning and industry. "The antiquities of the great mitred priory of Spalding," said Dr. Stukeley, in an address to the Society of Antiquaries, "and of this part of Lincolnshire are for ever obliged to the care and diligence of Maurice Johnson, who has rescued them from oblivion." But all England, and not Lincolnshire



alone, is indebted to Johnson, for he was, with a few other men of kindred spirit, the means of re-suscitating the Society of Antiquaries in 1717, after it had lain dormant for many years. "You are, sir, at present our senior member," wrote Dr. Ducarel to Johnson, Jan. 29, 1754, "and, I dare say, you perfectly well remember the revival of our society in 1717, of which you may be properly called one of the re-founders." For thirty-five years Maurice Johnson was the indefatigable secretary of the Spalding Society, and regularly sent up transcripts of the minutes of that society to the Society of Antiquaries; but after Dr. Stukeley ceased to be secretary of the latter there appears to have been much neglect in recording these communications. The acts and observations of the Spalding Society were registered with loving care, and four large folio volumes were filled with them by Mr. Johnson in his own handwriting. He died in 1755.

The origin of the Spalding Society was very humble. A few gentlemen met at a coffee-house in the Abbey Yard to read the *Tatler*, and to enjoy some literary conversation. This was in 1709; and it appears that in the following year the society assumed shape, and took the modest denomination of a Cell to the London Society of Antiquaries. This date, 1710, is on the device of the society, which was designed by the founder, and engraved by Vertue. But it was not until 1712 that the society was fully organized. "Proposals for establishing a Society of Gentlemen for the supporting of mutual Benevolence, and their Improvement in the Liberal Sciences and Polite Learning," are dated Nov. 3, 1712; and the Rev. Stephen Lyon, Vicar of Spalding, a native of Rouen, was elected first president for the month of November in that year, when rules for the government of the society were also arranged. The discrepancy between the date on the device and the date of the election of the first president is explained by the founder himself in a letter to the Rev. Timothy Neve, dated 1746: "Such institutes in England have been so rare, that ours here, begun but in 1709-10, and fixed on rules 1712, which it has been upheld by ever since, is the oldest we know of out of London and the universities."

Though letters and antiquities were the primary objects of the members of the society, they did not exclude discoveries in natural history and improvements in arts and sciences. "We deal," says Mr. Johnson to Mr. Neve, 1745-6, "in all arts and sciences, and exclude nothing from our conversation but politics, which would throw us all into confusion and disorder." The meetings took place once a week. At first they were held in the coffee-house in the Abbey Yard, afterwards in several other houses as the increase of members caused larger rooms to be necessary.

The members of the society were divided into

regular and extra-regular or honorary. The election was by ballot. Each member on his admission presented some valuable book to the society, and paid twelve shillings annually, besides a shilling at each meeting. This shilling was for defraying expenses of the day, the catalogue of which is amusing, "Room, garden, coffee, tea, chocolate, wine, cyder, ale, coals, candles, pipes and tobacco, snuff, and attendance." By means of the books presented and the annual subscription a valuable library was formed. The society had also a museum of curiosities in natural history, a collection of coins and other relics of antiquity, and several philosophical instruments. In 1743 the divinity portion of the library was given to the church, and placed in cases in the vestry, and the grammatical portion to the grammar school of the town. Both were reserved for the society's use until it should be dissolved, and then, together with all the books in the room of meeting, to be for public use.

The list of members of the society from its foundation to 1753, "at the same time," says Gough, "that it marks the extensive acquaintance and influence of the founder, will show what a number of eminent scholars were then planted in the county of Lincoln, and in the south-east province in particular." But it must not be supposed that the members were confined to that county; for we find the names of men of note in literature, antiquities, art, and science, residing in various parts of the country, who were proud to be enrolled as members of a society which, though modestly calling itself a Cell to the London Society of Antiquaries, was the parent of similar institutions at Peterborough, Stamford, and other places, and which was looked upon as the most flourishing and learned society out of London.

By a letter from the Rev. Robert Uvedale to Mr. Gough we find that the society was in existence in 1781, and that during the winter months the weekly meetings were still held. But the glory was rapidly departing. In July, 1786, a correspondent of the *Gentleman's Magazine*, who had been on a visit to Spalding, wrote a melancholy account of the state of dilapidation in which he found the society. Though not actually defunct, it was in the last stage of decay, and probably existed but a short time longer. I do not, however, find any record of its formal dissolution. In a letter to Mr. Nichols in 1793, Mr. Gough thus laments the decay of this valuable institute:

"I cannot look back to the list of members of the Spalding Society, with which you almost began the *Bibliotheca Britannica Topographica*, without lamenting to what that respectable body of the first literati of the age is reduced....The representation of the state of the Spalding Society and their museum, in the *Gentleman's Magazine* for July, 1786, awakens my deepest regret, when I reflect on the depredations of Time on the best intended and most elaborate designs...."

My authority for this account of the Gentlemen's

Society at Spalding is a long and very interesting history of it by Gough and Nichols in the sixth volume of Nichols's *Literary Anecdotes*, occupying 160 pages. A mass of information is there given which is of great value and interest to all who are curious about this society, its founder, its members, and its labours. I close with a query. Are the books which were deposited in the church and the school still there, and what became of the library and the museum of antiquities which were in the room of meeting? H. P. D.

An account of this society may be found in *The History of the County of Lincoln*, 2 vols. 4to., 1833, vol. i. p. 292. This *History* is sometimes called Allen's, from the reputed author; sometimes Saunders's, from the name of the publisher.

K. P. D. E.

A full account of this society and an annotated list of its members are given in Nichols's *Literary Anecdotes*, vol. vi. pp. 1-162. At pp. 136-139 is a brief account of its offspring, the Peterborough Society "for the Promotion of Friendship and Literature."

W. D. SWEETING.

Peterborough.

**CURIOUS WILLS : MONTH'S MIND** (5th S. vi. 63, 232, 338; vii. 29).—Fabian's *Chronicle* contains the record of the death in 1439 of

"Sir Roberte Chichely, Grocer, and twice Mayor of London, the which wylled in his Testament that upon his Mynde Day a good and competent Dynere should be ordeyned to xxiiij C. pore men, and that of householders of the Citee, yf they myght be founde. And over that was xx pounde distributed among them, which was to every Man two pence."

He left most explicit instructions as to the execution of his own month's mind. His will among other things directs :—

"At whiche tyme of burying, and also the Monethis Mynde, I will that myne Executrice doo cause to be carried from London xii newe Torches, there beyng redy made, to burn in the tymes of the said burying and Monethis Minde: and also that they do purvay for iiii. Tapers of iiii lb every pece, to brenne about the Corps and Herse for the foresaid ii seasons, whiche Torches and Tapers to be bestowed as hereafter shal be devised; and iij Tapers I will be holden at every tyme by foure poore men, to the whiche I will that to everyche\* of them be geven for their labours at either of the saide ij tymes iij d. to as many as been weddid men: and if any of them happen to be unmarried, than they to have but iij d. a pece, and in lyke maner I will that the Torche berers be orderid."

Again :—

"Also I will, that if I decease at my tenement at Halstedis, that myn Executrice doo purvay ayenst my burying competent brede, ale, and chese, for all comers to the parishe Church, and ayenst the Monethis Mynde I will be ordeyned, at the said Church, competent brede, ale, pieces of beffe and moton, and rost rybbs of beffe, as shal be thought nedefull by the discrecion of myn Executrice, for all comers to the said obsequy, over

\* Every and each.

and above brede, ale, and chese, for the comers unto the dirige over night. And furthermore I will that my said Executrice doo purvay ayenst the said Monethis Mynde xxiiij peces of beffe and moton and xxiiij. treen platers and xxiiij. treen sponys; the whiche peces of fleshe with the said platers and spoonyss, w<sup>t</sup> xxiiij d. of siluer, I will be geven unto xxiiij. poore persones of the said parishe of Theydon Garnon, if w<sup>in</sup> that parishe so many may be founde: for lake whereof, I will the xxiiij peces of flesh and ijs. in money, w<sup>t</sup> the foresaid platers and sponys, be geven unto such poore persones as may be found in the parishes of Theydon at Mount, and Theydon Boys, after the discrecion of myn Executrice; and if my said Monethis Mynde fall in Lent, or upon a fysshe day, than I will that the said xxiiij. peces of fleshe be altered unto saltfyshe or stokfyshe, unwatered, and unsodeyn, and that every pece of beef or moton, saltfyshe, or stokfyshe, be well in value of a peny or a peny at the leest; and that noo dynere be purveyed for at hom but for my household and kynnyssfolks: and I will that my Knyll be rongyn at my Monethis Mynde after the guse of London. Also I will that myn Executrice doo assemble upon the said day of Monethis Mynde xij. of the poorest meny children of the foresaid parishe, and after the Masse is ended and other obseruances, the said Children to be ordered about my Grave, and there knelyng, to say for my soule and all Cristen soules, *De profundis* as many of them as can, and the residue to say a Pater noster, and an Ave only; to the which xij. childern I will be geven xij d. that is to meane, to that childe that beginneth *De profundis* and saith the preces, iij d. and to eueryche of the other iij d."

The will of Thomas Windsor, Esq., 1479, provides :

"Item, I will that I have brennyng at my Burying and Funeral Service four Tapers and twenty-two Torches of wax, every Taper to conteyn the weight of ten pounches, and every Torch sixteen pounds, which I will that twenty-two very poor Men, and well disposed, shall hold as well at the tyme of my burying as at my Moneth's Minde. Item, I will that after my Moneth's Minde be done, the said four Tapers be delivered to the Churchwardens, &c. And that there be a hundred Children within the age of sixteen years to be at my Moneth's Minde, to say for my soul. That against my Moneth's Minde, the candles bren before the rude in the Parish Church. Also that at my Moneth's Mind, my Executors provide twenty Priests to singe Placebo, Dirige, &c."

Vernon's reference (1561) is :—

"I shulde speake nothing, in the mean season, of the costly feastes and bankettes that are commonly made unto the priestes (whiche come to suche doinges from all partes, as Ravens do to a deade Carkase), in their buryinges, moneths mindes and yeares myndes."

In the accounts of St. Margaret's, Westminster, we read : "Item, at the Monyth Westmynst of Lady Elizabeth Countess of Oxford, for four Tapers, viij d." In Ireland, writes Piers (1682), after the day of interment of a great personage they count four weeks, and that day four weeks all priests and friars and all gentry far and near are invited to a great feast, "usually termed the Month's Mind."

W. T. HYATT.

Enfield, N.

**OFFICINA ELZEVIANA** (5th S. vii. 121).—My experience scarcely bears out MR. LEE's statement that Elzevirs have fallen from their high estate in popular esteem, and seem in danger of "be-



fringing the rails of Bedlam and Soho," whatever that may mean. Catalogue prices in England would appear to indicate the contrary; and on the Continent, at least, there can be no doubt that the rarer Elzevirs sell, at the present day, at extraordinary prices, and that the series generally is in great request amongst the higher order of book collectors. MR. LEE does not seem to be acquainted with the fullest and most important record of these publications in existence. Its title is *Annales de l'Imprimerie des Elzevier, ou Histoire de leur Famille et de leurs Editions*, par Charles Pieters, à Gand, chez C. Annoot-Braeckman, 1858 (2nd edit.). This exhaustive work, consisting of 528 pages, is divided into three parts or periods. The first is devoted to the earlier Elzevirs, from their establishment in Leyden, in 1580, up to the time of Bonaventura and Abraham Elzevir, in 1626; the second continues the Leyden series, from 1626 to the death of Abraham Elzevir, in 1712; and the third gives the history of the Elzevirian printing press at Amsterdam, from the time of Louis III., who established himself in that town in 1638, till the death of Daniel, in 1681. It includes, also, the establishment of Peter Elzevir at Utrecht, from 1668 to 1675.

Each part is accompanied with biographical notices and separate catalogues. The work gives also a list of the false Elzevirs—books, that is to say, to which the Elzevir name was attached, but which were neither edited nor printed by the house.

Referring to the general index appended to M. Pieters's work, I find that the Elzevirs collectively published about seven hundred different works, with names of authors, and four hundred and seventy-four anonymous works.

M. Pieters's monograph is, I believe, out of print, but can scarcely remain so, being a *sine qua non* for every Elzevirian collector.

T. WESTWOOD.

Brussels.

I was told some years ago by a Dutch friend that the bookseller's shop in Leyden, now known as Brill's, was the old place of business of the Elzevir family. If this could be established it would be very interesting.

ANON.

"NOTTINGHAM" (5<sup>th</sup> S. vii. 68.)—Dr. Richardson's authority for saying the name of Nottingham implies a series of caves is no doubt Asser's *Life of Alfred the Great*. This writer confirms the date of Burhred, King of Mercia, besieging the Danes in Snotengaham, in 868, as given in the A.-S. chronicles, where the town is called "Snotengaham" and "Snotingaham," all which vary in orthography from the Croyland charter of the above date, which gives it as "Snothryngham." In connexion with this town's name Asser says in British it is called *Tigguocobanc*, which, inter-

preted into Latin, means *Speluncarum domum*. Camden says, "Asser renders the Saxon word Snotengaham *Speluncarum domum* in Latin, and in British it is *Twi ogo banc*, which signifies the very same, namely, a house of dens." On this subject Camden gives reference to Florence of Worcester, an. 890.

I shall be glad if any of your correspondents can inform me if this portion of Asser's writings is considered genuine; also if the name given as British is understood in that language, and admits of the translation here given.

Of the name of the town in Saxon times there can be no doubt, but what does it imply? The first syllable *snot* does not appear in that tongue. Camden alludes to a *Snotthill* Castle, in Herefordshire, where there is a quarry of excellent marble. Knottingley in Yorkshire, and Knotsford in Cheshire, bear striking resemblances in their initial syllables; and it is worthy of note that Camden gives the etymology of the latter as *Canute's-ford*, and that Nottingham, Knottingley, and Snotthill are all rocky hills—the first sandstone, the second limestone, and the third marble. The second syllable in this town's name, *inga* or *enga*, may be from the Saxon *ing*, a meadow, or *ing*, a son or descendant, hence a sept or tribe. Of the termination *ham* we need not say a word; but if Nottingham was a British or Roman town or fort, it is somewhat curious that its termination in Saxon times was not *burh* or *chester*. W. STEVENSON.

Drypool House, Hull.

JOHN JONES, M.D. (5<sup>th</sup> S. vii. 69.)—A Welshman who studied at both Oxford and Cambridge, and, according to A. à Wood, graduated at the latter. He was eminent as a physician, though not a member of the London College in the reign of Elizabeth, and seems to have resided in various parts of the country. He was in practice at Louth in 1562, and subsequently at various places in Nottingham, Derby, and Somerset shires. He was the author of several books, viz. :—

- 1.—1566. The Dial of Agnes. Lond., 8vo.
- 2.—1572. The Benefit of the Ancient Bathes of Buckstone. Lond., 4to.
- 3.—1572. Democritus the Most Ancient Philosopher. Lond., 4to.
- 4.—1572. The Bathes of Bathe's Ayde. Lond., 4to.
- 5.—1574. A Brief [&c.] Discourse of the Beginning of all Things. Lond., 4to.
- 6.—1574. Galen's Books of Elements, Translated from the Latin. Lond., 4to.
- 7.—1579. The Art and Science of Preserving Health, &c. Lond., 4to.

Of these books, No. 2 is dated from "the Kings Mead, near Derby," and No. 4 from Asple Hall, near Nottingham. To the latter is prefixed an address to "his friends, kinsfolk, and allies at Bath, Bristol, Wells, and other neighbouring places." There is a brief memoir of Dr. Jones in Aikin's *Biographical Memoirs of Medicine*, 1780, pp. 155-8, which, with

very slight alterations, is reproduced in Hutchinson's *Biographia Medica*, 1799, ii. 18-20. Wood, in the *Athenæ Oxonienses* (Bliss, 1813), i. 418, mentions amongst Jones's friends who wrote complimentary verses, which are prefixed to his medical writings, Christopher Carlile, Archdeacon Lowth, Thomas Churchyard, Thomas Lupton, Adam Squire, and Philip Kinder. One of these ends:—

"If this be trew, then Jones deserves both double prayse and fame

That tooke such payns for comon helth this Ayde of Baths to frame."

Dr. Guidott, in the *Discourse of Bathe*, Lond., 1676, quotes a good deal from Dr. Jones, but calls him "Mr. Jones, an honest Cambrobritan—an honest and well-meaning man"; and adds that Dr. Jorden, who died in 1632, was the first physician that writ anything of the waters, and who resided at Bath.

EDWARD SOLLY.

Sutton, Surrey.

"HUMBUG" (5<sup>th</sup> S. v. 83, 332, 416; vi. 16, 38; vii. 32).—In turning over a disused note-book, I have just come upon the following forgotten memorandum:—

"Pug, a nickname applied to Pope and to Hogarth. A caricature of the latter, called 'Pugg's graces etched from his original daubing,' bears these lines:—

'Dunce connoisseurs extol the author Pug,  
The senseless, tasteless, impudent hun-bug,'"

(See Wright's *Caricature History of the Georges*, p. 267.

MOTH.

THE WADSLEY TOMESTONE (5<sup>th</sup> S. vii. 66, 125).—It has been the custom in all ages to carve on tombstones emblems of the calling of the person buried beneath. We have an early example in an epigram by Sappho (Jacobs, I. 50, ii.), which Tawkes translates thus:—

"Meniseus, mourning for his hapless son,  
The toil-experienc'd fisher, Pelagon,  
Has plac'd upon his tomb a net and oar,  
The badges of a painful life and poor."

In the churchyard of Chislehurst there is a cross, erected to the memory of a well-known clergyman who died about twelve years ago, on which a chalice is engraved as the emblem of his priesthood.

The extraordinary monument of Sir Thomas Parkyns, in Bunny Church, Notts, was erected by himself in his lifetime, in order that he might look upon it and say, "What is life?" He wrote his own epitaph in English, and requested Dr. Freind to turn it into Latin. The Latin is inscribed on the monument:—

"Quem modo stravisti longo in certamine, Tempus,  
Hic recubat Britonum clarus in orbe pugnæ.  
Jam primum stratus; præter te vicerat omnes;  
De te etiam victor, quando resurget, erit."

The original English appears to be lost. The following translation of Dr. Freind's Latin is by the Rev. Robert Smyth, Rector of Woodston, Huntingdonshire, 1755:—

"Whom thou, O Time, at length hast made thy prize,  
Britain's first wrestler, lo! here prostrate lies,  
By thee now flung; save thee he conquer'd all;  
When he shall rise again, thou too shalt fall."

See *Gentleman's Magazine*, xc. pt. ii. 555, and Amos's *Gems of Latin Poetry*, 1851, p. 78.

H. P. D.

BOWER FAMILIES (5<sup>th</sup> S. vi. 183, 313).—*Bower* is a place name. There is a parish in Caithness-shire so called, and several farm homesteads in the south-east of Scotland have *Bower* as a prefix, such as *Bower-hope*. In 1528 "Jhon Bowyr was rentalit in ane ox gang in Easter Townknowle," in the barony of Stobo. He was, in 1566, succeeded by his son, who had the same Christian name (*Rental Book of the Diocese of Glasgow*, pp. 64, 212). Frederick Bower graduated M.A. at the University of St. Andrews, July 26, 1648, and was admitted minister of Inverarity, Forfarshire, in 1662. He died in 1663, aged about thirty-five (*Fasti Eccl. Scot.*, vol. iii. p. 772). Robert Bower, the ingenious author of *Ballads and Lyrics*, I knew well. About twenty years ago he aided me in procuring materials for the *Modern Scottish Minstrel*. I possess several drawings and etchings by his ingenious father, John Bower, keeper of Melrose Abbey. Mr. Bower, bookseller in St. Andrews, died at a very advanced age about the year 1810. He left daughters.

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

BOOKS ON COINS (5<sup>th</sup> S. vi. 500; vii. 36).—"Snelling on the Coins of Great Britain, France, Ireland, &c., with numerous Engravings of Gold, Silver, and Copper Coins, royal 4to., 1823," is a part of an advertisement in a recent bookseller's catalogue.

C. P. E.

GEORGE GARROW: MRS. SELINA UPTON (5<sup>th</sup> S. vii. 88).—George Garrow was senior judge of the Court of Appeal at Madras. He was son of Edward Garrow, and was born at Cuddapore, in the Presidency of Madras, in May, 1773. Edward Garrow, on his return to England, resided at Totteridge, Hertfordshire, and served the office of High Sheriff of Hertfordshire. Edward Garrow was elder brother of Sir William Garrow, who was Attorney-General from 1814 to 1817, and one of the Barons of the Exchequer from 1817 to 1840, in which year his death took place. When Sir William Garrow was at the bar, he was trying to prove a tender having been made, the witness being an old woman. Jekyll wrote,—

"Garrow, forbear; that tough old jade  
Will never prove a tender maid."

George Garrow married Eliza Jane Baker, co-heiress of Joseph Baker, and left a son, George Baker Garrow, who was Rector of Chusellborough, Somersetshire.



The grandfather of George Garrow was the Rev. David Garrow, D.D., who was for many years Rector of East Barnet. He lived at Hadley, and his remains, as well as those of his two sons, repose in that churchyard. He came from Aberdeen, where he had married Jane Alloway, but his children were born at Hadley. Any information with reference to the parents either of the Rev. David Garrow or his wife, Jane Alloway, will be acceptable to the undersigned, who is grandson of the Rev. David Garrow, A.M., and grand-nephew to George Garrow, the Indian judge.

W. GARROW FISHER.

Waterford.

JOHNSON AND MARVELL ON "EXCISE" (5th S. v. 188, 355; vi. 157, 298, 339, 417, 545.)—My edition of Johnson's *Dictionary* is folio, 1786. It has the "objectionable definition" of *excise*; also Johnson's invocation of Lichfield, "Salve, magna parens"; also his "objectionable"—to a Scotchman—"definition" of *oats*. I may remark as curious that he gives the word *oast* as "a kiln, not in use." Now, all through Kent and Sussex you see oasthouses in every village, which are kilns for drying hops. Were these called by some other name in Johnson's time?

E. LEATON BLENKINSOPP.

THE LONG-TAILED TITMOUSE (5th S. vi. 536; vii. 34, 73, 115.)—It is nearly twenty years since I made a note in these pages (2nd S. iii. 465) of some provincial names of the great titmouse—"prindiddle," "canbottle," and "mumruffin"—and of a very beautiful nest of this bird, that had been given to me by a squire's son in Staffordshire, who had cut it out of a blackthorn bush. I thus described it:—

"The chief stem of the blackthorn divides into four stiff twigs, and, firmly interlaced among these, is the pendulous nest of moss and feathers, crusted over with lichens. The entrance to the nest is its most singular part. On the left-hand side of the hole, and just within it, three pheasants' feathers are firmly fixed, in such a manner that they completely cover the aperture, but can be readily pushed aside by the bird, as it enters and leaves the nest. The pheasants' feathers, being only fastened at one end, give way to a slight pressure, and then, by their own flexibility, return to their original position. This novel, ingenious, and beautiful door effectually protects the nest from wet."

When, two years after this note was made, I removed from Staffordshire to Huntingdonshire, I took the nest with me, and it hung in my greenhouse until it dropped to pieces from decay. During this period it was seen and admired by many hundreds, and, although every one who saw it made a point of opening its pheasant-feather door, yet it was many years before its flexibility was lost. I have never seen another titmouse's nest with a similar provision. I may add that, when it fell to pieces, I found that the inside of the nest was lined chiefly with pheasants' feathers.

The coppice from which the nest was taken was close to a famous pheasant preserve, the property of the Earl of Stamford.

CUTHBERT BEDE.

MR. MORRIS's first sentence is of very peculiar construction, and I hardly know how to take it. LAPINE's quotation from Yarrell—an undoubted authority—demands my thanks, but it does not clear up all the difficulties of the case. LAPINE adds for himself, "By day they may be seen busily procuring their food," &c. The rectory house of which I spoke is within fifty yards of the small pond, and the two willows were twin trees overhanging it. I had been living there more than six months previously, and continued to live there six months afterwards, but I never saw another of these birds in the whole time. I was in the garden daily, and at all times of the day. I know the nest, and can affirm positively that there was none in the fallen tree nor in the adjacent one; the whip-like forms would not easily conceal the nest in the winter. There were two men always at work on the premises—one a man of sixty-seven, who had lived from childhood in the village close by; both told me that they had not seen one of these birds there before during the winter, and the old man said he had only now and then at any time seen one or two about the garden—probably in breeding time. I have inquired within a few weeks, and cannot hear that any have been seen there since. The parties now at the rectory are, like myself, observant of birds and of their habits. I do not doubt that they were bred in or near the garden, but trees are rare in that part. Why should they have appeared thus suddenly and as suddenly have disappeared? What became of them? Does LAPINE mean to deny "hibernation" as a fact or as a possibility? I neither affirm nor deny it, but the existence of the term proves that there has been such an hypothesis, and I should like a reason for its rejection. In itself it seems no more "absurd" in the case of *some* birds than in the case of some other individual species of the animal creation.

At the hazard of another smile I ask these questions of a genuine naturalist, for the sake of trustworthy information. Have the facts stated by LAPINE or quoted from Yarrell come within LAPINE's own observation?

HERBERT RANDOLPH.

Bexhill.

HERALDIC QUERIES (5th S. vii. 68.)—1. Liveries are optional, but where the tinctures of the arms are suitable they are generally arranged accord-

\* N.'s note (*ante*, p. 115) helps to answer this question; but in the case referred to the birds were not feeding, but flitting about and chattering in evident distress. Was the felling of the tree merely a "curious coincidence"? which, as Byron, I think, says, is one of

"The ways  
In which they settle such things now-a-days."

ingly; in many cases (red and gold, for instance) the colours would not do. Moreover, many of our best families adhere to a livery not at all in accordance with the arms.

2. The motto is not given to O'Neill in Burke or Robson.

3. Knights wore their arms on a pennon, their crests on the helmet. Heraldry still regulates national flags and also funeral flags and banners, but I do not think it troubles itself with the freaks of individuals. We learn from the royal standard that supporters are *excused*. Benefit societies, tradesmen's guilds, &c., revel in flags, with supporters, mottoes, and all the rest of it, and it is no one's business to interfere with us if we do likewise.

4. No doubt the arms of ancestors, if duly so entitled by the laws of heraldry. I believe some few English families have a right to quarter Plantagenet. Tudors and Stuarts must be plentiful, but the Tudor and Stuart coats are not the royal arms. I believe it is perfectly well known at the Herald's College what families have a right to use any portion of the arms of England. Consult Robson's plates as to funeral flags and banners, as they will give hints for purposes not funeral.

P. P.

[On this last subject see Notices to Correspondents, ante, p. 160.]

THE SHIPS OF THE OLD NAVIGATORS (5<sup>th</sup> S. vi. 168, 373, 417, 524).—When the lion-head of the Centurion was removed to Windsor in 1832, the following lines, in imitation of the Goodwood inscription quoted by your correspondent, were sent to the *Saturday Magazine*:—

"Such was this travell'd lion's boast,  
Contented with his humbler post,  
While Anson sat in lordly state  
To hear his fellow lords' debate.  
But travell'd now to Windsor's dome,  
The lion boasts a prouder home,  
Which our brave Sailor-king affords,  
Than Anson in the House of Lords."

CH. ELKIN MATHEWS.

Codford St. Mary.

THE REGICIDES (5<sup>th</sup> S. vii. 47).—I am acquainted with a gentleman who is, I believe, lineally descended from one of the regicides. At a fancy ball given last year at Dublin Castle, Mr. Hewson, of Leeson Park, Dublin, appeared in the character of his ancestor, who signed the death warrant of Charles I. Curiously enough the Duke of Abercorn appeared as Charles I. on the same occasion. The name John Huson will be found in the list of the regicides.

H. STUBBS, B.A.

Danby, Ballyshannon.

"OGRE" (5<sup>th</sup> S. vii. 7).—O. W. T. is, I think, right in the derivation, the name of a Turkish or Tartar tribe, discovered for the Anglicized French

word *ogre*. According to the *Shajrá-ul-Atrák, or Genealogical Tree of the Turks*, by Mirza Mahummad Ulug\* Beg, Sultan of Hind and Sind—killed by his unnatural son, Abdal Latif, A.D. 1449—Aghooz Khán, the son of Kára Khán, the son of Moghool Khán, the founder of the great Moghal dynasty, conferred the title Oighoor, meaning unity, concord, on one of the tribes from whom he had received effectual aid at a time of great public danger. The name Oighoor is written variously by different European authorities. D'Herbelot gives:—

"Igur et Aigur, nom d'une tribu des Turcs Orientaux, laquelle vint au secours d'Ogouz Khán, pendant qu'il soutenoit une rude guerre contre son père et ses oncles, au sujet de sa religion.

"Ces princes idolâtres ne pouvoient souffrir qu'Ogouz eût renoncé à leurs superstitions pour professer l'unité de Dieu; ils l'attaquèrent de toutes leurs forces pour ce sujet, et il auroit succombé à leurs efforts, si des peuples voisins, qui avoient embrassé sa nouvelle religion, n'eussent joint leurs troupes aux siennes.

"Ogouz, fortifié de ce secours et encore plus de la protection de Dieu, surmonta tous ses ennemis, et donna à ces troupes le nom d'Igur ou Aigur, qui signifie, en la langue du pays, défense, protection et alliance. Il en fit une nouvelle milice, séparée et distincte de ses autres sujets, laquelle s'étant depuis beaucoup multipliée, occupa cette partie du Turkestan qui confine avec le Cathai.

"La nation ou le tribu d'Igur a une langue qui lui est commune avec les Cathaiens, aussi bien qu'un calendrier. Ils embrassèrent dans la suite des tems la religion chrétienne, car ils avoient des évêques particuliers du tems de Genghiz Khan, mais ils ne l'ont point conservée, et sont aujourd'hui ou idolâtres ou Mahométans.

"Idi Koub ou Idgou, roy du pays d'Igur, se soumit à Genghiz Khan et le reconnut pour son souverain, après qu'il eut vu maître de toutes les autres nations du Cathai et du Turkestan."

The Sans-krit compound words, Ugra-Séna, meaning army of Oighoors or Ogres, and Bhima-Séna, the strong army, are applied as the proper names of persons in the *Mahábháratá*, and still continue in common use as such in India. Ugra-Séna was the reputed, though not the real, father of the giant Kansu, and Bhima-Séna was the younger brother of Yúdishthira of the Sáka, styled Kali Yúga, commencing about A.D. 1410.

According to the *Máwarad al Latáfat* the installation of Cansu (Campson) of Portuguese authorities), the Mamlúk Circassian king of Egypt—killed in battle against Selim I., A.D. 1516—took place ten years previously at the gateway of a fort or castle Salásat, the locality of which is left doubtful. Now, there are two Salsettes on the western coast of India, one adjoining Bombay and the other Goa, but apparently there is no town of this name in Egypt. The title Al Gauri, the

\* Ulug Beg, author of the astronomical tables called *Zij*. The *Shajrá-ul-Atrák* translated into English by Col. W. Miles, 1833.

+ *Hari-Vansa Pourána*, traduit par M. A. Langlois, 1834-5, vol. i. p. 357.



Gauri, as Cansu, or Campson, is styled, may have been derived from lands held at Gaur in Bengal, and, if so, it seems probable that he will eventually prove to be the person, Cansu, the son of Droumilla, whose history is referred to in the Paurānik legendary chronicles. R. R. W. ELLIS.

Dawlish.

If O. W. T. would look into the Celtic or Gaelic language, spoken at one time over all the West of Europe, he would find that *ogres* are personages in Celtic legend and tradition, of gigantic stature and anthropophagic taste, who devoured men, and, in preference, young virgins. The following extract from my forthcoming *Gaelic Etymology of the Languages of Western Europe, and more especially of the English and Lowland Scotch, and their Slang, Cant, and Colloquial Dialects*, will show the true source of a word that has puzzled and led astray all the philologists whom O. W. T. cites:—

“*Ogre*.—A ravenous giant, in fairy tales, who devours children and young virgins.

“It is probable that the term *ogre* is derived from *Oegir*, one of the giants of the Scandinavian mythology, though it has been alleged, with even more probability, that it has been derived from the *Ogurs*, or *Onagurs*, a desperate and savage Asiatic horde, who overran a part of Europe in the fifth century” (Worcester).

“The man-eating giant of fairy tales: Spanish *ogro*; French *ogre*; Italian *orco*, a surname of Pluto; by metaphor any chimera or imagined monster” (Wedgwood).

“Gaelic.—*Ochras*, hunger; *ochrach*, hungry, ravenous; *ocerasan*, a glutton.”

Philologists, misled by Dr. Samuel Johnson, have almost wholly ignored the Celtic languages, and have looked everywhere for obscure derivations except to the one great language spoken by the British people before Roman, Saxon, or Dane ever set foot in these islands. CHARLES MACKAY.

Reform Club.

As to the origin of the word, M. Collin de Plancey, in the *Dictionnaire Infernal, ou Bibliothèque Universelle*, considers that M. C. Perrault, in his *Discours Préliminaire sur les Fées, les Ogres, &c.*, has no doubt found it. They are the ferocious Huns or Hongrois of the middle ages, called Hunni-gours, Oigours, and by corruption Ogres.

JOHN PARKIN.

Idridgehay, Derby.

JOHN DAWSON, OF SEDBERGH (5th S. v. 87, 135, 231, 419; vi. 316).—During the autumn of last year a very pleasant visit was paid by me to Sedbergh and Dent, in the North Riding of Yorkshire, and in the old parish church of the former place I saw the monument of this celebrated self-taught mathematician. It is placed on the south side of the nave, between two of the arches, and is said to have been carved by the hand of Flaxman. The bust, with its fine intellectual head and strongly marked profile, betokening mental power of the

highest order, resembles very much that of Aristotle which is placed over the fireplace in the hall of Queen's College, Oxford. The following epitaph is inscribed underneath:—

“IN MEMORY OF  
JOHN DAWSON OF SEDBERGH,  
WHO DIED ON THE 19TH OF SEPTEMBER, 1820, AGED 86 YEARS.  
DISTINGUISHED BY HIS PROFOUND KNOWLEDGE  
OF MATHEMATICS,  
BELOVED FOR HIS AMIABLE SIMPLICITY OF  
CHARACTER,  
AND REVERED FOR HIS EXEMPLARY DISCHARGE  
OF EVERY HOME AND RELIGIOUS DUTY,  
THIS MONUMENT WAS ERECTED BY HIS  
GRATEFUL PUPILS, AS A LAST TRIBUTE OF  
AFFECTION AND ESTEEM.”

The exact spot of his burial in the church does not seem to be known, though I saw the record of his interment in the register of Sedbergh. He had amongst his many pupils no less than eleven Senior Wranglers, and of these perhaps the most distinguished in after life were Butler, Head Master of Harrow, and John, commonly called Johnnie Bell, the eminent Chancery barrister, who died in 1836. The old story concerning the illegibility of Johnnie Bell's handwriting is so well known, that it need not be quoted here.

Dent is some six miles distant from Sedbergh, and was the birthplace of Dawson's celebrated pupil, Adam Sedgwick, in 1785. It is a little town, retaining doubtless, even at the present day, much of its former primitive character, as it did eighty years ago, when he was spoken of there as “Adam o' th' Parson's.” His father, be it observed, was the clergyman of the parish. Is Dent still famous for its lock-stitch in knitting, and are the Yorkshire luxuries of firmity, sweet butter, fat rascals, and fettle porter still discussed on festive occasions? In the north aisle of the church a plain tablet has been erected to the memory of the excellent professor, recording his baptism within its walls, and his interment in the chapel of Trinity College, Cambridge, the usual home of his long and useful life.

Cowgill Church is further up Dent Dale. It will be recollected that the attempt to alter the name of it to Kirkthwaite roused the indignation of the excellent professor, and was the cause of his publishing the now scarce pamphlets, *The Memorial* and *The Supplement*. He carried his point, and the old, if not the more euphonious name, Cowgill, is now adhered to.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MYTTON (NOT MYLTON), OF HALSTON, SHROPSHIRE (5th S. vii. 108).—The *Oswestry Advertiser* of Feb., 1875, says:—

“We regret to announce the death, at Nantwich, of Mr. John F. G. Mytton, son of the famous ‘Jack Mytton, of Halston.’ The deceased gentleman was for many years agent to Earl Kilmorey, and won the respect

and esteem of all who knew him, as a straightforward and genial English gentleman....Mr. Mytton leaves a large family of children, all of whom are but of tender age."

A. R.

**BLOOD RELATIONS** (5th S. vii. 149.)—Surely blood relationship has nothing to do with distinctions of gender, but denotes a relation by blood as distinguished from a relation by marriage or adoption. If a grandfather, whether paternal or maternal, be not a blood relation, I do not know what the term means.

HERMENTRUDE.

**PRIDEAUX FAMILY** (5th S. vii. 129.)—In my researches for the memoir of the family of Prideaux, published in *History of Trigg Minor*, vol. ii. pp. 194-241, I was unable to discover anything to verify the tradition referred to by AJAX beyond the statement of Leland, who says:—

"There dweltith one Prideaux in Modbari, a Gentilman of an auncient stoke and fair landes, ontill, by chance, that one of his parentes killed a man; wherby one of the Courteneis, Erle of Devonshire, had Colum John and other landes of Prideaux."

The gentleman to whom the tradition is attributed was Sir John Prideaux, who was Knight of the Shire for Devon in 1383 and 1386, and died in 1403. His mother was a daughter of Sir William Bigbury. The line of descent from the said Sir John to Robert Prideaux, who sold Orcherton to Sir John Hele, is given pp. 220-221 of the work referred to above.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouce.

**"ENCYCLOPEDIA PERTHENSIS"** (5th S. vii. 124.)—Among the books cited by F. W. F. in which reference is made to the game of billiards, I observe a second edition of the *Encyclopædia Perthensis*, printed at Edinburgh in 1816. This edition I never saw; but the first edition was published here in 1806 by my eldest brother, in twenty-six royal 8vo. vols., he dying the same year, in the twenty-sixth year of his life. A work of such magnitude to have been printed and published (and in part edited) by so young a man, in a provincial town of no great size, is, I may venture to say, not very common; nor is it of every day occurrence that a younger brother of his, who remembers him very well, should survive him more than seventy years and be able to send the present communication.

JAMES MORISON.

Perth.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Ruling Ideas in Early Ages and their Relation to Old Testament Faith.* Lectures delivered to Graduates of the University of Oxford. By J. B. Mozley, B.D., Regius Professor of Divinity and Canon of Christ Church. (Rivingtons.)

THE eleven lectures in this noteworthy volume have for subjects, "Abraham"; "Sacrifice of Isaac"; "Human Sacrifices"; "Exterminating Wars"; "Visitations of

the Sins of Fathers upon Children"; "Jael"; "Connection of Jael's Act with the Morality of her Age"; "Law of Retaliation"; "Law of Goël"; "The End the Test of a Progressive Revelation"; and (as bearing closely on the main subject) "a lecture given in a former course on St. Augustine's controversy with the Manicheans," and named here "The Manicheans and the Jewish Fathers." A single extract from one of these lectures will show the line of argument taken in all:—"If, then, a certain class of divine commands, which were proved by miracles in one age of mankind, could not be proved by the same evidence now, this must arise in consequence of some difference in former ages and in our own, in consequence of which such commands were suitable to an earlier period of the world, and not to a later, and were adapted for proof by miracles then, and are not adapted for that mode of proof now. If, e.g., a miracle was in a former age sufficient evidence of a divine command to destroy life, and now it is not, it must be that we are now possessed with a principle in such strong disagreement with homicide, that the alternative of the miracle being only permitted as a *trial* necessarily becomes more reasonable now than that of its being proof of a command; whereas this principle did not exist in equal force and strength in the mind of a former age, and therefore the miracle was taken in its more obvious meaning, as proof of a divine commandment. It must be, in short, that the command was accommodated to the age in which it was given, and was therefore adapted to be proved by miracle; whereas now such a command would be in opposition to a higher law and general enlightenment that would resist the authority of the miracle, which mode of proof would consequently be unfitted for it." We now leave this remarkable book to the perusal and consideration of our readers.

*The Temperance Bible Commentary; giving at One View Version, Criticism, and Exposition in regard to all Passages of Holy Writ bearing on "Wine" and "Strong Drink," or illustrating the Principles of the Temperance Reformation.* By F. R. Lees, Ph.D., and Dawson Burns, M.A. Fourth Edition. (Partridge.)

THOUGH we have decided to close the discussion on the wine of the Bible, we are glad to have the opportunity of saying that those of our readers who desire to see it explored, in all its ramifications, may consult the above *Temperance Bible Commentary*. Two editions were issued in 1868, one in 1872, and the fourth just published is a proof of the interest taken in the subject and the movement.

*On Certain Foreign Bodies embedded in the Tissues without Producing Inflammatory Symptoms, with Remarks on the Alleged Transit of Needles, &c., from the Stomach to the Integument.* By Alban Doran, F.R.C.S. Reprinted from St. Bartholomew's Hospital Reports, Vol. XII. (Smith, Elder & Co.)

WHILE one person is killed by the swallowing of a hair or the pricking of a pin, it would seem that others may bear, without sensible injury, objects likely to kill or torture, beneath the flesh and in the stomach. The author draws from what came under his own treatment as House Surgeon at St. Bartholomew's, and refers to examples taken from hospital reports in France and Germany.

*The Nineteenth Century.* A Monthly Review. Edited by James Knowles. (H. S. King & Co.)

NEVER had a new venture such splendid and profitable advertising as the *Nineteenth Century*, in the attempt made to suppress it. This first number shows what a misfortune it would have been had the attempt succeeded. The Laureate adds a gem to the cluster of his poetry. Mr.



Ralston is at the best of his story-telling. Sir John Lubbock and Mr. Grant Duff treat of political matters. Mr. Matthew Arnold contributes a "character" of Falkland. The Bishop of Gloucester and Bristol and the Rev. Baldwin Brown have essays—the first on the present and future of the Church of England, the second on the question, "Is the Pulpit losing its Power?" The latter deals in part with the knowledge of what is yet unknowable, and in another groove Prof. Croom Robertson tells us how we come by such knowledge as we have. Finally, Mr. Gladstone has for subject, "On the Influence of Authority in Matters of Opinion," and Cardinal Manning offers (part i.) "The True Story of the Vatican Council." In the word "true" there is an implied censure of the story as it has been hitherto told—indeed, quite as much is avowed; but the venerable writer announces that it is not his intention to notice any of the stories hitherto told of the Council. "My purpose is," he says, "to narrate the history of the Council, simply and without controversy, from authentic sources." There is enough told in this first part to pique curiosity as to what may next be revealed by the distinguished writer.

*The Cambridge Tatler.* No. I. (Cambridge, Johnson.)

YOUNG Cambridge has started a new periodical under an old and honoured name. The editor takes high ground by the assumption of such a title, and will have to remember that the ghost of Isaac Bickerstaff, who started as the *Tatler* a hundred and sixty-eight years ago, will be curiously looking at him from whatever point of view ghosts are permitted to take. This first number, however, promises to be worthy of that by which it calls itself. It is partly a newspaper, in part a magazine, and we are sure that far-off old members of the university will be glad to know what some of the clever young fellows there are doing and are thinking of. We borrow one item from the news paragraphs: "Our latest Senior Wrangler has gracefully retired, 'his blushing honours thick upon him,' to take upon himself the mathematical education of a certain section of the young gentlemen at Harrow." May good fortune attend the *Cambridge Tatler!* *Nomen, omen.*

*Temple Bar* has, among other good things, a thoroughly readable article on "Moliere and his World." One anecdote related in it, in which Louis XIV. invites the poet to his table, as a censure to royal officers who had declined to eat with a player, is told on the authority of Madame Campan. It has, however, been demolished over and over again, but it is a great pity that it is not true. Madame Campan, little more than half a century ago, was the first to tell it. The artists, Ingres and Gérôme, illustrated it; but the text of St. Simon witnesses against it: "Ailleurs qu'à l'armée le roi n'a jamais mangé avec aucun homme, en quelque cas que ç'ait été."

THE *Cornhill Magazine* has an article on "The Gossip of History," which shows how many things worth the telling are by historians left untold, or are, by readers, soon forgotten. Let us add that the admirers of Fielding will lay out time to good purpose by giving a half-hour to "Hours in a Library—Fielding's Novels." A pleasant paper on "Chaucer's Love Poetry" opens with the pleasant remark: "Whenever Chaucer is spoken of, every English face within sight brightens"; and this is preceded by as graceful a poem as Mr. Alfred Austin has yet written, in four verses, entitled "Sweet Love is Dead." It serves as a sweet symphony to the work on the older poet's love poetry.

PAPAL INFALLIBILITY.—In the Notices to Correspondents ("N. & Q.," 5th S. vii. 100), I read the following:—"PAROCHUS will find in the Rev. Dr. Newman's *Letter to the Duke of Norfolk, on Occasion of Mr. Gladstone's Re-*

*cent Expostulation*, several instances in which he denies the Papal infallibility. But PAROCHUS will not find an absolute denial of the doctrine by which the Pontiff is placed on an equality with the Creator."

First,—neither Dr. Newman nor any other Catholic denies the Papal infallibility. What Dr. Newman wrote was to show that the Papal infallibility has a precise, definite, and, so to say, technical meaning, and does not mean what Mr. Gladstone said, or anything like it. Just as (to use an illustration which the illustrious Oratorian has himself made use of), if I heard Prince Gortschakof say that Englishmen were held to believe the Queen impeccable, I should not "deny" the maxim that "the Queen can do no wrong" if I explained that it did not mean personal sinfulness, but ministerial responsibility: so, when Dr. Newman explains the doctrine of the Papal infallibility as not meaning a universal certainty about all things that are or may be, he does not deny the true doctrine, but only Mr. Gladstone's doctrine on the subject.

But the next sentence is the astounding one. Why, sir, PAROCHUS will not find an "absolute denial of the doctrine" that the moon is made of green cheese, or that two and two make five, in Dr. Newman's letter, both of which doctrines, nevertheless, are, I will be bound to say, far more reasonable, and by consequence far nearer to Dr. Newman's approval, than that "by which the Pontiff is placed on an equality with the Creator." Certainly neither Dr. Newman nor any man in his senses could think of "denying absolutely" such a doctrine, for the simple reason that no sane person ever could have held or put it forward. The definition of the Pope's infallibility is as follows:—"When he speaks *ex cathedra*, that is, when discharging his duty as pastor and doctor of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the universal Church, by a *divine assistance* promised to him in Peter, he possesses that infallibility which the divine Redeemer was pleased to bestow on his Church for the defining of doctrine concerning faith or morals" (*Conc. Vat. 1st Const. Dogm.*). Thus the Pope is to be aided by God's Holy Spirit, so that under given circumstances and conditions he is protected from error in defining what is the true doctrine and what the false in faith and morals. It is not even inspiration, such as apostles, or prophets, or the chief priest of the old law, are believed by all Christians to have enjoyed, nor any power of revealing new truth, but merely a negative assistance preserving him in his official capacity from error in declaring that which has been already "delivered once for all to the saints," which is thus ascribed to Peter and his successors. Certainly, if our Lord's own words (Mat. xvi. 18, Luke xxii. 32, John xxi. 15)—if this doctrine—makes the Pope "equal to the Creator," the apostles and prophets were certainly greater than the Creator by parity of reasoning—or of unreason.

I request you to give the same publicity to this statement that you have done to the calumny of Dr. Newman and of Catholic doctrine; and I enclose my card as a guarantee of authenticity. J. L. P.

SAMUEL PATRICK (*ante*, p. 160.)—In saying that when the rev. sub-preceptor at the Charterhouse published his edition of the *Colloquies of Erasmus* he "was not yet a bishop," this was strictly true. But it is also true that Samuel never became a bishop. The Patrick who was raised to that dignity was of earlier date, and his Christian name was Simon. Concerning him our esteemed correspondent, MR. EDWARD PEACOCK, writes: "Simon Patrick became Dean of Peterborough in 1679, Bishop of Chichester in 1689, Bishop of Ely in 1691, and died May 31, 1707. His autobiography was published by

Parker, of Oxford, in 1839. A pedigree of the family may be seen in the *Proceedings of the Lincolnshire Architectural Soc.* for 1866, p. 274." Simon Patrick's learned brother, John Patrick, D.D., died in 1695, and lies buried in the Charterhouse chapel, where he was preacher. Samuel Patrick, if related to the above we know not, died in 1748. This date is given by Allibone, who, under the name "David Watson," registers the fourth edition of Watson's prose translation of Horace as issued in 1760, revised by Samuel Patrick, with reference, under Patrick's name, to "Watson, David." Of Samuel Patrick's edition (or revision of earlier editions) of the *Colloquies* Allibone makes no entry. The one we possess, of 1773, is partly founded on an Irish edition of the *Colloquies*: "His...accedunt omnes notæ quæ Dublinensi editioni inseruntur."

DODD, the gentleman-like actor of fops who were also gentlemen, left a library which indicated the refinement of his taste. After his death his books were sold. The following account of one portion of the sale we take from the *Sun* of Saturday, Jan. 28, 1797:—

"Yesterday some of the single Plays of Shakspeare, the property of the late Mr. Dodd, were sold by Messrs. Leigh and Southey, at the following prices:

The 2d Part of Henry IV. printed by Andrew	£	s.
Wise and William Aspley, 1600 ... ..	3	8
The Midsummer Night's Dream ... ..	1	18
King John, printed by Valentine Sims for Helme,		
1611 ... ..	1	16
Richard III. printed by Purfoot and Law, 1621	1	13
Richard III. printed by Matthew Law, 1615	1	0

The rest were sold for smaller sums.—Mr. Ireland was the purchaser of *Love's Labour Lost*, for 3s. 6d."

There are two questions the Editor of "N. & Q." will now venture to ask. Who and what was Dodd's father, and what was the maiden name of his wife? Their eldest son, the Rev. J. W. Dodd, was born at Edmonsbury, in Suffolk. The lady died young.

JOHN WILKS THE YOUNGER (5th S. vii. 180).—He was son of John Wilks, M.P. for Boston, a famous book collector, the youngest son of the Rev. Matthew Wilks, a popular Methodist preacher in London. Young John Wilks was a speculative solicitor during the mania of 1825, and M.P. for Sudbury. I was as a child in the same house with him when he compiled the *History of Queen Caroline*. H. C.

AT MESSRS. PUTTICK & SIMPSON'S sale-rooms, on Tuesday, Wm. Blake's *Jerusalem: the Emanation of the Giant Albion*, 1804, 100 engraved plates, produced 100*l.* In 1854, a copy of the same work realized 4*l.* 16*s.* only.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

JULIANA L.—Your two lines are much misquoted. Below is the stanza complete. It is from *St. Peter's Complaint*, by Father Southwell, S.J. (1561-1595), one among the sweetest and quaintest of English poets:—

"Sleep, Death's ally, oblivion of tears,  
Silence of passions, balm of angry sore,  
Suspense of loves, security of fears,  
Wrath's lenity, heart's ease, storm's calmest shore;  
Senses' and souls' reprieveal from all cumburs,  
Benumbing sense of ill with quiet slumbers."

We take this from the late Mr. Turnbull's edition of Southwell (1856), and we add a curious fact connected with the volume. Mr. Turnbull (Memoir, xxxvi) alludes

to Mr. Park's denial of *The Christian's Manna* being Southwell's. "On this point," he says, "I am neither able myself to form an opinion nor give others an opportunity for doing so, since, in spite of every effort, I have been unable to find a copy of the edition"—of 1620, to which the poem was annexed. Yet this very poem, under the new title of "The Blessed Sacrament of the Altar," is at p. 157 of Mr. Turnbull's edition.

ENQUIRER.—See Mr. W. C. Cartwright's *The Jesuits, their Constitution and Teaching*, p. 181. Father Gury is there quoted as disapproving "speaking generally," of servants appropriating "clandestine compensation," that is, robbing their employers. Among the exceptions to the general rule of prohibition is, according to Mr. Cartwright, "the case of servants who have contracted for inadequate wages, under physical constraint, or moral fear, or the strain of necessity, or who are conscious of being overweighted with labour, all such being declared to be entitled to help themselves to what they deem their rightful due, for, says the Divine Law, 'the labourer is worthy of his hire.'" See the case of Jean D'Albe in Pascal's *Provincial Letters*.

R. O. F. (Dover).—There is a very interesting account of the work carried on by the brethren of the order of "Nostre Dame de la Mercy" for the redemption of French slaves in Morocco in the years 1704, 1708, and 1712. The author, one of the brethren, is no further designated than by the initial F—. The volume (Paris, Coustelier, 1724, 438 pages) would, no doubt, be called "scarce," but a book-hunter may come upon it in one of the "cheap boxes" at the doors of dealers in old books. The Ed. picked one out of such a receptacle, which bore the words, "All in this box, twopence"!

JABEZ, in reference to "In my flesh," &c. (5th S. vi. 537; vii. 130, 173), kindly directs correspondents to "N. & Q." 1st S. ix. 428, where a distinguished Hebraist, the Rev. Moses Margoliouth, gives a translation of Job xix. 26.

B—N.—"The Captain is a bold man" was once a very popular phrase. It is to be found in the *Beggars' Opera*, where Peachum applies it to Captain Macheath.

ISIS.—The reply referred to was chosen because it had a correct reference, and contained all the information required in small space.

F. R. D.—We have no remembrance of having received, nor have we yet been able to find, the articles named. We shall be glad to receive the article on the crypt in question.

RIVUS.—No. 1. An old joke against various acute people; No. 2. The derivation is correct; No. 3. See Walpole's *Letters*.

A. H.—Any Handbook of Scotland will supply the information.

J. W.—"When Greeks," &c., see Lee's *Alexander the Great*. The query has been repeatedly answered.

A STUDENT himself describes the best sort of common-place book.

M. A. K.—Totally unknown, and likely to remain so.

A. J. B.—The book is of little value.

EBORACUM has been anticipated.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 17, 1877.

## CONTENTS.—N° 168.

NOTES:—Cheapside in Old and Modern Days, 201.—The "Deuce," 202.—Byron's "English Bards and Scotch Reviewers," 203.—Sir Francis Chantrey—Chaucer, "Prologue," 204.—Tennyson's "To the Queen"—Bulwer: a Literary Prediction—Epitaphs, 205—Change of Surname without Patent—A Strange Descent—Unusual Christian Names—St. David's Day Custom, 206.

QUERIES:—Dr. Alex. Tilloch, 206—Creation of Matter—"A charm of birds"—Mammalia—Silver Coin—Richard Topcliffe, the Pursuivant—Thomas Nash, 207—Wyttenbach—Place Names—"Meonor"—"Kemb"—"Ely Parthings"—"It's a far cry to Loch Awe"—"A fine day"—Exhibition of Works by Ancient Masters, 1876—The Works of Thomas Fitzherbert—Fynmore Family—Carpenter—Meyer Schomberg, M.D.—Dryden—"Philistine," 208—Authors of Books Wanted—Authors of Quotations Wanted, 209.

REPLIES:—"Hospitium," 209—An Invocation to Lindley Murray, 210—Howell's Letters, 211—Billericay—St. Peter's Wife and Knight—"Inmate"—Rev. Robert Taylor, 212—"Carpet knight"—"Nine days' wonder"—Inadequate Powers of Portraiture—"Over the hills and far away," 213—"Curious Anagrams"—The Book-Hunter—"Dispeace"—Richborough Castle—"Infants in hell but a span long"—Gambadoes, 214—Emblem—"Herb John"—Halévy—Emblems on Tombstones—Anne Donne, Mother of Cowper, 215—"Wemble"—The Norman Cross Hospital—The Devil overlooking Lincoln, 216—Sir Thos. Remington, of Lund—Coleridge: Fulton: Priestley—"Think to it"—"W" and "V," 217—Nottingham—The Christian Name Cecil—Fen (or Fend?)—Inn Signs by Eminent Artists, 218—Heraldic—Unravelling Gold Thread Work—Keats: "The two and thirty palaces"—Authors Wanted, 219.

Notes on Books, &amp;c.

## Notes.

## CHEAPSIDE IN OLD AND MODERN DAYS.

(Concluded from p. 182.)

5. Then, again, there was situate in Cheapside the King's Head Tavern, where King Henry VIII. went incognito, in the Caliph Haroun Alraschid fashion, on the eve of St. John, 1510, to see the setting of the City watch, and which pleased the merry monarch so well that, on the next St. Peter's Eve, he brought his then queen, with the Infanta of Spain and other royal and noble company, to see the sight. And, as the ingenious and talented author, Jacob H. Burn, truly remarks: "What a magnificent subject for a painting; costume, period, history, and every point affording opportunity for the effulgence of artistic power!"

6. Nor was science neglected in Cheapside. The Royal Society itself grew out of meetings at a tavern there, the Bull's Head, before its members found a home at Gresham College, so that the first "luciferous experiments" (to use the term of its citizen member, John Graunt) were made immediately under the clang of Bow bells. The nerves of our ancient City savants were more proof, perhaps, against the disturbing influence of sound than were those of my respected friend, the late Charles Babbage, whose feuds with the organ-grinders are so naively described in his *Passages from the Life of a Philosopher*, London, 1864, chapter on "Street Nuisances."

7. Education also has prospered in Cheapside. The noble institution of Dean Colet abutted on its western end, and after a useful and illustrious career of three centuries is still there. And, moreover, in later times the City of London School, looking on Cheapside, has been founded on an ancient endowment, with the view of extending education more widely, and even of rivalling the distinguished men that its older neighbour has turned out.

8. Heine, the accomplished poet and lyricist, should have almost worshipped Cheapside as the holy ground on which many poets were born and lived. But of course he knew nothing of Herrick, the sweet poet, whose best verses were, doubtless, written in Devonshire, but whose heart and mind were of Cheapside—

"The golden Cheapside, where the earth

Of Julian Herrick gave to me my birth."

In Cheapside lived John Keats. Here his early, and some of his best, poems were composed. True, he complains in one of them that the coy Muse with him "would not live in this dark city." Still, she was not so coy as to prevent her from inspiring him there with that pearl of sonnets, "Glory and loveliness have passed away." Doubtless your readers can, many of them, out of their store of information, cite other poets who have lived in Cheapside. At this moment I can call to mind the name of one who lived there in the seventeenth century, Sir Richard Blackmore, rather a bygone celebrity, but whose works were important enough in their day to excite the praise of Addison and of Johnson.

9. Nor have architectural ornament and display ever been neglected in Cheapside. The history of one of its buildings, the great Eleanor Cross, which finally disappeared when a regicide was Mayor, is full of interest, poetical as well as historical; and so is that of the Standard in the same street, where Wat Tyler's beheadings took place, and Jack Cade's execution of Lord Say. The great Fire of London did not mar the appearance of Cheapside, as its houses and churches were erected with greater splendour. A majority of the houses have indeed been re-erected with improved luxury of adornment and taste in the lifetime of the present generation; and statues which mark the gratitude of the City to a renowned statesman and a renowned warrior are to be seen from each end of the street. But when Heine wrote it had many of the same architectural features as at present; and at least there was something of the ideal for him to admire in the elegant steeple of Bow Church, 225 feet high, one of Wren's masterpieces, and built on the remains of a Roman causeway. The great gilded dragon on the summit of this steeple has before now received a poet's notice. A poem of considerable length is now before me, entitled "Ecclesia et Factio. A Dialogue between Bow Steeple Dragon and the

Exchange Grashopper. London, printed in the year 1698." This poem elicited a quaint reply, entitled "An Answer to the Dragon and Grashopper: in a Dialogue between an Old Monkey and a Young Weasel at the Three Crown Tavern in the Poultry." One of the churches which stood in Cheapside when Heine wrote, St. Mildred's, has since been pulled down. Its external architectural merit was but slender, but it had a beautifully conceived weathercock—the heavenward-bound ship—reminding one of the same emblem on the gravestones of the early Christians in the Roman catacombs.

10. Finally, it need not even be conceded that Heine was right in fancying that there was no "gape seed" in Cheapside sufficient to satisfy the æsthetic side of a German poet's temperament. Certainly if he stared too long, and too much in the *gobe-mouches* way, he would be incurring a decided risk—like in the great thoroughfares of other capitals—of having his pockets rifled of their contents, or of being "jostled on every side," to use Heine's own words. But the presence of City Policeman A 1, kindly watching over him as a guardian angel, would perhaps act as balm in Gilead, and enable him to discover, even in Cheapside, something better than those visions of "colossal uniformity," "machine-like movement," and "sour visages," that in the melancholy of his thoughts he had conjured up. Thus, waking to better advised views, he might admit that Cheapside is a street of almost unrivalled interest to the poet, the antiquarian, or the man of letters; and that its people and passengers, their pursuits and their industries, are as varied and attractive as can be found in the heart of any really great city.

Nor is it a street wanting in the little peripatetic industries which, to a Heine, would go towards making up the poetry of life. The sellers of bouquets, early primroses, violets, and lilies of the valley, always put in a seasonable appearance in Cheapside, and find a ready market for their wares in that supposed prosaic region. There, too, cheap toys and novelties of the day, and sweetmeats enticing to the sight, secure numerous purchasers amongst the alleged sour-visaged ones. True, some interesting individualities amongst the vendors have disappeared in the last quarter of a century; but, I may ask, in what other great city is it not just the same, that people tend to grow more of a uniform pattern than they did in the days of less rapid communication?

Among the disappearances here alluded to may be mentioned an old man, who used to have a vested right to a stall in Cheapside. And neat indeed it was, with the most deftly made furniture for dolls' houses, not of sordid lead, but of good, bright, honest copper; so that a doll's kettle might really be found that would boil water, and not be a mere sham. In those

days, too, was often to be seen in Cheapside an ancient Oriental, dressed as a Turk, who sold sponges and pieces of the drug rhubarb, arranged on a tray. It was worth all the money to give him a sixpence, and then to observe his eyeballs roll round in the yellow framework of his sunken visage, rendered all the more hideous by its contrast against his white turban. One felt inclined to ask him if he fed upon his nauseous ware—the ochre-coloured rhubarb. But there was a dignity in his bearing that repelled any inclination to chaff.

Sufficient, perhaps, has now been said to show that incidents and reminiscences attach to this street of a far less prosaic kind than some of Heine's readers who do not really know Cheapside can possibly imagine from the tenor of the poet's remarks.

FREDK. HENDRIKS.

Linden Gardens, W.

[There are few places with such poetical reminiscences as the great metropolitan thoroughfare. There probably Chaucer first saw the light; and within a bow-shot of it Spenser was born. Later, came he who sang

"Of man's first disobedience, and the fruit  
Of that forbidden tree whose mortal taste  
Brought Death into the world and all our woes."

The flight of an arrow from the birthplace of Milton would reach the spot where Pope "lisp'd in numbers, for the numbers came"; in or about the same locality Cowley, Gray, and some minor sons of song illustrate Cheapside or its vicinity. Keats was born within sound of its bells, and left to the world *Endymion*, which may be described in the well-known line—

"A thing of beauty is a joy for ever."

Each of more than half-a-dozen cities claimed to be the birthplace of Homer; but Cheapside, or its neighbourhood, gave birth to more than half-a-dozen poets. To others be left the task of adding to the list the names of philosophers, &c., who, with the poets, have served to make the name of "Cockney" illustrious.]

#### THE "DEUCE."

Sir F. Madden, in his notes on Havelok, would explain the name of the *Deuce* from the old French exclamation, "Deus!" the vocative of Lat. *Deus*, which was adopted unaltered in English, and was in such familiar use that Robert of Brunne employs such an expression as, "While one might say, Deus!" to signify immediate action. But as long as *Deus*! was felt as signifying God, it seems impossible that it could have been converted into an euphemism for the devil. On the other hand, it would be a complete reversal of the course of thought to suppose that the designation of the devil could have been taken from a mere exclamation of surprise. It must be remembered also that we have to account for the *Duus*, *Daus*, *Taus*, of different G. dialects, which are used exactly as the E. *Deuce*: "De Duus!" "The Deuce!" "Was der Daus!" "What the Deuce!" "Dass dich der Taus!" "Deuce take you!" But we have no evidence that the Fr. exclamation,



"Deus!" or "Ohi Deus!" ever passed into German, as it did into English, and therefore we must look to a different source for the origin of the Anglo-Teutonic synonyms above mentioned. Nor have we far to seek. The Thurs of Northern mythology, A.-S. *Thyrs* (the giant of E. fable), was a goblin of great bodily stature, of hideous aspect, savage disposition, and slow understanding. From the similarity of the conception the name was applied to the demons of Christian mythology. Thus Notker says, "Kota dero Heidenon Tursa": the gods of the heathens are demons. The special application to devil or demon in chief would be an easy step. The evolution of the form *Deuce* out of *Thurs* is fully vouched. Already in old Norse the sound of the *r* was lost by assimilation with the final *s*, and it was pronounced, and often written, *Thuss*. In modern Norse it takes the form of *Tuss*, signifying a Kobold or underground goblin, and the Frisian *Dûs* is used in a like sense (Outzen). Thus we are brought to Pl. D. *Duus*, G. *Daus*, and E. *Deuce*.

The foregoing account is strongly confirmed by the occurrence of parallel forms, in which the *r* of *Thurs* is merely transposed instead of being lost by assimilation. Hence must be explained the E. *Hobthrush*, a hobgoblin; *Thrushlouse* or *Hobthrushlouse*, a woodlouse or millepe (to be compared with "the devil's coachhorse," a black-beetle). The Du. *Droes*, Holstein *Druuss*, is used in the sense of a giant, as well as in that of E. *Deuce*: "De Droes!" "The Deuce!" as an exclamation of surprise. "Dat ti de *Druuss* hale!" "Deuce take you!" (Schütze). H. WEDGWOOD.

#### BYRON'S "ENGLISH BARDS AND SCOTCH REVIEWERS," FIFTH EDITION.

Lord Byron was back in England from his two years' travels by July 15, 1811. The second, third, and fourth edition of 1810 had appeared in his absence; but he probably just saw the proofs of the fourth edition, 1811, as they were going to press, inasmuch as the material alteration of the six lines, given in my note, *ante*, p. 145, must have directly emanated from Byron himself. Rather more than three months after his return—that is, on Nov. 4—he was engaged in revising this last edition for a new and considerably retouched version. This was the rare, suppressed fifth edition.

Of this bibliographical curiosity I have only seen a single copy, lent me by the kindness of Mr. J. R. P. Kirby, of Bloomsbury Street. It is bound up with the title-page, bastard title, preface, and postscript of the fourth edition of 1811. Therefore the externals of the volume are wholly misleading, and in nowise prepare us for its full literary interest. But a very cursory glance at the text of the satire itself, as herein set forth, shows we have

a widely different version in our hands. For example, as contrasted with the fourth edition, 1811, the satire consists of 1070 lines (not 1052 lines). The poetical portion concludes on p. 83 (not on p. 82). The postscript follows on p. 83 in both editions. This throws the pagination wrong for the fifth edition, making two pages each numbered 83 in this issue, and clearly proving the utilization of the postscript as well as the title-page of the anterior edition. Thus the poem, as revised for the fifth edition, has gained eighteen lines in length. This accession can be traced to two considerable interpolations of fresh material, viz., twelve new lines are inserted after line 521 (fourth edition, 1811), commencing—

"Then prosper Jeffrey! pertest of the train!"  
down to—

"Enjoys thy person, and inspires thy pen!"

The attack on Jeffrey in the anterior issue had concluded at line 521; but this was a postscript of further invective launched against the delinquent editor, and certainly contained more offensive matter than had yet been heaped upon the culprit in any foregoing edition.

The other interpolation occurs earlier in the poem, viz., after line 96 (fourth edition, 1811). It begins—

"'But hold!' exclaims a friend,—'here's some neglect':"  
and ends at—

"Better to err with Pope than shine with Pye";

consisting of six lines. Besides these two considerable accretions, more than thirty lines here and there throughout the body of the poem have been entirely remodelled or partially retouched. Many of the retouchings are both curious and amusing. A few fresh foot-notes are added; some of the fourth edition, 1811, notes are augmented. Two are omitted. One of the added notes, that about the abortive duel in 1806 between Jeffrey and T. Moore, has received a semi-apologetic addition to T. Moore of five lines, thus:—

"I am informed that Mr. Moore published at the time a disavowal of these statements in the newspapers as far as regarded himself, and in justice to him I mention this circumstance; as I never heard of it before, I cannot state the particulars, and was only made acquainted with the fact very lately.—Nov. 4th, 1811."

This date is of great interest, as fixing the time when Byron revised the proof sheets for this fifth edition. Soon after this date it is well known that he changed his mind, and suppressed, or endeavoured to suppress, the whole already revised and forthcoming impression. Every bibliographer knows that some copies always evade a sudden mandate of this kind. Mr. Kirby's example belonged to James Boswell, Jun., who died in 1822. The fly-leaf bears the following note in his handwriting, to which his name is inscribed opposite, with the date 1813. It is valuable as being an

early and independent version of how this fifth edition was withdrawn:—

"This copy purports on the title-page to be the fourth edition, but is in truth the fifth. Having pointed out to Murray, the bookseller, a variation between his copy of the fourth edition and this, he borrowed it from me that he might show it to Lord Byron to have the circumstance explained; that his Lordship told him that he had printed a fifth edition, but before its publication, having repented of the work altogether, he determined to destroy the whole impression. But the printer, as he observed, must have retained at least this one copy, and, by putting a false title-page, had sold it as the fourth edition," &c.

We may collate with this a letter of Byron's to J. Murray, dated Venice, Oct. 23, 1817:—

"With regard to a future large edition, you may print all or anything except 'English Bards,' to the republication of which at no time will I consent. I would not reprint them on any consideration. I don't think them good for much, even in point of poetry; and, as to other things, you are to recollect that I gave up the publication on account of the *Hollands*, and I do not think that any time or circumstances can neutralize the suppression. Add to which, that after being on terms with almost all the bards and critics of the day, it would be savage at any time, but worst of all *now*, to revive this foolish lampoon."—*Life, Letters, and Journals of Lord Byron*, London, Murray, 1838.

There are other points of interest connected with the notes and readings of this fifth edition, but this notice has already been sufficiently long. Let me conclude by suggesting that book collectors should look through their fourth editions, dated 1811, to see, say, as a rapid bibliographical test, if the satire ends on p. 83. The fourth edition, 1810, need not be inspected. The suppressed edition was distinctly founded on that of 1811, and quite possibly may, in other instances, be found with its title-page, &c.

Since writing the above I have seen another example of the fifth edition in our National Library. It bears the name of, and this note by, Mr. R. C. Dallas: "This is one of the very few copies preserved of the suppressed edition, which would have been the fifth. No title-page was printed. The one prefixed was taken from the preceding edition." This copy only differs from Mr. Kirby's in one respect, the postscript of the fourth edition, 1811, is not bound up with it, though the title-page, bastard title, and preface of that impression are utilized as before.

J. LEICESTER-WARREN.

67, Onslow Square.

SIR FRANCIS CHANTREY.—Two works of Chantrey from the old church have been restored and replaced in the new parish church of Kensington.

1. A remarkably fine bust of a former vicar, the Rev. T. Rennell. The parishioners subscribed 300*l.* for this work of art, and the inscription was by the Rt. Hon. John Wilson Croker:—

"The Rev. Thomas Rennell, B.D., F.R.S., was Vicar of Kensington from 1816 to 1824. His very able 'works' are too well known to need enumeration; but the love his parishioners bore him is thus described by his biographer, the late Bishop of Lichfield:—"The shops were shut in Kensington on the day of his funeral. On the preceding evening a meeting of the inhabitants was held, at which it was resolved to erect a monument in memory of his worth, and of their sense of the loss which they had sustained; and mourning was put on by the principal parishioners. On the Sunday following, a funeral sermon was preached in the parish church by his successor, Archdeacon Pott." The monument took the form of a well-executed bust, in marble, by Chantrey, beneath which was inscribed—"In memory of Thomas Rennell, B.D., F.R.S., late vicar of this parish, the respect and affection of the inhabitants of Kensington have erected this bust. The son of Thomas Rennell, D.D., Dean of Winchester, and Sarah, daughter of Sir W. Blackstone, his talents, acquirements, and virtues were not unworthy such progenitors. He was born in 1786; educated at Eton, and King's College, Cambridge; ordained in 1810; collated to this vicarage 1816. He deceased June 30, 1824." He was buried at Winchester: but in the south transept of the grand old cathedral of Salisbury (in which he held the prebendal stall of South Grantham), engraven on marble, is a record of his many and luminous virtues."

No. 2 is a monument from Chantrey's design in memory of the late Colonel Hutchins, a native of Earl's Court, Kensington, who served with his regiment in the Peninsula—Salamanca, Vittoria, Toulouse. The inscription illustrates its history:

"Sacred to the memory of Lieut.-Colonel Thomas Hutchins, Major of the Third or 'King's Own' Light Dragoons, who departed this life in Christian humility and hope on the 2nd of July, 1823, aged forty-four. The colonel, officers, non-commissioned officers, and privates of the regiment, in which he served both at home and abroad for upwards of twenty-three years, have caused this Tablet to be erected in grateful remembrance of his military and social work, and as a lasting tribute of their affectionate regard."

Kensington.

A. O. K.

CHAUCER, "PROLOGUE," 152.—In Dr. Morris's first edition of Chaucer's *Prologue* (Clarendon Press Series) he read, with Harleian MS., "Hire nose *streight*," but in later editions he reads, "Hire nose *tretys*," following the Ellesmere, Hengwrt, and Cambridge MSS. The goodness of this newer reading seems open to doubt. In favour of *streight* are the Corpus, Petworth, Lansdowne MSS., besides the Harleian, which for age has authority equal to any; so that authority is pretty equally divided. The word *tretys* is peculiar. It must be explained as equivalent to "long drawn," and so in meaning differs little from *streight*. But can a parallel instance of its use in such a sense be found? The word is common as a substantive, a rendering of Lat. *tractatus*, either "a treaty," e.g. Clerkes Tale, 331, or "a treatise," e.g. Sir Thopas's end-link, 2147, 2153, and so in other writers; but I cannot find it as an adjective. The *Promptorium* gives no help, nor does Dr. Stratmann, to anything more



than "treaty" or "treatise." In adopting the word into his text, Dr. Morris boldly added to his glossary, "Tretys, long and well-proportioned," of course, to meet this passage, but without any further explanation or illustration. A note, however, quotes :—

"And hyr grey cyne,  
Hyr chyry chekes, hyr nose streyt and riht."  
*Lives of Saints*, Roxb. Club, p. 14.

This obviously favours not *tretys*, but *streyt*, which, I urge, is the true reading, on all grounds of sense. Moreover, the metre is better with "*nōsē strēyt*" (*nose*, a dissyllable), and agrees with line 557, "His *nōsē thūrlēs*." Notwithstanding "*lectio durior, verior*," is it not likely that *tretys* is a mistake, probably the very letters of *streyt* accidentally miswritten into a familiar form? O. W. TANCOCK.

TENNYSON'S "TO THE QUEEN."—In *Tait's Edinburgh Magazine*, vol. ix. p. 778, there is a poem "Written after reading 'The Present Age,' a lecture by Dr. Channing," to which Tennyson's *To the Queen* bears a striking resemblance. "W." is attached to the verses in *Tait's*:—

"W." (1842).

"Hail! thou whose hoary brow is decked  
With laurels, greener far  
Than warrior's fresh from battle-field  
And spirit-stirring war;  
'Tis thine to call the human race  
From sensual aims, ignoble, base;  
'Tis thine, with tongue of fire,  
To form one mighty brotherhood,  
And bid them to the Great, the Good,  
Continually aspire.

Real and unfading shall thy fame  
Illume wherever known;  
No entailed honours gild thy name,  
Thy deeds are all thine own.  
'Tis thine, with matchless eloquence,  
To sway o'er all intelligence  
An empire far and wide,  
To dig the intellectual mine;  
This is thy work—the triumph thine,  
The glory and the pride.

'Tis thine to hail the glorious dawn  
Of truth and moral light,  
Of freedom bursting all the bonds  
Of ignorance and might,  
That breaks the fetters of the slave,  
To snatch him from a living grave  
And ceaseless misery.  
Blest hope—he spurns the galling yoke  
And with'ring lash—for thou hast spoke  
The doom of tyranny."

Tennyson (1851).

"Revered, beloved! O you that hold  
A nobler office upon earth  
Than arms, or power of brain, or birth  
Could give the warrior-kings of old,  
Victoria, since your royal grace  
To one of less desert allows  
This laurel greener from the brows  
Of him that utter'd nothing base.

And should your greatness, and the care  
That yokes with empire, yield you time  
To make demand of modern rhyme  
If aught of ancient worth be there,

— statesmen at her council met,  
Who knew the seasons when to take  
Occasion by the hand, and make  
The bounds of freedom wider yet."

JOHN CRAGGS.

Litchfield Street, Gateshead.

BULWER: A LITERARY PREDICTION.—As two or three predictions more or less fulfilled have been recently referred to in "N. & Q.," I may mention one that was remarkably accurate and has not been pointed out that I am aware of. In the article on Sir Edward Bulwer Lytton in *A New Spirit of the Age*, vol. ii. p. 194, 2nd edition (Smith, Elder & Co.), 1844, we read:—

"That there are great elements of popular success, and a mastery of the worldly side of it, in Sir Lytton Bulwer is undoubted; nor would it in the least surprise us if he became a *peer of the realm* sometime within the next ten years," &c.

Bulwer was created a baron in 1866, twenty-two years after this prediction was written, and there is little doubt that the delay of twelve years in its fulfilment was owing mainly to the honourable and literary baronet's change of political principles—the Conservative party, which he joined in 1852, being but once in power between 1844 and 1866, namely, in 1857–8 for a few months, when Bulwer was Secretary of State for the Colonies under Lord Derby's government. Mr. R. H. Horne, who edited *A New Spirit of the Age* (a book singularly happy in its literary judgments, many of which may fairly claim to have been prophetic), tells me that the article on Bulwer was written by Robert Bell, whose *Annotated English Poets* has become a standard work. S. R. TOWNSHEND MAYER.

Richmond, Surrey.

EPITAPHS.—Bromsgrove, Worcestershire :—

"Mary, D<sup>r</sup> of W. C. Biggs, d. 5 Aug. 1685. Aged 78.

A quondam beauty here is laid in dust;  
And (tho' but young) was prudent pious just.  
So modest gracious meek, so void of hate,  
No injury she could retaliate.  
But tears to earth, her sighs to heaven sent  
No bitter language shewed her malecontent  
She pious counsel *dyeing* gave to all,  
To be with Christ she longed, and her soul  
Is now at heaven, in whom every grace  
Was *protovarnisht* with an Angel's face."

"Thomas Maningley, 1817. 28 years.

Beneath this Stone lies the *Remain*,  
Who in Bromsgrove Street was slain.  
A Currier with his knife did the deed,  
And left me in the street to bleed.  
But when Archangel trump shall sound  
And souls to bodie join, that Murderer  
I hope shall see my soul in Heaven secure."

C. S. JERRAM.

**CHANGE OF SURNAME WITHOUT PATENT.**—I have before me a tailor's bill illustrating this change of surname. It is made out thus:—"Rvd. J. T. to John Russan"; and the settlement on the same is as follows:—"Paid May 19/75, Jane Russell." Now, when it is made known that the said Jane Russell is the lawful child of the said John Russan, as plainly appears by the registers of their parish, it is evident that a change of surname has been made.

But the change of surname will also be continued in this family, for I have seen the signature of a married son of the above John Russan written thus, George Russell. It must, however, be admitted that the change is very slight.

Since writing the above, I have seen another bill from the same man. It is in the handwriting of the father, and headed as follows:—"Rev. J. T., Feb. 27/77, to John Russell"; and the signature is thus repeated at the end of the bill, thus showing that in somewhat less than two years the aristocratic usage of the children has been openly adopted by the father. J. TOMBS.

Burton.

**A STRANGE DESCENT.**—I have lately collected the following, and to me somewhat surprising, particulars from Hunter's *South Yorkshire* and the *Testa. Ebor.*, published by the Surtees Society. I shall be glad if any of your readers can offer a solution, or refer to any in a published work, short of that which I should be inclined to adopt, viz., to reject the whole pedigree altogether.

We find that William Gascoign, the Chief Justice, died Dec. 6, 1419, and that he had married Elizabeth, daughter and heiress of Sir Alexander Mowbray, of Kirklington. The latter was younger brother to Sir William Mowbray, of Colton, and son of Sir John Mowbray, of Kirklington, by Margaret, sister of Sir Alexander Percy, of Kildale (*Test. Ebor.*, i. 144). Also, according to Hunter, I find that Alexander Mowbray was [son or] grandson (*South Yorkshire*, ii. 484) of Sir William Mowbray, by the daughter of Sir William Neville, who had married Elizabeth, heir of Stephen Wallis, of Burgh, and widow of Sir John Depeden (*Ib.*). Wallis's will is dated and proved 1347; Depeden's, August 20, 1402 (*Test. Ebor.*, i. 294). Hence the daughter and heiress of Elizabeth Wallis by Neville, and who must have been born after 1402, was grandmother to the first wife of a man who died 1419. I should remark that there seems to be evidence of some connexion between Mowbray and Gascoign, as we find seals and monuments bearing the quartered arms (Morgan, *Sphere of Gentry*, ii. 35; Hunter, &c.), and also between Depeden and Gascoign, as by the former's will the Chief Justice receives a cup (from the first husband of his first wife's great-grandmother). Comment is needless; but I may

add that perhaps some explanation may be found in Gascoign's MSS. (Harl. MSS., 1047), to which Hunter refers, giving no dates. G. W. W. Cheltenham.

**UNUSUAL CHRISTIAN NAMES.**—In the *Times* obituary of 14th Feb. last appeared the following:—"On the 13th inst., at Edinburgh, *Aneasina* Mackay Fearn, daughter of the late John Fearn, Esq." Query whether the above is not a solitary instance of such a Christian name? George, William, Thomas, and Albert have their corresponding feminines in "ina"; but I was not aware that such a liberty had ever been taken with the name of the "pious" son of Anchises.

*Apropos* of remarkable Christian names, one of the most extraordinary I ever met with was that of Venus, the daughter of a labourer in a remote parish on the Surrey hills far removed from all classical influences. The parish register of Tatsfield, under baptisms, records:—"1853. Aug. 14. Venus, daughter of William and Eliza Young, labourer." One would almost imagine that the parents had selected the name as that of some favourite dog rather than as that of the goddess of beauty. The young lady in question grew up, but failed signally to fulfil the promise of her name or to rival her fair original. G. L. G.

Anderfectitia Chetwynd, 1765; Henriqueta Markwick, Thresyculas Clarke, Bathenie Walker, Rabege Godfrey, Jerico Segrave, Zutphania Wood, Miah Murphy, Nympe-Prudente Tooke, Rosa Mira Annabette Thomas; Temperance, Justice, Prudence—three daughters of John d'Anvers of Calworth.

In the Cheriton registers (Kent) the feminine Christian name Bennett frequently occurs, with variations, Benett, Bennet, and Bennetta; also Willmet, Wilmenta, Wilmont, and Wilman, feminine; as also Afra, Aphra.

HARDRIC MORPHYX.

**ST. DAVID'S DAY CUSTOM.**—In Anglesey it is the custom for boys to wear leeks up to twelve midday only, and after that hour girls are supposed to deck themselves with the emblem of St. David. Should a boy be seen without a leek in the morning, or with one after midday, he is mercilessly pinched, and the same rule applies, *vice versa*, to the girls.

R. P. HAMPTON ROBERTS.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**DR. ALEX. TILLOCH.**—In the years 1808 and 1809 this learned writer published in thirty-three numbers of the London *Star* newspaper, under the



name "Biblicus," a series of dissertations on "The Opening of the Sealed Book." These were transcribed and published by a printer in Arbroath in the year 1819, and a second edition was printed by the Morisons of Perth in 1852. It appears from the doctor's introduction to these dissertations that it was his intention to go through the whole Book of Revelation, while the letters communicated to the *Star* carry his subject no further than the opening of the seals, and the sounding of the first five trumpets. Should any of your book-hunting readers happen to know whether these dissertations were continued in any other shape, or who may be likely to be in possession of the learned doctor's MSS., such information would be thankfully received by many who put a very high value on what they already possess. What is now inquired after must not be confounded with a very learned work by the same author, published in 1823 (A. & J. Valpy, Fleet Street), called *Dissertations introductory to the Study and Right Understanding of the Language, Structure, and Contents of the Apocalypse*. This work is "for a class of readers much more circumscribed than the other"; and in the preface to it the author alludes to a larger work "devoted to the elucidation of the Apocalypse," which he fears he may not live to finish.

J. Mc.

CREATION OF MATTER.—A writer in the *Penny Cyclopædia* (vol. iii. p. 39, col. i.) gives the following extract from Sir Isaac Newton:—

"All things considered, it seems probable that God, in the beginning, formed matter in solid, massy, hard, impenetrable, movable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which he formed them; and that these primitive particles, being solids, are incomparably harder than any porous bodies compounded of them; even so very hard as never to wear or break in pieces; no ordinary power being able to divide what God himself made one at the first creation."

The same or a similar passage is alluded to in Brewster's *Edinburgh Encyclopædia* (vol. iii. p. 58, col. i.), where I find: "Sir Isaac Newton affirms that matter was at first created in solid, hard, impenetrable, movable particles; and that out of these result the various forms and qualities of body." Can any of your learned correspondents refer me to the volume and page of Sir Isaac Newton's writings from which these extracts are taken?

DISCIPULUS.

"A CHARM OF BIRDS."—This phrase forms the title of the first of Kingsley's *Prose Idylls*, Macmillan, 1873. Also in the body of the paper, p. 13: "What variety of character . . . may be distinguished . . . in a 'charm of birds' (to use the old Southern phrase)," &c. Again, p. 14: "Listen to the charm of birds in . . . June. As you try to disentangle the medley of sounds," &c.

Comparing these two passages, in the latter of which "the charm" is plainly defined as "the medley of sounds" produced by a chorus of birds, I am desirous to ask where else at all the expression is found, and what authority there is for assigning it rather to the South than the North; because as to the word "charm" in the sense of "chorus," it is very singular that in Gaelic the word *co-sheirm*—pronounced *co-herryim*, and compounded of *seirm*, a sound, and *co-*, same power, when prefixed, as in English—is applied to the united effect of any two or more musical sounds, however produced. Thus the joint result of a man's beating a drum and his playing the Pandean pipes with his mouth would be called a *co-sheirm*, and so would the sound of a band of music heard at a distance. I have never, after many inquiries, discovered elsewhere anything like a precise equivalent to this Gaelic word, and it would be singular if the word itself should reappear in the South rather than in the North.

G. C. G.

MAMMALIA.—I have heard it stated that the fetus of a mammal passes through all the stages of the animal kingdom between conception and maturity; that it presents successively the characteristics of a mollusk, fish, reptile, bird, and finally a mammal. I should be greatly obliged if any of your readers could mention any scientific works in which this idea is maintained.

H. B. L.

SILVER COIN.—I have a silver coin, size of half-crown, in perfect preservation. It has, obv., bust in armour, with long flowing hair to left; legend, GEORGIVS . P . S . S . C . D . 1799; under the bust, in script characters, "Milton." Rev., four shields of arms arranged crosswise, Prince of Wales's feathers between them. In the centre, St. George and the dragon within the garter, with motto; legend, BR . L . PR . E . REG . SC . PR . ET . SEU . COR . DUX. Can any one say what this coin is, its probable value, why it was struck, and by whom? and, further, whether any other values exist?

C. O. N.

RICHARD TOPCLIFFE, THE PURSUIVANT.—Richard Topcliffe, the pursuivant, and notorious harrier of the Papists in the days of Queen Elizabeth, was of Somerby, Lincolnshire. As there are three manors of that name in the county, I should be glad to know which was his residence. His family had lived at Somerby for several generations. Is the date of his death known? He was living in 1603 when James I. visited Worksop.

J. CHARLES COX.

THOMAS NASH.—On a tablet over the chancel door, outside Clent Church, is the following inscription: "Depositum Tho. Nash viri ingeniosi . . . . . beneficii. Obiit (12?) January A.D. 1691.

In spe faustæ resurrectionis." Time has nearly obliterated it, however. In the Salt Library at Stafford is a MS. of Hurdman, in which is a copy of this epitaph. He fills up the blank in this way, "Et per satum pomorum seculo" beneficii, &c. What can it mean? VIGORN.  
Clent, Stourbridge.

WITTENBACH.—Is there a biography of this great critic? M. N. G.

PLACE NAMES.—Can any one give me a derivation of Pocklington, Arlington, Darlington, Portarlington? JOHN THOMPSON.  
The Grove, Pocklington.

"MEANOR."—In an indenture connected with a district in Derbyshire, date 1574, are these words:

"And also it is agreed that as the said John V. hath certain *meanor* at Lightwood, the said John V. shall have the same *meanor* in consideration that the said J. V. shall at his own cost find and keep the said John V. six sheep during the term," &c.

What is the meaning of the word "meanor"?

WINTON.

"KEMB."—John Wallis, A.M., in his *Antiquities of Northumberland*, 1739, speaking of Wark Castle, says:—

"On the west side are the outworks, now called the Kemb, *i.e.* the camp of the militia designed to kemb or fight an enemy; 'kemb' being a word often used by the borderers when they threaten in a passionate tone to beat an assailant,—they will 'kemb' him, *i.e.* drub him heartily."

Is this word still in use on the Borders?

JOHN PARKIN.

Iddridgehay, Derby.

"ELY FARTHING."—In the churchwardens' accounts of the parish of Great St. Mary, Cambridge, are, during several years from 1639, payments annually of "Ely farthings," varying in amount from ten to eleven pence. These payments have not been made for the last hundred years. What were they? S. N.

Cambridge.

"IT'S A FAR CRY TO LOCH AWE."—What is the origin of this saying? I tried in vain to find out while living near the loch last summer.

W. W.

"A FINE DAY."—What is a fine day? "It is fine if it does not rain," says A. "No," says B., "fine implies sunshine. If it be merely not wet, without sun, it is only *fair*." "I think you are both wrong," observes C. "'A fine day' is a term which must have reference to the season; a fine day in winter is not a fine day in summer."

A., B., and C. would like, if they may, to hear the opinions of "N. & Q."

HERMENTRUDE.

THE EXHIBITION OF WORKS BY ANCIENT MASTERS, 1876.—Are any of your readers ac-

quainted with the previous history of the portrait thus designated in the Catalogue of the Exhibition of Works by Ancient Masters, held last year at Burlington House?—

"159. Portrait of an Officer of the Pope's Guard [Francesco Mazzaoli, called Il Parmigiano]. Panel, 38 in. by 32 in. Lent by Her Majesty the Queen from Windsor Castle."

In connexion with this portrait, Vasari gives us the following interesting information:—

"Hearing the fame of Francesco, Lorenzo Cibo, captain of the Papal Guard, and a very handsome man, caused that artist to paint his portrait; and the latter may be said not to have depicted this likeness, but to have made it of the living flesh."

E. E. G.

THE WORKS OF THOMAS FITZHERBERT.

Father Thomas Fitzherbert, eldest son of William Fitzherbert, fifth son of Anthony Fitzherbert, of Norbury, the celebrated judge, published various controversial works. Of these I am anxious to obtain a complete list. I know those mentioned by Dodd and Wood; but I have been told that he wrote other treatises besides *A Defence of the Catholyke Cause*, under the initials T. F., or, reversed, F. T. J. CHARLES COX.

FYNMORE FAMILY.—I am anxious to discover the connexion, if any, between the following:—The Rev. James Fynmore, Rector of Odiham, Hants, died Oct. 2, 1730; James Fynmore, Lieut. Royal Marines, married at Sherborne, in Dorsetshire, Feb. 11, 1787; James Fynmore, linen-draper, of Sherborne, Dorset, bankrupt 1790; also Wm. Augustus Fynmore, baptized 1735-6, and Chas. Pinkstan Fynmore, do. 1738-9 (Register of St. Paul's, Covent Garden, examined by Col. Chester). R. J. FYNMORE.

Sandgate, Kent.

CARPENTER.—Wanted the family and arms of General Carpenter, whose daughter married the first Lord Calthorpe. OTTO.

MEYER SCHOMBERG, M.D., *ob.* March 4, 1761.—Where was he buried? When did his wife die, and where was she buried? OTTO.

DRYDEN.—What is the meaning of the following lines!—

"When such heroic virtue heaven sets out,  
The stars, like commons, sullenly obey,  
Because it drains them when it comes about,  
And therefore is a tax they seldom pay."

*Heroic Stanzas on Death of Oliver Cromwell.*

C. W. H.

"PHILISTINE."—Mr. Matthew Arnold, in his article on "Falkland," in the first number of the *Nineteenth Century*, sneers at Hampden as an "exemplary but somewhat *Philistine* Buckinghamshire squire." He applies the same epithet of "Philistine" to Luther, Cromwell, and Bunyan.



Can any reader of "N. & Q." inform me what is the meaning of "Philistine," thus used? The word is not to be found in Johnson or Bailey, though familiar to every reader of the Book of Judges. It will take a stronger arm and a heavier jawbone than any Mr. Matthew Arnold may possess to slay such "Philistines" as Hampden, Cromwell, Luther, or Bunyan. JOHN PAGET.

#### AUTHORS OF BOOKS WANTED.—

Who is the author of "the old play," *Tom Tyler and his Wife*?

PAUL Q. KARKEEK.

[Baker, *Biog. Dramat.*, says, "This play has been attributed, but we believe without foundation, to William Wayer"; who was also the reputed author of *The Tryal of Chivalry*, 4to., 1605.]

Wanted the author of *The Day after To-morrow*; or, *Fata Morgana*: containing the Opinions of Mr. Sergeant Mallet, M.P. for Boldborough, on the future state of the British Nation and of the Human Race. Edited by William de Tyne, of the Inner Temple. G. Routledge & Co., 1858, small 8vo. pp. viii-423.

JOHN PICKFORD, M.A.

#### AUTHORS OF QUOTATIONS WANTED.—

"What is it after war the people get?"

Why, widows, orphans, wooden legs, and debt."

"Ev'ry husband remembers th' original plan, And, knowing his wife is no more than his tail,

Why, he leaves her behind him whenever he can."

"The common sense of all Shall hold this fretful realm in awe."

"Forgive his crimes; forgive his virtues too; Those smaller crimes, half converts to the right."

"While many a merry lay and many a song Cheer'd the rough road, we wish'd the rough road long."

Quoted by Mr. Jacox as spoken by "Johnson's Wanderers." V. S. L.

"I see them—they come on the wing of the night, With the falchion unsheathed and the battle-axe bright;

They come, like the locust, our home to destroy, And poison the last lingering dew-drop of joy."

W. T. HYATT.

"Byzantine boast! that on the sod Where hoof of Sultan's steed hath trod Grows neither shrub, nor grass, nor tree."

Quoted in Mr. Bright's last speech on the Eastern question. M. M.

#### Replies.

##### "HOSPITIUM."

(5th S. vii. 46, 114.)

*Hospitium* was essentially the guest house or hostel of the monastery. In Sampson's *Guide to the Cathedral of York* we find: "The *hospitium*, or guest hall of the monastery, was enclosed in the north-west corner of the grounds, near the river, the lower story of which was probably the refectory, and the upper the dormitory." In Walbran's interesting description of Fountains Abbey we read:—

"The two gabled rooms, passed soon after entering what was formerly called the first court, appear to have

been the *hospitium*, which in the records of the abbey is said to have been built by the abbot, John de Cancia, though, either from the rule of the order enjoining a severe character of architecture or the inferior consequence of the building, it displays none of the scientific progress that was rapidly developed in his time. In the basement story of the eastern house is an apartment which may have been the dining hall of the guests."

In the case of *Malcomson v. O'Dea* in the House of Lords, the passage in question, in a charter of King John to the citizens of Limerick, is translated "nobody shall take a hostel." In Calepini *hospicium* is thus rendered, "domus quæ, gratis liberaliterque venienti hospiti patet"; Gall, "logis pour les estrangers," "hostellerie"; and *hostel* in Walker's *Dictionary* is rendered, "a hotel, a superior kind of inn." But this prohibition in relation to the *hospitium* is not the only prohibition in favour of the citizens. The charter in question forbids any stranger to keep a wine tavern save in a shop. No stranger should sell cloth save by retail, no strange merchant should remain in the city to sell his goods for more than forty days, and no strange merchant should buy corn of a stranger within the city. Now, if a stranger were prohibited from keeping a wine tavern, it requires no great stretch of imagination to come to the conclusion that a similar prohibition should refer to a hostel or inn.

In Ireland a large tract of land called Ballybetagh was given for the purpose of hospitality; the term signifies a townland able to maintain hospitality, and is derived from *baile*, a town, *bradth*, food, and *teach*, a house, and originated from the houses of hospitality called *Biatachs*, which were institutions amply endowed with lands and numerous established throughout Ireland by the Irish princes and chiefs, for the maintenance of hospitality and gratuitous support of the indigent and of all travellers and strangers. In the year 1399 David O'Duigenan, chief Professor of History of clan Mulroone, is described as a *Biatach* of unbounded hospitality (*Annals of the Four Masters*). In the *Chronicles of Jocelyn of Brakeland*, published by the Camden Society, there is an interesting description of monastic and social life in the twelfth century, and a minute detail of the rules of monastic hospitality:—

"On another occasion the abbot said he was desirous of adhering to our ancient custom respecting the entertainment of guests, to wit, when the abbot is at home he is to receive all guests of whatever condition they be, except religious and priests of secular habit, and except their men, who on such pretence applied at the gate of the court lodge; but if the abbot be not at home, then all guests of whatever condition are to be received by the cellarer up to thirteen horses. But if a layman or clerk should come with more than thirteen horses, they should be entertained by the servants of the abbot. All religious men, even bishops if they be monks, are to be charged upon the cellarer and at the expense of the convent, unless the abbot will do him special honour, and entertain him in his own hall at his own expense."

"The ancient custom respecting the entertainment of guests and the rule concerning hospitality will be found in the Liber Albus of Saint Edmund's monastery; the most important is the 'traditiones patrum,' a compilation of rules for the government and administration of the funds of the monastery gathered from tradition; one passage, which regulates the length of stay a guest or traveller was entitled to make, is to the following effect, 'No guest shall stay in the hall, i.e. the guest house or hall, beyond two days unless by the special leave of the prior or cellarer, or at least of the hospitaller, who is not to presume to do this very frequently without the leave of the prior or at least of the cellarer' (44, note).

"In the great monasteries the hospitaller provided for the reception of strangers, pilgrims, and visitors. The apartment was the 'hostrey,' the domus hospitium or guest house, which it was his duty to keep well furnished with beds, seats, tables, towels, and with sufficient cheer. In the monastery of Saint Edmund there appear to have been two of these officials, one named the 'outer,' the other the 'inner' hospitaller."

JAMES MORRIN.

Dangan House.

In classical and middle Latin the *primary* meaning of the word is *hospitality* or *entertainment*. Of this from either source I might quote examples, without number. The two following shall suffice: "Quos ego universos adhiberi liberaliter, optimum quæquam *hospitio* amicitiaque conjungi dico oportere" (Cic., *Q. Fr.*, i. 5, 16).

"Quando etiam episcopos, abbates, vel comites, seu fidelium nostrorum quæpiam in propria villa morari contigerit, cum suis in suis maneat domibus, ne sub *obscuro hospitii* vicinis opprimant, vel eorum bona diripiunt."—*Synod. Teicnen.* ann. 855.

EDMUND TEW, M.A.

AN INVOCATION TO LINDLEY MURRAY (5th S. vi. 534; vii. 137.)—According to the rule laid down by Dr. R. G. Latham, in his *Handbook of the English Language*, p. 433, "If this be so" and "Though he finds himself wrong" are not necessarily solecisms.

"It is a philological fact that *if* may stand instead of *since*. It is also a philological fact that when it does so it should be followed by the indicative mood. As a point of practice, the following method of determining the amount of doubt expressed in a conditional proposition is useful:—Insert immediately after the conjunction one of the two following phrases—(1) 'As is the case'; (2) 'As may or may not be the case.' By ascertaining which of these two supplements expresses the meaning of the speaker, we ascertain the mood of the verb which follows. When the first formula is the one required there is no element of doubt, and the verb should be in the indicative mood, 'If (as is the case) he is gone, I must follow him.' When the second formula is the one required there is an element of doubt, and the verb should be in the subjunctive, 'If (as may or may not be the case) he be gone, I must follow him.'"

Dean Alford cites this rule from Dr. Latham's *History of the English Language*, p. 646, in *The Queen's English*, where, at pp. 193-7, the question of subjunctive and indicative moods in conditional sentences is pleasantly discussed. The Dean remarks that this rule "does not seem to have been

known to our older writers." He believes, for instance, that the translators of the Bible had a decided bias towards the use of the subjunctive, and that the bias is now as decidedly against it. It is to such of our writers as are classified by Mr. Kingston Oliphant as "scholars or men of strong mother wit, who in prose and poetry employ a sound Teutonic style," that we must look: "perhaps," as he says, "they may yet keep alive our perishing subjunctive mood" (*The Sources of Standard English*, p. 322).

My Lindley Murray is of the forty-fourth edition, and bears the date of 1830. It gives both *sung* and *sang* as the imperfect of *sing*; *sunk* and *sank* of *sink*; *rung* and *rang* of *ring*; *sprung* and *sprang* of *spring*; and *swum* and *swam* of *swim*. In Dr. Richard Morris's *English Grammar* (Macmillan & Co., 1875), *sung*, *rung*, *sprang* (!), and *swum* are marked with an asterisk as being archaic imperfects, and *sunk* is ignored save as an alternative passive participle for *sunken*.

C. S. is fortunate if (as may or may not be the case) he hear nothing worse than "This kind of things is so pretty"; the more usual form is "These kind of things are so pretty." ST. SWITHIN.

The subject to which HERMENTRUDE apparently directs attention (for the number containing her remarks somehow miscarried, and I have not yet seen them) is one upon which I commented some time ago under the heading "Slovenly English," but I find the paper was never despatched. As examples of negligent writing—and instances almost innumerable are to be detected in every newspaper—I mentioned the following:—In a popular periodical a contributor recommended some nostrum as being "the *best* and *only* cure" for some disease. Advertisers frequently announce the patented foods they manufacture as having been *originally* invented, &c. A design is said to be "the *best*," although only two are in question, and this is only one of hundreds of instances where the superlative is erroneously employed. We hear of entertainments *finally* closing—I do not allude to "positively last appearances" of popular actors, which, of course, are only advertising dodges, but cases where no reason whatever exists why strictly accurate English should not be used. "Again reappear," "repeat again," "return again," and many other similar phrases are commonly written when the meaning they convey is not intended; and most persons will speak of a thing as being "different to" another, or as having "differed with," &c. Again, "Neither one *or* the other" is used by the best educated people; and especially noticeable is the use of the plural verb after *either* and *neither*: "Either of them are good enough," "Neither of them were there," for example. I hold it to be wrong to use *either* or *neither* when speaking of more than two persons



or things, but the expression is almost universal. "Three amendments were proposed, but *neither* of them *were* carried," would be the ordinary newspaper statement. Then Mrs. — says she has got *less* eggs (for her money) than her neighbour, meaning *fewer*. I have now given sufficient examples, especially as my own grammatical shortcomings may be criticized. KINGSTON.

P.S.—I have just been reading a work by one of the most popular novelists of the day, and I have no doubt hundreds of such blunders could be detected.

MR. BLENKINSOPP does not surely mean to affirm that the subjunctive mood should invariably follow indefinite conjunctions. I remember the rule as given in the grammar I learned at school was, "Sentences which imply contingency and futurity require the subjunctive mood; but when contingency and futurity are not both implied the indicative ought to be used." The accuracy of that rule I have never seen reason to question. Thus, "If he go, he will call for you," where the subjunctive is used because contingency and futurity are both implied; "If he was there, I did not see him," where the indicative is used, because while contingency is implied futurity is not.

R. M. SPENCE, M.A.

Arbuthnott, N.B.

HOWELL'S LETTERS (5th S. vii. 148).—*Coshionet*, from the Fr. *coussinet*, a little cushion; also the padding of a lady's dress on the shoulder (Cotgrave, s.v.). As the Fr. *coussin* has become *coshyne* in the *Prompt. Parv.*, so *coussinet* has been changed into *coshionet*.

*Covert barn*, properly *covert baron*, a married woman, one who is covered, or protected, by a husband (*baron*). "*Baron*, homme en général, mari" (Roquef.). See also Kelham's *Norm.-Fr. Dict.*, s.v. "*Covert baron*, a married woman" (Whishaw's *Law Dict.*). It was applied to one whose husband was still living, and who was therefore under the law of *covert baron*.

*Cacams*, the Arabic *hakam*, or *chakam*, a ruler, a judge. The initial letter is a strong guttural, answering to the Hebrew *cheth*. For a fuller account of the word and its connexions see Freytag's *Arab. Dict.*, s.v. *hakama*, and Buxtorf's *Lex. Chald. et Syr.*, s.v. *chakam*.

*Alfange*, an old Spanish word, derived from the Arabic, meaning a curved sword or scimitar. Minshew, in his *Spanish Dict.* (1617), has, "*Alfange* or *Alfanje*, Gall. *cimiterre*; Ang. a Turkie sword, a semiter." He gives a wrong derivation. For the true derivation see Engelmann's *Gloss. des Mots Espagn. dérivés de l'Arabe*. The meaning of the passage is, that the Mohammedan faith was everywhere ushered in by the sword.

*Concusable*.—*Costable*, from Fr. *couster*, Lat.

*constare*, was formerly used in the sense of "costly." In the *Boke of Nurture*, published by the E. E. T. Soc., it is found in connexion with a course of table meats:—

"Rosted goose and pygge ful profitable,  
Capon, Bakemete, or Custade *costable*  
When eggis and crayne be geson" (scarce).

This last word the editor, Mr. Furnivall, explains as meaning "plentiful"; on the contrary, the meaning is that custard is a costable, or costly, kind of food when eggs and cream are not plentiful, but scarce. The assertion of Howell is that there were wines in Languedoc as costly, or valuable, as those of Spain.

*Coltstaves*.—The coltstaff was a long pole on which formerly an unfortunate husband, or a representative of the husband, who had been ill used by his wife, was compelled to ride, amidst the jeers of his neighbours. This indignity was sometimes called "riding the stang" (Brand's *Pop. Ant.*, ii. 127, Hazlitt's ed.). It was inflicted about a century ago in Cambridge on offenders of another class. Ray, in his *N. Country Words* (s.v. *stang*), says, "This word is still used in some colleges in the University of Cambridge; to stang scholars in Christmas-time being to cause them to ride on a coltstaff, or pole, for missing of chapel." J. D.

Belsize Square.

*Cushionet* is literally a small cushion. In Nares's *Glossary*, ed. Halliwell and Wright, 1859, s.v. (vol. i. p. 219), it is suggested that in the passage cited from Howell the word may signify a casket. Rather, perhaps, what we call a toilette cushion, which now, and doubtless of old, often covers the top of a box, in which letters or trinkets might easily be stowed.

*Covert barn* is for *covert baron*, otherwise *coverture*, a law term, signifying the state of a married woman who, being under the power and protection of her husband, is disabled from making bargains, &c., without his consent and privacy. It is here implied that Henrietta Maria was only queen consort, and could not therefore act as queen regnant, or regent.

*To ride the coltstaves*.—I do not know another instance of the use of this phrase, but its meaning, as is clear from the context, is the same as to "wear the horns." The verb to *colt* was formerly used in a coarse sense, as in *Cymbeline*, ii. 4, where Posthumus, convinced of his wife's infidelity with Iachimo, says, "She hath been colted by him." Perhaps Howell makes a *double entendre* when he speaks of the "silliness" of a husband who "knows not how to manage a wife."

*Concusable*.—Qu., did Howell mean to write *conghostable*, i.e., to be compared in gust, or flavour? I know no other authority for either word. ACHÆ.

*Coshionet*.—Fr. *coussinet*, a cushionet, or little

cushion; also a stuffing or bolstering used in women's garments (Cotgrave).

*Covert barn*.—*Covert baron*, i.e. under the protection of a husband, the queen being said to be secretly married.

*Concutable*.—Probably "of equal cost with." Compare *costable*, expensive. "*Custade costable* when eggs and crayme be geason" (*Babees Book*).

*Coltstaves*.—*Colestaff*, *cowlstaff*, a staff for carrying a [cowl or] tub that has two ears (Halliwell). Burton speaks of witches "riding in the air upon a *cowlstaff*, out of a chimney-top." Riding on a *colestaff* was a summary mode of executing popular judgment. H. WEDGWOOD.

BILLERICAY (5th S. vii. 28).—Carlisle (in 1808) writes this name Billerccay or Billerca; and he gives a Billerica, co. Somerset. In Morant's history of the county (1768) the name is written Billerica. In 1395 it appears as Billerica in an Inquis. 9 Ric. II. Morant shows that in 1343 it was called Beleuca, which he thinks was "probably derived from the old word *baileuga* or *banleuga*, a territory or precinct round a borough or manor; in Fr. *banlieu*." Cowel writes:—"Bannum vel *banleuga*, the utmost bounds of a manor or town, so used 47 Hen. III., Rot. 44, Carta Canuti Regis Cænobio Thorneie. Notum facio, me elemosynam nostram Christo concessisse et omnibus Sanctis suis, &c., viz., primo Terram illam a Twiella usque Therney, ubi Bannum nostrum cessat. Banleuca de Arundel, is used for all comprehended within the limits or lands adjoining, and so belonging to the castle or town (Seld., *Hist. of Tithes*, p. 75)." Littré renders *Banlieue*, "territoire dans le voisinage et sous la dépendance d'une ville, de *ban* et *lieue*, lieue du ban, c'est-à-dire, distance à laquelle s'étendait le ban seigneurial." R. S. CHARNOCK.

Junior Garrick.

ST. PETER'S WIFE AND DAUGHTER (5th S. vii. 107).—The wife and daughter of St. Peter are thus noticed by Cornelius a Lapide, in the remarks inserted in his note on St. Matthew viii. 4:—

"When St. Peter was called by Christ, he left his wife and daughter, whose name was Petronilla, after her father's, and followed Him. St. Peter's wife was called Perpetua, according to one authority, but according to others Concordia, or Mary. She was a convert, and when she was led to martyrdom for the faith, was encouraged by St. Peter with these words: 'O wife! remember the Lord,—that is, remember Christ,—who willingly endured for thee the death of the cross, that in thy turn thou mayest nobly shed thy blood for Him.' Clem. Alex., *Strom.*, lib. ii. [cor. vii.], and after him Euseb., *Hist.*, cap. xxx. His daughter Petronilla because of her beauty was sought in marriage by a certain nobleman named Flaccus; she desired a respite of three days, and on the third day, after receiving from a priest the holy Eucharist, expired. She died a Virgin. Her name is commemorated on May 31. Her relics are venerated in the church of St. Peter, at Rome."

Baronius, in his *Martyrology*, at May 31, refers to St. Augustine, *Contr. Adimant.*, cap. xvii.

ED. MARSHALL.

GREYSTEIL will find the allusion by Clement of Alexandria to the martyrdom of St. Peter's wife in the *Stromata*, book vii. c. xi. R. M. S.

"INMATE" (5th S. vi. 469; vii. 55).—In his translation of the *Iliad*, George Chapman uses the word *inmate* in a sense which illustrates its old meaning. He is translating the speech of Achilles to Patroclus in Book XVI. of the *Iliad*. Achilles affirms that Agamemnon has treated him as *τιν' ἀτιμῆτον μεταναστῆν*, which phrase Chapman renders,

"A fugitive, an inmate in a townie,  
That is no citie libertine nor capable of their gowne."

The use of the word *inmate* as equivalent to *ἀτιμῆτος μεταναστῆς*, a "despised wanderer," shows that it was in his day almost equivalent to our words "vagrant" and "tramp."

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

REV. ROBERT TAYLOR (5th S. vi. 429; vii. 54).—He was a man of great talent and learning, notwithstanding the peculiarity of his opinions and expression. The only work of his that I have seen is "*The Diægesis* : being a Discovery of the Origin, Evidences, and Early History of Christianity, never yet before or elsewhere so fully and faithfully set forth. By the Rev. Robert Taylor, A.B., M.R.C.S. Svo., London, Richard Carlile, 1833," where his great talent and learning are evident enough. It was written from Oakham Gaol, and the following is the excellent and most respectful dedication:—

"To the Master, Fellows, and Tutors of St. John's College, Cambridge.

"Reverend and Learned Sirs.—In remembrance of the high sense your learned body were pleased to express of my successful studies, when I received your general vote of thanks, delivered to me by the Master himself, the late Dr. Craven, for the honour you were pleased to consider that my poor talents and application, *in statu pupillari*, had conferred on our college, which holds such distinguished rank in the most distinguished university in the world; I very respectfully dedicate the *Diægesis*, the employment of my many solitary hours in an unjust imprisonment, incurred in the most glorious cause that ever called virtue to act, or fortitude to suffer. You will appreciate (far beyond any wish of mine that you should *seem* to appreciate) the merits of this work. Your assistance for the perfecting of future editions by animadversion on any errors which might have crept into the first, and the feeling with respect to it, which I cannot but anticipate though it may never be expressed, will amply gratify an ambition whose undivided aim was to set forth truth, and nothing else but truth.

"ROBERT TAYLOR, A.B., Prisoner.

"Oakham Gaol, Feb. 19, 1829."

And it seems, from J. E. B., that he was in Horse-monger Lane Gaol in 1832, having been sentenced to two years' imprisonment; and when he was



liberated in 1834, an action for breach of promise of marriage was brought against him by a Miss Richards (afterwards Mrs. Dorey), he having married a woman of property, and she obtained a verdict against him of 250*l.*; but this sum he never paid, and probably soon after this retired to France and practised as a surgeon in Tours, where he continued to live till the time of his decease in 1844. It was said that he had renounced his deistical opinions, and that he had left a large quantity of manuscript respecting revealed religion; if so, the party in whose possession it now is will very likely be the only one able to state the precise import of it.

Soon after his decease, the following notice respecting him appeared in the *John Bull* newspaper, London, Saturday, October 12, 1844:—

"THE REV. ROBERT TAYLOR.—This misguided man, who made himself notorious as an infidel preacher and writer, is no more. He died in the early part of last month at Tours, in France. Robert was the youngest son of a respectable ironmonger, who amassed considerable property and sent his son to Cambridge, where he gained honours. He afterwards obtained a curacy, but, preaching deistical doctrines, was stripped of his gown. His brother, a highly respectable tradesman, who survives him, endeavoured to persuade Robert to sever himself from Carlile, but in vain. Taylor lectured and preached in coffee-shops, public rooms, chapels, and in fact everywhere that he could collect auditors, both in London and in the provinces. During the mayoralty of Alderman Brown, Taylor was committed to the Compter. There, in company with Carlile, Miss Richards (better known now as Mrs. Dorey, the party implicated in the Barber and Fletcher forgeries) visited him. An affection grew up between them, and Taylor gave the lady a promise of marriage. Subsequently, Taylor was sentenced to two years' imprisonment for blasphemy. At the expiration of his sentence he married the lady who is now his widow. He renounced, or professed to renounce, his deistical principles. Miss Richards brought an action for breach of promise of marriage and received 250*l.* damages. This sum Taylor never paid. He retired to Tours, where he practised as a surgeon, he being, as he himself stated, a member of the Royal College of Surgeons, London. Dr. Taylor was for some time in a delicate state of health, and died as above stated. He was fifty-two years of age. He had written several works, and has left, it is said, a mass of manuscript on the subject of revealed religion."

D. WHYTE.

"CARPET KNIGHT": "NINE DAYS' WONDER" (5th S. vii. 128.)—I find "carpet knight" in Sylvester's translation of Du Bartas, 1621:—

"But may one hope in Champions of the Chamber,  
Soft *Carpet-knights*, all sending Musk and Amber  
(Whose chief delight is to be over-com),  
Vn-danted hearts that dare not Over-com?"

*Divine Weekes and Workes*, p. 311, fol.

Cotgrave has: "Muguet, a fond wooer, or courtier of wenches; an effeminate youngster; a spruce *Carpet-knight*." *Pendragon, or the Carpet Knight his Kalendar*, was the title of a volume of Hudibrastic verse printed in 1698. Mr. Hazlitt, in his *Notes and Collections*, appends to his notice of this

work the following quotation from the *Bibliotheca Anglo-Poetica*:—

"There was a real Order of Knighthood which bore the appellation of Knights of the Carpet, as it appears that William Lord Burgh was made a Knight of the Carpet on the 2nd of October, 1553. Contemporary writers speak of the order with great contempt. The present poem is in the Hudibrastic measure, and divided into twelve cantos, each having the name of a month."

It is more probable, however, that the name was originally given to one who was dubbed a knight on a carpet at court, and not for his bravery on the field of battle. Nares quotes examples from Randle Holmes, Massinger, and Harrington, and "carpet-squire" from Turberville's *Tragicall Tales*, 1587. Kemp's "*Nine Daies Wonder*. Performed in a Daunce from London to Norwich, 1600," is well known, having being edited for the Camden Society by Mr. Dyce in 1840.

A. SMYTHE PALMER.

Lower Norwood, S.E.

Sir Thomas Fitzherbert, of Norbury, was "dubbed a Knight of the Carpet" at the coronation of Edward VI. (Strype's *Memorials*, vol. ii. pt. ii. p. 328).

J. CHARLES COX.

VERSES ON THE INADEQUATE POWERS OF PORTRAITURE (5th S. iv. 363, 416, 496; v. 238, 497; vi. 276, 370; vii. 38, 136.)—I have in my library Andrews's *Private Devotions*, with his portrait, under which are the following:—

"The lineaments of art have well set forth  
Some outward features, though no inward worth;  
But to these lines his writings added can  
Make up the fair resemblance of a man.  
For as the body's form is figur'd here,  
So there the beauties of his soul appear;  
Which I had praised, but that in this place  
To praise him were to praise him to his face."

By another hand:—

"If ever any merited to be  
The universal bishop, this was he—  
Great Andrews, who the whole vast sea did drain  
Of learning, and distill'd it in his brain.  
These pious drops are of the purest kind,  
Which trickled from the limbeck of his mind."

WM. FREELOVE.

Bury St. Edmunds.

"OVER THE HILLS AND FAR AWAY" (5th S. vi. 128, 232.)—MR. CHAPPELL has shown that this oft-quoted line was taken from Farquhar's play of *The Recruiting Officer*, and was afterwards used by Swift and others.

In *Time's Telescope* for the year 1828 (p. 114), a song is given in which the words occur frequently. The date assigned to this production is 1714, which is thus accounted for:—

"The memorial of the Princess Sophia and the Elector of Hanover, among other things, requests that steps should be taken to drive the Pretender from the Court of Lorraine to Italy; but from a subsequent proclamation of Queen Anne, her Majesty's attempt to effect this

appears to have been unsuccessful. These circumstances seem to fix the date of one of the best songs written in the Pretender's favour:—

*A Song.*

Bring in a bowl, I'll toast a health  
To one that has neither land nor wealth;  
The bonniest lad you ever saw  
Is over the hills and far away,  
Over the hills and over the dales;  
No lasting peace till he prevails.  
Pull up, my lads, with a loud huzza,  
A health to him that's far away.

By France, by Rome, likewise by Spain,  
By all forsook but Duke Lorrain;  
The next remove appears most plain  
Will be to bring him back again.  
Over the hills and far away,  
Over the hills and far away;  
The bonniest lad you ever saw  
Is over the hills and far away.

He knew no harm, he knew no guilt,  
No laws had broke, no blood had spilt;  
If rogues his father did betray,  
What's that to him that's far away?  
Over the hills and far away,  
Beyond these hills and far away;  
The wind may change and fairly blow,  
And blow him back that's blown away."

This song must have been written just seven years after Farquhar's death, which took place in 1707.

R. W. H. NASH, B.A.

Florinda Place, Dublin.

CURIOUS ANAGRAMS (5th S. vii. 26.)—Is not an historical blunder made here? The first cable was deposited by the Great Eastern, the Faraday being simply the first ship *specialy* built for cable-laying purposes. I believe I am right in this statement, and in mentioning that the Hooper cable ship was constructed (also on the Tyne) shortly afterwards—some four years ago.

KINGSTON.

"THE BOOK-HUNTER" (5th S. vii. 134.)—I am glad that attention has at last been called to the fact that this delightful little work is virtually out of print. When a book published at five or six shillings can only be had at a guinea, and very seldom even at that, it is surely time for the author to promise another edition. Does not Dr. J. H. Burton know that people who have not read *The Book-Hunter* want to read it, and that people who have read it want (as I want) to buy it and read it again? With permission of "N. & Q." I appeal to him for a new edition, as excellent in type, and paper, and binding as the first was.

A. J. M.

"DISPEACE" (5th S. vii. 148.)—In an edition of Collins's *Library Dictionary*, 1871, which I possess, this word is given, and its meaning defined as "want of peace." It is not in Richardson's *Dictionary* nor in Johnson's edition of 1799. It does not strike me as being so unnecessary as MOTH seems to think. We have "quiet" and

"disquiet," why not "peace" and "dispeace"? The meaning of these two words is very analogous; and had the writer in the *Times* used "disquiet" instead of "dispeace," we should all have understood him, though the sense would not have been altered thereby. R. P. HAMPTON ROBERTS.

RICHBOROUGH CASTLE (5th S. vii. 129.)—MR. COLLIS will find, in C. R. Smith's *Antiquities of Richborough, Reculver, and Lynne*, an attempt of Mr. Rolfe, in 1843, to ascertain the nature and purpose of this structure, but he was not very successful. A cruciform excavation cut out of the solid rock was found near the village of Swinton, North Riding, Yorkshire, in 1868; a very similar structure, but formed on the natural ground, with a mound over it, was found at Helpethorpe, on the Wolds, in 1867. All these structures are supposed to be Roman. SAMUEL SHAW.  
Andover.

If MR. COLLIS will refer to the *Archæologia Cantiana* of the Kent Archæological Society, vol. viii., printed by Taylor & Co., Little Queen Street, Lincoln's Inn Fields, London, 1872, he will find a most interesting account of the Roman *castrum* at Richborough, by G. Donker, Esq., F.G.S. FREDK. RULE.

"INFANTS IN HELL BUT A SPAN LONG" (2nd S. xi. 289; 5th S. vi. 256, 316, 352; vii. 19.)—I have nowhere met with a more graphic statement of this revolting doctrine than the one contained in the following passage from a work by the Rev. David Swing, minister of the Fourth Presbyterian Church, Chicago. In *Truths for To-Day*, p. 319 (Chicago, 1874), he thus refers to the former teaching of the Puritans of the New England States:—

"Besides the formulas of its books, our (Presbyterian) Church has suffered more than pen can record from the wild utterances of some of its great names, and from these it has been my frequent duty to try to separate her fair and sweeter present. There were ages when mothers wailed in awful agony over a dead infant, because they had been taught that children 'not a span long' were suffering on the hot floor of hell, and each new-born infant was only a 'lump of perdition'; and, under the awful lashing of these thoughts, mothers used to baptize their *dead-born* little ones, piteously beseeching God to ante-date the sacred rite. In the midst of this wail of infants damned, Luther himself says, 'God pleaseth you when He crowns the unworthy; He ought not to displease you when He damns the innocent.'"

H. BOWER.

GAMBADOES (5th S. vi. 189, 292, 418.)—In a recent catalogue of James Roche, 1, Southampton Row, Holborn (No. 3, 1876, p. 16), occurs the following entry:—

"405. Gambado's (*i.e.* Capt. Grose) Academy for Grown Horsemen, also Annals of Horsemanship. Both Works, with upwards of thirty very humorous engravings from designs by Bunbury. 2 vols. roy. 4to. bds., 35s. 1796."



If not already sold, these books might be worth buying by one of your correspondents who has been trying to ventilate the meaning of this word. At any rate its mention is worth noting, for reference can be made to the books in one of our large libraries, as that of the British Museum for instance.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

EMBLEM (5th S. vii. 149).—In Kent, Emblem Sayer, present century; Imblim Petman, 1635; Imblo Hunt, 1657. HARDRIC MORPHYN.

"HERE JOHN" (5th S. vi. 328, 456, 479; vii. 57).—Will the following epitaph from Heath's *Clarastella* (1650) throw any light on the subject?

"Epitaph on John Newter.

Reader! John Newter who erst plaid  
The Jack on both sides, here is laid,  
Who like th' herb *John* Indifferent  
Was not for King or Parliament;  
Yet fast and loose he could not play  
With death, he took him at a Bay;  
What side his soule hath taken now  
God or Div'l? we hardly know:  
But this is certain, since he dy'd,  
Hee hath been mist of neither side."

Heath's "Epigrams" (at end of *Clarastella*), bk. i. p. 36.

R. R.

Boston, Lincolnshire.

HALÉVY (5th S. vii. 117).—This name of the French (or German) composer is traced by DR. CHARNOCK to the Teutonic *Alwig*. It may be interesting to learn that a Hungarian Jew, a friend of mine, who lived for a long time in Paris, has often told me that the proper name of his German-Jewish friend was H. A. Levy (I forget the meaning of the initials). Meierbeer is also, I believe, an artificial or designed combination of baptismal and surname, "Meier Beer."

ALEX. V. W. BIKKERS.

EMBLEMS ON TOMESTONES (5th S. vii. 66, 125, 194).—That it is no unusual thing to put carved representations of a man's calling on his monument hundreds of cases testify, as regards persons of all professions. Our London Père la Chaise—*par préférence*—Kensal Green, gives many examples. I will name two or three:—The tomb of Madame Soyer, the artist (which exhibits the identical pallets she used); that of Andrew Ducrow, on which are graven the plumed hat, the gauntlets, &c., it was his wont to wear in the ring at Astley's Amphitheatre; and that of Samuel Vagg, otherwise Collins, the Irish vocalist, over whose "In memoriam" is a representation of the shillelagh and Irishman's hat that added attraction (?) to his mimicry when singing.

W. PHILLIPS.

The church of Hartland, Devon, is near the rocky headland, Hartland Point, and in the graveyard I saw a stone to the memory of a

captain who was wrecked in the neighbourhood. At the foot of his grave was placed erect a large bust of a female figure—the figure-head of his vessel. It had a singular effect from a little distance. As for inscriptions, I add one which I saw lately to a soldier's memory in the cemetery at Portland, Dorset:—

"Billeted here by death,  
Quartered to remain,  
When the last trumpet sounds  
I'll rise and march again."

H. N.

At Bisbrook, a little village about three-quarters of a mile west of Uppingham, there is on a tombstone in the churchyard the following epitaph:—

"Here lies the body of Nathaniel Clarke,  
Who never did no harm in the light nor in the dark,  
But by his blessed horses having taken great delight,  
He often travelled by them by day and by night."

Above is a waggon with a team of eight horses, with agricultural implements, such as the flail, the hoe, and various others, and I think the waggoner himself.

E. T. MAXWELL WALKER.

Chace Cottage, Enfield, Middlesex.

ANNE DONNE, THE MOTHER OF COWPER (5th S. vii. 148).—Roger Donne, the father of Anne Donne, the poet Cowper's mother, was the son of William Donne, of Letheringsett, co. Norfolk, "descended from the family of the celebrated Dr. Donne" (pedigree, Coll. of Arms, printed in the *Miscellanea Geneal. et Herald.*, i. 330, New Series), who married Mary (Cooke?), and died Nov. 20, 1684, aged thirty-nine. I have not been able to trace the family further back, and think that the relationship to Dr. Donne was only collateral. I should be glad to know more of the above Mary Donne. The arms impaled on her husband's gravestone at Letheringsett, with his own, are given thus by Blomefield (ix. 413), "On a chevron ingrailed, two lions rampant, between as many crescents." They are somewhat similar to a coat preserved in the east window of Ketteringham Church, Norfolk, which the late eminent antiquary, Joseph Hunter, was unable to identify, viz., "Sable, on a chevron ingrailed argent, between three crescents ermine, two lions passant affronté, gules" (*Norfolk Archaeology*, vol. iii. p. 280). In Burke's *Armory* the following are given as the arms of Cooke (Norfolk), "Azure, on a chevron argent, betw. three cinquefoils ermine, two lions combatant, of the field, armed gules."

With regard to the other part of H. H.'s question, I can inform him that Catharine, wife of Roger Donne, was the daughter of Bruin Clench, by Catharine, daughter of William Hippsley, Esq., by Catharine, daughter of John Pellatt (son and heir of Sir John Pellatt of Bolney), by Anne, daughter of Thomas West, Lord Delaware, by Anne, daughter of Sir Francis Knollys, K.G., by Catharine, daughter of William Carey, Esq., by

Mary Boleyn, sister of Queen Anne Boleyn. As a descendant of Roger and Catharine Donne, in the fifth generation, I shall be glad, if able, to communicate any further particulars to H. H.

C. R. MANNING.

Diss Rectory, Norfolk.

Dr. Memes, in his *Life* of the poet Cowper, says: "His mother was Anne, daughter of Roger Donne, of Luddham Hall, in the county of Norfolk. There the family had been settled for centuries before, and the property yet remains in lineal possession. We learn, however, from Walton's *Life of Dr. Donne*—a statement corroborated by the letters of our author himself—that his progenitors in this line were originally of Wales. It is added, that through collateral descent from the Mowbrays and Howards, in four different branches, they claimed a royal founder in the person of Henry III."

E. K.

"WEMBLE" (5th S. vii. 148).—One is surprised to hear of this verb so far south as Huntingdon. It is a well-known Yorkshire word, and will be found in at least two of the English Dialect Society's glossaries for that county, namely, Capt. John Harland's, for Swaledale, and Mr. F. K. Robinson's, for Whitby. I know of it also in the West Riding, e.g., at Ledsham, near Ferry Bridge. It is both active and neuter, and means (to quote Mr. Robinson) "to swerve, to totter, to upset." An old woman at Ledsham astonished the parson one day, and scandalized his daughter, by explaining to him that she had "a *wembling* in her in'ards."

A. J. M.

The sense of draining is merely incidental; the proper meaning of the word is to overturn, or more generally to turn round, as seen in the derivative *wimble*, a gimlet or borer. To *wamble*, to roll; to *wemble*, to turn a cup upside down in token of having had enough tea (Halliwell). *Whemmlie*, to turn any vessel upside down (Grose). *Sc. quhemle, whommel, whummil*, to turn upside down.

H. WEDGWOOD.

[In Mr. Edward Peacock's *Glossary of Words chiefly in the Wapentakes of Manby and Covingham*, there is "Whemle, Whem'le, v. to overturn."]

THE NORMAN CROSS HOSPITAL (5th S. vii. 108.)—A correspondent asks if this institution, "used, I believe, for French prisoners," was in Norfolk. A residence of seventeen years very near to the site of the hospital—or rather "barracks" and "prison"—enables me to say, with some degree of confidence, that it was in the county of Huntingdon, a point on which Mr. George Borrow would appear to have been somewhat hazy, for he says:

"At length my father was recalled to his regiment, which, at that time, was stationed at a place called Norman Cross, in Lincolnshire, or rather Huntingdonshire, at some distance from the old town of Peterborough."

This passage occurs in the third chapter of *Lavengro*, a work which is presumed to be, to a

great degree, an autobiography of the author. He gives a very vivid and detailed account of the Norman Cross prison and the treatment received by its inmates. And I here take the opportunity of stating that Mr. Borrow's description is so crammed with errors, that it would be ludicrous did it not convey charges of cruel treatment on the part of the English gaolers. The one volume edition ("third edition"), published by Mr. Murray in 1872, is a *verbatim* reprint of the first edition; and the description of the French prison at Norman Cross is again sent forth to a new generation of readers with all its errors and its false charges of cruel treatment.

CUTHBERT BEDE.

Norman Cross is a hundred in Huntingdonshire. In a restricted application it is the name of a group of houses at the point in the great North road, a mile north of Stilton, where the road to Peterborough branches off. Here are held the magistrates' meetings. It is in the parish of Yaxley. Here was the *depôt* of French prisoners in the early part of the present century. I never heard it called a "hospital."

In the *Stamford Mercury* for Sept. 16, 1808, is the following:—

"Early on Friday morning last Charles François Marie Bonchew, a French officer, a prisoner of war in this country, was conveyed from the county gaol at Huntingdon to Yaxley Barracks, where he was hanged, agreeably to his sentence at the last assizes, for stabbing with a knife, with intent to kill, Alexander Halliday, in order to effect his escape from that prison. The whole garrison was under arms on that occasion, and all the prisoners in the different compartments were made witnesses of the impressive scene."

In the north chantry of Yaxley Church is a tablet thus inscribed:—

"Inscribed at the desire and at the sole expence of the French Prisoners of War at Norman Cross to the Memory of Captain John Draper, R.N., who for the last 18 months of his life was agent to the depot, in testimony of their esteem and gratitude for his humane attention to their comforts during that too short period. He died Feb. 23, 1813. Aged 53 years."

Since reading the query, I have met with a most interesting account, translated from the French, of the escape of a prisoner from the Norman Cross establishment. It is in *Chambers's Miscellany*, vol. vi. From it we learn that the Bishop of Moulins was an inmate.

W. D. SWEETING.

THE DEVIL OVERLOOKING LINCOLN (5th S. v. 510; vi. 77, 275, 415, 459).—In a book of facetiae in my possession, entitled *Oxford and Cambridge Nuts to Crack*, published in 1836 by A. H. Bailly & Co., 83, Cornhill, and stated to have been compiled by the author of *Facetiæ Cantabrigienses*, is the following anecdote:—

"THE DEVIL LOOKING OVER LINCOLN is a tradition of many ages' standing; but the origin of the celebrated



statue of his Satanic Majesty, which of erst overlooked Lincoln College, is not so certain as that the effigy was popular, and gave rise to the saying. After outstanding centuries of hot and cold, jibes and jeers, *cum multis aliis*, to which stone as well as flesh is heir, it was taken down on the 15th of November, 1731, says a writer in the *Gentleman's Magazine*, having lost its head in a storm about two years previously, at the same time the head was blown off the statue of King Charles I., which overlooked Whitehall."—P. 16.

I remember to have seen, many years ago, in a little guide-book to the antiquities of the Cathedral of Lincoln, an engraving of an ugly stone figure on a projecting gargoyle, said to be a representation of the devil looking over Lincoln. If this is in existence it doubtless explains literally the meaning of the allusion of Pope, in his *Imitation of the Second Epistle of the Second Book of Horace*, v. 240 *et seq.* JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

SIR THOMAS REMINGTON, OF LUND, KNT. (2nd S. ii. 432).—The following appeared under this heading:—

"Sir Thomas Remington, of Lund, Knt.—Can any of your correspondents give me particulars of Sir Thomas Remington, of Lund, in Yorkshire, living about the year 1647; the names, marriages, &c., of his children, of whom he had several, and anything of interest connected with them? Is the family supposed now to be extinct, and if not who is its present representative? Any one who could furnish me with a pedigree of the family, or indicate where such could be obtained, would render me a service.  
T. P.  
Hull.

[There does not appear to be any pedigree of Remington of Lund in the Visitations of Yorkshire. There is one of Remington of Garby, co. York (Harl. MS. 1487, fol. 491 b), deduced through four generations, of which the last three are of the date 1612. In it is included Sir Robert Remington of Saxay, Bart., who *o.s.p.*, only child of John Remington, son and heir of Richard Remington of Garby, eldest son of Richard Remington of Rascall, in the Forest of Galtres, co. York, Gent., with whom the pedigree commences. No arms are assigned in the Visitation pedigree to the Remingtons. In Burke's *Armory* the Remingtons of Lund are named, and the arms assigned to them are, Barry of twelve, argent and azure; over all a bend gules. Crest: a hand erect, holding a broken tilting-spear, all proper.]

If T. P. is still anxious to receive the information he asks, I shall be happy to place him in communication with a friend of mine who is a descendant of Sir Thomas Remington.

JNO. EALES WHITE.

COLERIDGE: FULTON: PRIESTLEY (5th S. vii. 161).—In reference to MR. NODAL's suggestion, that Coleridge's scheme for a Pantisocracy on the banks of the Susquehanna was greatly influenced by Robert Owen, it may be put to him to be full as likely that the American location was influenced by Robert Fulton, because Owen's notions then were rather in favour of a home site for his new world. Fulton was much in London as well as Manchester, and was known to connexions of

mine. He is said to have met Richard Trevithick in London. By his contemporaries he was charged with having appropriated English ideas, and represented them as his own. Fulton wrote a *History of Inland Navigation*, which was, I think, published by Priestley, of Holborn, one of the founders of the engineering publishing firm, afterwards Priestley & Weale. Was Priestley any connexion of the philosopher of the same name?

HYDE CLARKE.

"THINK TO IT" (5th S. vii. 126).—The expression "What do you think to it?" meaning "What is your opinion of it?" is the ordinary one in parts about Bridlington, E. R. Yorkshire. It seems to reverse the French usage. The provincial "What do you think to it?" would be "Qu'en pensez-vous?" while the vernacular, "I will think of you," is "Je penserai à vous." In a very similar manner the low Scotch use *at for of*, following verbs of inquiry. *Vide* Scott's novels, *passim*.

JABEZ.

Athenæum Club.

To say "think to it," instead of "think of it," is also common in Yorkshire; indeed, it is one of the simplest "notes" of Yorkshiremanity. Another of these notes is the word *move*. A Yorkshireman does not *bow* to a lady, he *moves* to her.

A. J. M.

[*Move* is to be found in old English comedies and novels in this sense.]

W AND V (5th S. vii. 28, 58, 75).—In one of the manuscript diaries of my father, the late Benj. Robt. Haydon, I find—in a curious account, dated June 10, 1830, of one of his friends then living—the following passage:—

"I heard him say in the first society that 'there was nothink vulgar in Ludovico Caracci.'.....He talks of *hoil*, and one day coming with me into the hall of the British Gallery, where Smith, the porter, was cobbling shoes, he turned round to me with.....horror, and said, 'I wonder the Directors allow that man to make such a stink with Cobbler's Vax.'"

It would not be fair to give the name of the person whose peculiarities of pronunciation are here exemplified, but I may say that it was undoubtedly a French name, though the bearer of it was born in England. So far as my own experience goes, though I have lived in or near London for nearly fifty-five years, I can call to mind only one case in which, within my hearing, the letter *v* was substituted for *w*. It must have been later than the spring of 1847 that this solitary instance of "Cockney speech" came under my notice. Referring to some street row, a gentleman in a "hairy cap" informed his friend, as I was waiting at Hungerford for a penny boat to London Bridge, that "ven'e [presumably a policeman] took out 'is trenchin [truncheon], I thought I'd better 'ook it." In a letter from one of my sisters, written in 1834,

there is a postscript in which the initial *v*'s and *w*'s are interchanged. The writer was a child nearly eleven years of age, and fond of a mild joke.

To pass to another matter, MR. COURTNEY'S note on a passage in Haydon's *Correspondence and Table-Talk* (5<sup>th</sup> S. vii. 65), I find that the words "Inveni fortune," conjecturally emended "Inveni portum" by MR. COURTNEY, are clearly "Inveni portum" in my father's MS. How the word "portum" can have been read "fortune" I cannot conceive: "fortune" would have been a possible transformation of the original by a rapid transcriber utterly ignorant of Latin, but there is no sort of excuse for "fortune." Haydon's handwriting is undoubtedly bad, but, like all handwriting, it has uniformities which, duly noted, restrain to a considerable extent the vagaries of hasty or unlearned readers of it. I find it by no means so difficult to make out as (e.g.) Wordsworth's, Lord Melbourne's, Mr. Coke's (of Holkham), and some other cryptographs in my father's diaries, unassignable to any writers from the utter illegibility of the signatures attached to them. FRANK SCOTT HAYDON.

Merton, Surrey.

NOTTINGHAM (5<sup>th</sup> S. vii. 68, 193).—I find the various theories as to the signification of this name set forth in pages 10, 11 of Wylie's *Old and New Nottingham*. Any one who knows the place, who has been admitted to its cellars, seen the rock-hewn dwellings which face the railway line at Sneinton and the sandstone halls which were formerly in the grounds of the Newcastle Bowling Green on the banks of the Leen, will be ready to agree with Drs. Thoroton and Deering that the town might well be called in first English Snoden or Snottingham, from *snodenga*, caves, and *ham*, a home.

"John Blackner," says Wylie, "thinks the present name of the town 'sprung from the numerous nutteries in its neighbourhood, though the former (names) may have arisen from a compound of the Saxon words *den*, cave, and *habitation*; not, very probably, being substituted for *nut* when etymology was less attended to than it is at present.' He supports this theory by the fact that in 1793, while workmen were removing the soil in a swamp 'near Poplar Place, between the rivers Leen and Beck.....' whole handfuls of nuts were found at least two feet below the surface,' which he supposes had lain there for 2,000 years."

Nuttall, it may be remarked, is in the neighbourhood. Isaac Taylor (*Words and Places*, p. 277) sends the citizens of London of two or three centuries ago nutting to Nutting or Notting Hill.

ST. SWITHIN.

Roger of Wendover says:—

"In the same year the army of the Danes so often mentioned left the Northumbrians and came to Snotingham, and wintered there. Now, Snotingham is called in the tongue of the Britons 'Tinguobanc,' and means the 'house of dens.'"

In Asser's *Life of Alfred* we find the same thing:

"In the same year (868) the above-named army of pagans, leaving Northumberland, invaded Mercia and

advanced to Nottingham, which is called in the British tongue 'Tigocobanc,' but in Latin the 'House of Caves,' and they wintered there that same year."

These are from Bohn's editions. In both cases the words are almost identical. THOS. WALTON.

Hull.

Flavell Edmunds, in *Traces of History in the Names of Places*, has: "Nottingham, from the Saxon *Snot-inega-ham*, the place of the cave dwellers (Camden), or children of the caves."—P. 257, ed. 2, Lond., 1872. ED. MARSHALL.

"Thoroton, in his *Antiquities of Nottinghamshire*, observes that if Nottingham were a place of note in times preceding the Saxons, its name must have been lost; for 'nothing,' says he, 'can be more manifest than that this place is of Saxon original, importing a woody or forest dwelling, or habitation in dens or caves cut in the rock, whereof there are very many still to be seen.'"—John Hicklin, *Hist. of Nottingham Castle*, 8vo., 1836, p. 7.

ANON.

Dr. Richardson in all probability takes his authority from Dr. Deering, who says:—

"The name is nothing but a soft contraction of the Saxon word *Snottingham*, so called by the Saxons from the caves and passages under ground, which the ancients for their retreat and habitation mined under the steep rocks of the south parts, toward the river Lind, whence it is that Asser renders the Saxon word *Snotting-ham*, *speluncarum domum*, and in the British language it is *tui ogo banc*, which signifies the same, viz., a house of dens."

JOHN PARKIN.

Idridgehay, Derby.

THE CHRISTIAN NAME CECIL (5<sup>th</sup> S. vi. 491; vii. 56).—Surely Cecil is derived from Cæcilius, a Roman name, just as Emile is from Æmilius, Lucile from Lucilia, and many others. Let any one look over a list of French Christian names and he will find it full of those derived directly from the Latin. Cécil is Cæcilius, Cécile from Cæcilia.

E. LEATON BLENKINSOPP.

FEN (OR FEND?) (5<sup>th</sup> S. vi. 348, 412; vii. 58, 98, 178).—As a boy, I distinctly remember using the word *fan* in playing marbles, and at this time I frequently hear it used in the same game, e.g. *fan* backs, *fan* everything, &c. I never heard it called *fen*, and fail to find any one who recognizes the word *fen* as used by SCOTO-AMERICUS.

A. MUNGO.

Hudson, N.Y., U.S.A.

INN SIGNS PAINTED BY EMINENT ARTISTS (2<sup>nd</sup> S. iii. 8, 359; iv. 299, 335; vii. 183, 486, 522; viii. 77, 96, 157, 236; ix. 291).—At the north-west end of Hazeley Heath, near Winchfield, Hants, is a small inn, the Shoulder of Mutton. Mr. Archer, Royal Academician, staying about five years ago with some friends in the neighbourhood, and observing the dilapidated condition of



the old sign, kindly undertook, at his hostess's suggestion, to paint a new one. The butcher having supplied the necessary model, the picture was done, and there it now hangs to be seen of all.

W. T. M.

Shinfield Grove.

HERALDIC (5th S. v. 428).—ARGENT will find, in the preface to Burke's *General Armory*, ed. 1844, p. 12, that

"when a daughter becomes an heiress to her mother (also an heiress), and not to her father, which happens when the father marries a subsequent wife and has by her *male* issue to represent him, she is entitled to bear the maternal coat with the arms of her father on a canton, taking all the quarterings to which her mother was by descent entitled; when married, she conveys the whole to be borne on an escutcheon of pretence, and transmits them at her death to be borne as quarterings by her descendants."

J. MCC. B.

Hobart Town, Tasmania.

UNRAVELLING GOLD THREAD WORK (3rd S. ii. 8).—AULIOS, if still a reader of "N. & Q.," will find a full and lively account of this most curious of fashionable amusements in Taine's recently published *Ancien Régime*. I regret that I have not the book now at hand, so that I cannot give precise paginal reference. Was this idiotic diversion popular in England? MIDDLE TEMPLAR.  
Bradford.

KEATS: "THE TWO AND THIRTY PALACES" (5th S. i. 429).—The passage no doubt refers to the Buddhist doctrine (in Tibet) of the thirty-two "places of delight," wherein the *lha*, the deified spirits of the pious, receive the reward of their good deeds by transmigration into other bodies. See Della Penna of Ancona's account, Markham, *Tibet*, p. 320. A. L. MAYHEW.  
Oxford.

AUTHORS OF BOOKS WANTED (5th S. vii. 149).—*Father Tom and the Pope* is by Samuel Ferguson, LL.D. CAPPAGAMMAOHI.  
(5th S. vii. 169.)

Mr. Curwen (*History of Booksellers*, p. 226) attributes the authorship of *Sir Frizzle Pumpkin and Nights at Mess* to the Rev. Mr. White. W. E. LANE.

(5th S. vii. 189.)

*The Last of the Cavaliers and The Gain of a Loss* (the first a highly successful novel) were by Miss Rose Piddington. Ed.

AUTHORS OF QUOTATIONS WANTED (5th S. vi. 70).—

"Let not your King and Parliament on one,  
Much less apart, mistake themselves for that  
Which is most worthy to be thought upon:  
Nor think *they* are, essentially, the State.  
Let them not fancy that th' authority  
And privileges upon them bestowed,  
Confer'd, are to set up a majesty,  
A power, or a glory of their own!"

But let them know, 'twas for a deeper life

Which they but represent—

That there's on earth a yet auguster thing,

Veil'd though it be, than Parliament or King."

George Wither, *Vox Pacifica*, 1645, p. 119.

I give the whole passage, as the work is not generally accessible. VINCENT S. LEAN.

(5th S. vii. 189.)

"One never rises so high as when one does not know where one is going."—The words of Cromwell during a conversation with M. Bellievre, the first President of the Parliament of Paris, and repeated by the latter to the Cardinal de Retz, in whose memoirs the account is to be found. F. P. BARNARD.

The reference to "the wise poet of Florence, that highte Dant," will be found from lines 6708 to 6714 of *Canterbury Tales*, near the close of "The Wif o' Bathe's Tale." The allusion is to the lines of Dante, *Purg.*, vii. 121:—

"Rade volte risurge per li rami  
L' umana probitate: e questo vuole  
Quie, che la dà, perchè da lui si chiami."

R. H. A. LAWRENCE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Public Libraries in the United States of America: their History, Condition, and Management*. Special Report. Department of the Interior, Bureau of Education. Parts I. II. (Washington, Government Printing Office.)

*A Catalogue of Books for the Library*. (Sotheran & Co.) The first part of the report on the public libraries of America extends to about twelve hundred pages. Every sort of information required by any one interested in the subject may there be found. The details address themselves as much to the general reader, and to those curious in knowing how things are ordered in other and distant countries, as they do to librarians seeking special knowledge.

Mr. Sotheran's *Catalogue* is one of his books on sale, but it contains valuable information. In his list of periodicals it will be found that of weekly publications of this sort in London alone there are three hundred.

*A Catechism of the Ornaments Rubric*. By the Rev. C. S. Gruber. (Parker.)

This well-arranged work contains the whole of the law with respect to ritualism; it especially illustrates the "Hatcham Case."

*A Dictionary of Christian Biography, Literature, Sects, and Doctrines; being a Continuation of the Dictionary of the Bible*. Edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A. Professor of Ecclesiastical History, King's College, London, Chaplain of Lincoln's Inn. Vol. I. A—D. (Murray.)

"This work," says the preface, "is designed to furnish, in the form of a biographical dictionary, a complete collection of materials for the history of the Christian Church from the time of the apostles to the age of Charlemagne, in every branch of this great subject except that of Christian Antiquities." The object of this work is further described as being "to supply an adequate account, based upon original authorities, of all persons connected with the history of the Church within the period treated, concerning whom anything is known, of the literature connected with them, and of the controversies respecting doctrine and discipline in which

they were engaged." The list of writers among whom the task is divided includes a hundred names, save one, and all are names of most distinguished scholars. The volume is in itself a library, and, of course, will be much more so when the work is completed. The book abounds in curious traits of character. For example, Colman Itadach, or the Thirsty, got his surname by rigid observance of monastic obedience. "In his strict observance of the Patrician rule of fasting, he would not quench his thirst in the harvest field, and died in consequence." It may be observed that if this one of several Colmans had sipped a little water, he would have been good for much more work; but then he would have offended against a rule of St. Patrick.

*L'Enfer. Essai Philosophique et Historique sur les Légendes de la Vie Future.* Par Octave Delepierrre, Docteur en Droit et Secrétaire de Légation. (Trübner et Cie.)

M. OCTAVE DELEPIERRE is well and honourably known in literature for his scholarship and his original application of it. He invariably leads his readers into old and long-untrudged paths, and he always succeeds in captivating their fancies and adding considerably to their stock of knowledge. In the present work he may be said to have exhausted his subject, whether in a philosophical or historical point of view. With many legends illustrating that subject students are familiar enough, but M. Delepierrre's extensive reading has enabled him to add many others from out-of-the-way sources, which are new, or as good as new, and which surpass most of the worn-out narratives in interest and significance. The book should be read with the Rev. Dr. Réville's singular monograph, a translation of which, under the initials H. A., was published half-a-dozen years ago by Williams & Norgate. The theme is one which has been illustrated for all ages. Most notable is what has been appropriately called that "diabolical pennyworth," by a writer with the as appropriately sounding name of Furniss, *The Sight of Hell*, and published in 1863, "Permissu Superiorum," as one of the "books for children and young persons." M. Delepierrre has gone more in the way with Dr. Réville than with the Rev. J. Furniss. His charity is as amiable as that of Origen, and the philosophy applied to his history is of a quality to gain the respect of those to whom it is addressed.

OXFORD AND CAMBRIDGE BOAT-RACE.—*Apropos* of the coming race, where shall I find the best translation of the *certamina classis* so rapturously rehearsed in the fifth book of the *Æneid*? By best translation I mean one in which the enthusiasm and the many technical terms of the original are so rendered as to read (may I say?) like a spirited report by a modern oarsman rather than a translation.

Dursley.

H. D. C.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. FREEMAN (Bury St. Edmunds).—The two poems by Clare, the Nottinghamshire poet, which you send as written by him at your request, and hitherto unpublished, are in Mr. Cherry's edition of *The Life and Remains of John Clare*, 1873. *The Skylark* is among the "Asylum Poems," p. 137; and the lines *To a Rosebud in Humble Life* are among the "Miscellaneous Poems," p. 277.

PHILO-DRAMATICUS.—The name is not in the *Thespian Dictionary*, but it is one that belonged to an old actor.

John Crossby, a player of Charles II.'s time, died in April, 1724, at his house in Charterhouse Yard. He was then a governor of Christ's Hospital, also of St. Bartholomew's, and a justice of the peace for Middlesex.

ORTHOD.—Inadmissible. Such a controversy would be disagreeable to both sides, and would convince neither.

R. M. S.—It would be very desirable, in the case of similar quotations, to state the edition from which they are taken.

ISIS.—"He wears the garb, but not the clothes, of the ancients," was said by Denham of Cowley.

C. T. J. MOORE ("Farewell Family.")—A letter for you lies at the office.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, MARCH 24, 1877.

CONTENTS. — N<sup>o</sup> 369.

NOTES:—The Old Testament, 221.—The Story of "Notes and Queries," 222.—Shakspeariana, 223.—Easter at Dumbleton, Gloucestershire, in 1620, 224.—St. Mary Matfellow.—Presents to Cardinal Wolsey—Dr. Dodd's Wife, 225.—Dryden and Goldsmith—An Old Book on an Old Controversy—Epitaphs—Engravings pasted on Walls, 226.

QUERIES:—"Passion of Christ"—Good Friday Custom—New Year's Eve: Easter Eve—Easter Sermon—Northern Origin of Indian Peoples, 227—"Balderdash"—William, Lord Mountjoy—Death of Edward, Duke of York, 1767.—Reyntjens—The Cultus of the Saints in the Middle Ages—Atmospheric Refraction: Wizard, Isle of France, 228.—Schomberg—Bocholtz—Dots—Arms Wanted—"The Harmonious Blacksmith"—"A Commonplace Book to the Holy Bible"—Authors Wanted, 229.

REPLIES:—Curious Errors caused by Homonymy, 229.—Spalding and its Antiquarian Society, 230.—Blood Relations—Bonville Family, 231.—The Curtain Theatre—The Word "Woman"—Historic Sites in England—The Earliest Known Book-Plates, 233.—Gibbon's Library at Lausanne—"The Coins of England"—Folk-speech of Flowers—Heraldic Queries—The Historic Precedence of Peers—Shakspeare and Lord Bacon—Premonstratensian Abbeys—Harry of Monmouth—A Ritualistic Epigram—Words Wanted, 234.—Beatrice Cenci—Christian Names—"St. Pawle's and Dr. J. Pawle's"—Mytton of Halston—Mammalia—Dr. St. Jones—"Machine," 236.—Old Volume of Poems—Caterpillars Poisonous—"Keening"—Wild Animals in England—"Cat-Gallas"—Ancient Corporal—"Run a rig," 237.—Miss Bowes—The Regicides—"Nine-murder"—Obscure Expressions in an Old Dramatist—St. Ann's Lane, 238.—The Title "Honourable"—A Society for the Publication of Church Registers—Authors Wanted, 239.

## Notes.

## THE OLD TESTAMENT.

Besides the Talmud and the books of the Kabbale, which afford a large source of information, the commentaries on the Old Testament or Psalms written by Jews are rather numerous. I can mention the following:—

Ascer (Rabbi Jacob Ben). *Arba turim*, seu quatuor ordines, hebraice. Plebisacii (1475), 4 vols., fol.

The first part, *Orachschaim*, was reprinted in 1476, Mantua, fol., and the second, *Jore dehà*, in 1479, Ferrariae, fol.

Ascer (R. Jacob Ben). *Commentarius in Pentateuchum*, hebraice. Constantinopoli, 1514, 4to.

Biblia hebraica, cum utraque Masora, Targum, necnon commentariis Rabbiorum. Studio et cum præfatione R. Jacob F. Chaimi. Venetiis, Dan. Bomberg (1547-49), 4 vols., fol.

This is the best of the numerous editions of the Bomberg Bible.

Biblia hebraica, cum punctis et commentariis Rasci, seu R. S. Jarchi, studio Dav. Nunnes Torres. Amstelodami, 1700-1705, 4 vols., 12mo.

Biblia hebraica, sine punctis, notis Masoretarum quas Kri et Krif appellat instructa. Amstelodami, Halma, 1701, 12mo.

Biblia hebraica, cum notis masorethicis... et singularium capitum summaris latinis, accurate M. Chr. Reineccio. Lipsiæ, 1739, 2 vols., 4to.

Biblia hebraica, cum notis masoretarum Keri et Chetib instructa. Londini, Bagster, 1822, or 1826, 12mo.

Biblia hebraica, secundum editionem Jos. Athiæ, Joan. Leusden, Jo. Simonis aliorumque, imprimis Ever. Van

der Hooght, recensuit, sectionum propheticarum recensum et explicationem clavemque masorethicam et rabbinicam addidit Aug. Hahn. Lipsiæ, Tauchnitz, 1831, 8vo.

Biblia hebraea, cum utraque Masora et Targum, item cum commentariis Rabbiorum, studio Joan. Buxtorffii, patris; adjecta ejusdem Tiberias, sive commentarius masoreticus. Basileæ, Lud. Kœnig, 1618-19, or 1620, 4 vols., fol.

Also, Venetiis, 1617, 2 vols., fol.

Biblia magna rabbinica. Amstelodami, Moses ben Simon (1724-27), 4 vols., fol.

Conjectures sur les mémoires dont il paraît que Moyse s'est servi pour composer le livre de la Genèse (par Astruc). Bruxelles, 1753, 12mo.

Galatinus (Petr. Col.). *Opus de arcanis catholicæ veritatis; hoc est commentarii in loca difficiliora Veteris Testamenti, ex libris hebr.* Orthonæ, Maris, 1518, fol.

Gersonides (Levi). *Commentarius in Pentateuchum*, hebraice. Per Abraham Conath. Fol.

There are other editions more common.

Gersonides (Levi). *Commentarius in Job*, hebraice. Ferrariae (1477), sm. 4to.

Jarchus (R. Salom.). *Commentarius in Pentateuchum*, hebraice. Regii Calabriae, 1475, sm. fol.

Other ed., Soncini, 1487, fol.

Jehuda ben Koreisch. *Epistola de studii Targum utilitate*, arabice, litteris hebraicis. Bargaes et Goldberg, Paris, 1857, 8vo.

Job, cum commentario Gersonidis. Megilloth, seu Cantica, Ruth, Threni, Ecclesiasticæ et Esther, cum commentariis variorum. Daniel et Esdras, cum commentariis variorum; hebraice. Neapoli (1487), sm. fol.

Josephus (Rabbi). *Paraphrasis chaldaica primi libri chronicorum*, hactenus inedita et multum desiderata... Augustæ. Vindellicorum, 1680, 4to.

With a Latin translation, notes, and indexes, edited by Math. Frid. Beckius.

Josephus (Rabbi). *Paraphrasis chaldaica in librum priorem et posteriorem chronicorum*, e ms. cantabrigiensis descripta, ac cum versione latina Dav. Wilkins. Amstelodami, 1715, 4to.

Paralipomena cum commentario, hebraice. Neapoli (1487), sm. fol.

Pentateuchus hebraicus cum punctis et cum paraphrasi chaldaica et commentariis rabbi Salomonis Jarchi. Bononiæ (1482), fol.

Another edit., *sine punctis*, but with the comments: "Iscar, seu Sora, 1490," sm. fol. Another: "Ulyssipone, per Zachæum filium rabbi Eliezer" (1491), 2 vols., large 4to. These three editions are very rare, the second being the rarest. There is another, known to De Rossi, and exceedingly difficult to get, without date or place, 4to., and probably printed between 1490 and 1495.

Pentateuchus, Cantici, Ruth, Joshua, Lamentationes Ecclesiasticæ, Esther, cum comment. R. Salom. Jarchi, hebraice. Neapoli (1491), sm. fol. (see *Jarchus*).

Pentateuchus, cum Targum, Haphtaroth, Megilloth ac variorum commentariis. Constantinopoli (1505), sm. fol.

Exceedingly rare; another edition was published in the same place, in 1522, 4to.

Pentateuchus, hebraice, cum Targum et commentariis R. Salomonis Jarchi, paraphrasi arabica R. Sadiæ Gaonis, et versione persica R. Jacob, F. Joseph Tavos. Constantinopoli (1541), fol.

Another edition: "Edita est ad latus dextrum versio hispanica; ad lævum, versio barbaro-græca. Constantinopoli, 1547, fol."

Plantavio (Jo. de). *Florilegium biblicum, et Florilegium rabbinicum*. 1645, 2 vols., fol.

Prætorius (Abdias). *Commentariolus de phrasibus hebraicis, ad intelligentiam Scripturarum*. Witebergæ, 1561, sm. 8vo.

Prophætæ priores, scilicet Josua, Judices, libri Samuelis Regum, cum commentario Kimchii, hebraice. Soncini (1485), fol.

Also, Leira, 1494, fol.

Prophætæ posteriores, scilicet Isaias, Jeremias, Ezechiel, et xii. minores cum commentario Kimchii, hebraice. Soncini, circa 1485, sm. fol.

Proverbia cum commentario Rabbi Immanuel, hebraice. Neapoli (1487), sm. fol.

Psalterium hebraicum, cum commentario Kimchii. Joseph et filium ejus Chaim Mordachai, et Ezechiam Montro. 1477, no place, sm. fol.

Also, Neapoli, 1487, sm. fol.

Weill (M. A.). *Le judaïsme, ses dogmes et sa mission*. Paris, 1866-69, 4 vols., 8vo.

Yapheth (Rabbi). *In librum psalmodum Commentarii, arabice edidit specimen Bargès*. Paris, 1846, 8vo.

HENRI GAUSSERON.

Ayr Academy.

#### THE STORY OF "NOTES AND QUERIES."

(Continued from 5th S. vii. 2.)

When with the New Year I resumed the story of "N. & Q.," I was obliged, from the same cause which had interrupted it two or three months before, to avail myself of other eyes and another pen. I trust I may be pardoned for this purely personal allusion, but it is necessary to explain a most extraordinary omission in my last paper—an omission of which I could not possibly have been guilty but for that circumstance. For if I myself had looked at p. 61 of that fourth number, the history of which I was there telling, a small Query, of less than five lines, modestly signed L.—the initial of the surname of the writer—would have reminded me that that was the first of a long series of communications from one of the most candid, clear-headed, and accomplished scholars of the day, Sir George Cornewall Lewis, who from that 24th November, 1849, until the very Saturday which preceded his death—an event which Mr. Disraeli justly characterized as "a calamity which had befallen the nation"—continually enriched these columns with some of the fruits of his varied learning and intelligent criticism. His last paper, to which I have just referred, viz., that on "The Presidency of Deliberative Assemblies" (3rd S. iii. 281), a most valuable article on an important subject, appeared only two days before his death—a death which I felt very deeply as the loss of a most kind-hearted and distinguished friend—I must say friend, for he honoured me with many proofs of his respect and personal regard.

Few things connected with "N. & Q." have gratified me so much as its being the means of making me known to Sir G. C. Lewis, and the way it was brought about.

Calling one morning at the London Library on my old friend George Cochrane, then the librarian, and formerly editor of the *Foreign Quarterly Review*, he exclaimed, as soon as I entered his little sanctum, "Oh, I wish you had come ten minutes sooner! Cornewall Lewis has just been here; we have had a long talk about you and 'N. & Q.,' and he wishes to know you." I naturally expressed myself much flattered at this; and yet more so when Cochrane continued, "What Cornewall Lewis says he means, and he left a message with me for you. He says you must often be passing the Home Office, and he hopes the very first time you do, you will call upon him"; and acting upon Cochrane's advice, I called that very morning, was instantly received by that distinguished gentleman with a frankness and kindness which were indescribably charming, and passed upwards of half an hour in most pleasant literary chit-chat; in the course of which he did not hesitate to point out, with all kindness and courtesy, some of my shortcomings as an editor, and was, I think, somewhat surprised and amused when I told him that no one was so conscious of them as I myself. Oh! I owe much to Sir G. Cornewall Lewis. Honoured be his memory!

Mentioning dear old George Cochrane reminds me that I owe to him my introduction to another valued friend to whom the readers of "N. & Q." have been greatly indebted; not only for many valuable articles, but for a suggestion which has given great and general satisfaction, namely, that of publishing at stated intervals those General Indexes which, in the words once used to me by Lord Brougham, "double the value and utility of 'N. & Q.'"

I allude to Mr. William Bernard MacCabe, the learned author of that very original and curiously interesting book, *The Catholic History of England*, and who may justly be described, in a line which I have seen applied to one of his most eminent co-religionists, as

"True to his faith, but not a slave of Rome."

I am sorry I do not see his name in "N. & Q." so frequently as I used to do.

But I must get on, or my readers will anticipate that my story, like Carové's more celebrated one, translated by Mrs. Austin, will prove to be *A Story without an End*. However, I must run that risk, and here treating of three contributors, whose names first appeared in No. 5, bring, in another part, my old man's gossip to an end with a few similar notes on No. 6.

The first of the new names which appeared in this number is that of Mr. Planché, whose well-earned reputation as one of the most graceful and sparkling of dramatic writers is only rivalled by



that which he has won for himself as a learned antiquary and an accomplished herald; and who is now, as he has long been, the delight of society, which declares of him with great truth that age has not withered nor custom staled his infinite variety. Mr. Planché's contribution was a very curious paper on "Ancient Tapestry."

The name of the venerable John Britton, who did so much good work in his day for English archæology and architecture, also graced my fifth number, to which he contributed a note showing that the date of birth of John Aubrey was the 12th of March, 1625-6, and not the 3rd of November, as had been stated by a former correspondent, who had noted that the birthday of "N. & Q." was appropriately that of the Wiltshire antiquary.

It is my happy lot to be blessed with a contented disposition; and I can sit down to a dinner of herbs without losing my equanimity, though I can relish and enjoy—no one more so—a well-served, round-table dinner of half-a-dozen intelligent men, of each of whom, as of Chaucer's Oxford Scholar, it can be said, "Full gladly would he learn and gladly teach." I look upon such a meeting as one of the highest intellectual enjoyments. It was at such a feast of reason, at which I was present, about thirty years since, and which I shall never forget, that I made the acquaintance of him of whom I am about to speak. My host was that model of official accuracy and great master of his own peculiar branch of knowledge—my late excellent friend, Sir Charles Young, Garter. It took place in his official residence in the Herald's College, and the party consisted of Garter himself, Sir Thomas Duffus Hardy, the learned Deputy Keeper of the Public Records, my friend Bruce, a young friend of our host's, and a gentleman whom I then met for the first time. He was a Kentish clergyman, a ripe classical scholar, a profound antiquary, and a polished man of the world. On that night commenced an acquaintance between myself and the Rev. Lambert B. Larking (for he was the stranger in question), which soon grew into intimacy, and ripened into the warmest attachment, which ceased only with the death of one who seemed to win the affection of all with whom he came in contact. The affectionate regard in which he was held by his old friends and neighbours the late Earl of Abergavenny and his family, by Lord and Lady Falmouth, and by his friend the Marquess of Camden, who predeceased him only a few months, was shared by all the best people of his native county, to the history of which county he devoted every hour he could spare from his duties as a parish priest.

What his labours had accomplished and with what skill they had been carried out may be seen in the brief but touching memoir of my old friend which Sir Thomas D. Hardy contributed to the

*Archæologia Cantiana*, which is only rivalled by the eloquent testimony borne to his high personal character and rare attainments by Mr. Bruce in the preface to Manningham's *Diary*, printed for the Camden Society. Not until after his death did his admirable edition of *The Domesday of Kent* make its appearance, and show those who did not know Lambert B. Larking what a loss Kent had sustained in the founder of the Kent Archaeological Society. His contribution to my fifth number was connected with the MSS. of Sir Roger Twysden, and although he was not a very frequent correspondent, "N. & Q." benefited greatly by the instructive private letters which I continually received from him.

Mr. Larking died on Sunday, the 2nd of August, 1868, and the reader will readily imagine the pain with which I heard of his death when I say that, not being aware of his illness, Mr. Bruce and myself had arranged to give him an agreeable surprise by running down to Ryarsh on the Saturday and having a gossip and luncheon with him, and returning home together. Happily an accident prevented our intrusion at such a sad moment; and we learned in a day or two that this good man and great scholar had sunk to his rest.

WILLIAM J. THOMS.

(To be continued.)

#### SHAKSPEARIANA.

THE "BUSIE LEST" CRUX (5th S. vii. 143.)—MR. R. M. SPENCE is "surprised that no critic . . . has suggested the omission of the colon after *forget*." He and every other may, for the future, assume that everything, absurd or tolerable, that can be suggested has been suggested, and this unfortunate passage may in future be held exempt from tentative surgery. The omission of the colon was suggested by the late Mr. Samuel Bailey (*The Received Text of Shakespeare*, p. 125), who enforced his suggestion by interpolating *all* after *forget*. My surprise is that either of these gentlemen should have thought so intolerable a perversion worthy of record. For my part I am convinced that argument, whether thrown away or not, would be unnecessary when once we have placed in juxtaposition the two following passages:—

"Bel. Oh Melancholly,  
Who ever yet could sound thy bottom? Find  
The Ooze, to shew what Coast thy sluggish c[r]are  
Might'st easilest harbour in." *Cymbeline*, iv. 2.

"Fer. . . . . such basenes  
Had never like Executor: I forget:  
But these sweet thoughts, doe even refresh my labours,  
Most busilest, when I doe it." *Tempest*, iii. 1.

If we bear in mind that *easilest* and *busilest* (as we write them) were often spelt *easilest*, *easilest*; *busilest*, *busilest*, we need have no difficulty in regarding "busie lest" as a dislocation, like "for that" (forth at) in the same play. The double

superlative is all too common to be a difficulty, and surely no student of Shakspeare need be reminded that "When I do it" is "When I do so," i.e. "When I do forget my task." In view of all this I would respectfully ask, What is there in the least amiss in this vexed passage? I would paraphrase it thus: "I am forgetting my task, and standing idle; but my excuse is that these sweet thoughts, which refresh my labours, are most busiliest at their work when I am forgetting mine." No emendation that has yet been proposed (and I am "perfect" nothing in that way remains to do) is any improvement upon the original text, if only we may take "busie lest" as a case of dislocation. I can find no reasonable excuse for tampering with the text of the folio. It has been asserted that "it" may refer to "labours." I know of but one such case in all Shakspeare, viz. *L. L. L.*, i. 1:—

"If you are arm'd to do, as sworn to do,  
Subscribe to your deep oaths, and keep it too."

The passage, "Poor breathing orators," &c. (*Rich. III.*, iv. 4), is misquoted in *England's Parnassus*, 1600, or it would be another instance. I believe such instances are too rare to be our authority in the interpretation of the "busie lest" crux.

As I shall probably have no more to say on this crux, I may as well reply to MR. WEDGWOOD (5<sup>th</sup> S. vii. 83). He says, "It seems incredible that some one should not already have suggested" the omission of "it," and the reflection of "do" on "least" as its objective. Incredible indeed! If so, he had better have assumed that the conjecture had been made, duly considered, and rejected. It has been made times out of count. I particularly remember three of them: A. E. B. and ICox made it, independently, in "*N. & Q.*" 1<sup>st</sup> S. ii. 338, and viii. 124; and the late Mr. W. N. Lettson made it in *Blackwood's Magazine*, Aug., 1853. As I have said above, this passage has fully earned its exemption from further treatment; and in my opinion Mr. Bullock has discovered its meaning.

Athenæum Club.

JABEZ.

But these sweet thoughts doe even refresh my labours,  
Most busie lest, when I do it."

"I forget:

First Folio.

It has escaped the notice of all the editors of Shakspeare that *lest* was formerly used as a noun, with the meaning of pleasure or delight. It is a variation of *list*, A.-S. *lyst*, O.N. *lyst*, voluptas; but in O. Fries. *hlest* or *lest*: "Da spreek die koningk mid *hleste*" (Then spake the king with delight). This form is used by Chaucer both as a noun and a verb. In the Prologue to the *Canterbury Tales*, in describing the Prioress, he says:—"In curteisie was set ful moche hire *leste*" (pleasure); and in the "Clerk's Tale":—

"Lord, if it your will be  
That for to been a wedded man you *leste* (please),  
Than were your peple in souereyn hertes *reste*."

It appears in Coles's *Eng. Dict.* (ed. 1677) as an old form of *lust*, and in Ash's *Dict.* as an obsolete word, meaning "will," "pleasure." Jamieson, in his *Scotch Dict.*, has "*lest*, to please"; and Halliwell (*Dict. of Ar. and Prov. Words*), "*lest*, inclination, pleasure."

If, then, we assume that Shakspeare uses *lest* as a noun, with this meaning, we may explain the passage thus:—"I forget everything except Miranda; but these thoughts of her do refresh even my labours, and my task, whenever I do it, is a most busy delight."

There is a two-fold advantage in this interpretation: it does not require any alteration of the text, and it gives a meaning to the latter part of Ferdinand's soliloquy that is quite in harmony with what he has said before:—

"There be some sports are painful, and their labour  
Delight in them sets off."

And again:—

"This my mean task  
Would be as heavy to me as odious; but  
The mistress which I serve quickens what's dead,  
And makes my labours pleasures."

In the same strain he says of his task:—

"Most busy *lest*, when I do it,"

i.e. Most busy pleasure it is, whenever I do it.

J. D.

Belsize Square.

I suggest the following reading, and pointing:—

"I forget—  
But these *sweet thoughts* doe even refresh—my labours,  
Most busy, *feast* when I do it"—

the italicized words, and punctuation, conveying as much as I might wish to be understood.

J. BEALE.

Can the following be strictly reconciled to right sense and lawful form?—

"I forget;  
But these sweet thoughts doe even refresh my labour's  
Most busy hest, when I do it."

If so, it would make the second of the four usages of "hest" in the play—twice in the same scene; once before in reference to Ariel and Sycorax, and after, in the dramatic vision set forth by Prospero's sprite.

R. H. LEGIS.

[This discussion must positively close here.]

EASTER AT DUMBLETON, GLOUCESTERSHIRE, IN 1620.—The following notice of certain "rude forefathers of the hamlet," who "carried their "rudeness" to such unwarrantable lengths as to draw down upon themselves a well-merited punishment, is taken from a manuscript record of fines inflicted at Ludlow, preserved in the British Museum:—

"Anthony Diston of Dumbleton, yeom', at the suite of Rich. Voile, relat. for sev' all assaults, affrayes, and disturbing a mynister in the church at the comunion upon



Easterday, and abusing a mynister's wief, with scandalous words against the whole mynistry, and publishing a scandalous libell, and other abuses comitted. fined £6. 13. 4.

"John Mason, of the same, yom., for publishing the said scandalous libell, and for leascly bragging of his lewd lief, and other abuses, £6. 13. 4."

The Dastons (or Distons) were old residents at Dumbleton, and an Anthony Daston—probably the individual named above—died seised of lands there 12 Charles I. WM. UNDERHILL.

ST. MARY MATFELLON.—Since the rebuilding by Mr. Coope, M.P., of Whitechapel Church so much speculation has arisen as to the meaning of Matfellow that I have ventured in the following memoranda an opinion thereupon.

On referring to Halliwell's *Archaic Dictionary*, I find that "matfellow" is "knapweed" which embraces a variety of plants, and, as its name implies, chiefly such as were used by cloth-workers or fullers, so that the plant may be either the one used for dyeing in former times, or more probably the (Anglo-Saxon) "tæsel," *Dipsacus fullonum* or fullers' teasel of naturalists, so called from its being used in dressing cloth, for which purpose the hooked scales of its receptacles are admirably adapted; and Stow tells us "it was largely cultivated near unto Hogge Lane, which cometh from the Bars without Aldgate," and mentions a field or close, "Tasel Close some time, for that there were tassels planted for the use of cloth-workers" (the arms of the City guild of Cloth-workers are three tassels).

With regard to the derivation of the name of the plant "knapweed," or "matfellow," the latter portion of the word is undoubtedly the Latin word *fullonum* (of the fullers), whilst the former is probably the Latin *matta*, a mat, a prefix to many names of plants, as mat grass (*nardus*), &c., from their having been used for various purposes; the *matta fullonum* being the fullers' mat, or comb made of the teasle.

It is scarcely necessary to observe that the proximity of the open fields at Whitechapel to the City would cause them to be used by fullers and dressers of cloth. We find in Stow that, in consequence of the increase of cloth-making, Bakewell Hall was established in the twentieth year of Richard II. for the purpose of a cloth hall, or market, and it was decreed that no foreigner or stranger (not a citizen) should sell any woollen cloth but in the Bakewell Hall, upon pain of forfeiture thereof; and we find also that St. Mary Matfellow (or St. Mary at the Fullers' Fields, as I read it) is mentioned in a record dated 21 Richard II., and we have to-day in the parish of Whitechapel the "Tenter ground," formerly a large field or close which would be used for the stretching and preparing of cloths. EDWARD BADDELEY.

South Hampstead, N.W.

PRESENTS TO CARDINAL WOLSEY.—The following document from the Public Records, although published in Mr. Brewer's *Letters and Papers, &c., of the Reign of Henry VIII.*, may be of so much interest to many of your readers, whether devoted to antiquarianism or to natural history, that I think you will not be unwilling to let it appear in your columns.

It refers to "presents made to Cardinal Wolsey from May 21 to June 30, 1529," just about the period of the trial for the divorce of Queen Catharine, and may possibly represent certain special offerings made for the attendants at that high assize; but, if not, it very fully explains the means by which the great prelate maintained the enormous army of nobles, knights, and gentlemen who constituted his household. The "haul" on this occasion seems principally to have been made in our west country, which was the home at that time of most of the persons named, and many of whose descendants still remain here:—

"By my Lord Aldelley (Audley?): 4 kids, 6 herons, 6 shovellers, 6 gulls, 2 wild geese, 4 pheasants. By Master Aldelley: 2 salmon, 3 mullets, 3 bass. The Abbot of Glastonbury: 4 beeves, 40 muttons. The Abbot of Melton (Milton?): 2 beeves, 20 muttons. The Prior of Christchurch: 1 beef, 16 muttons, 4 salmon, 2 pikes, 19 lobsters. The Prior of Bendham (Bindon?): 1 beef, 4 cygnets, 6 gulls. The Abbess of Shaftesbury: 2 beeves, 20 muttons. Sir Giles Strangewies: a great horse, a peacock, 40 rabbits, 6 herons, 6 partridges, 2 pheasants. Sir John Horsesaye: 2 beeves, 6 herons, 2 pheasants, 2 dozen quails. Sir Thomas Trenchard: 6 herons, 6 shovellers, 6 cygnets. Sir John Rogers: 4 pheasants, 2 beeves, 6 gulls. Sir Thomas Moore: 1 beef. Sir Edward Willoughby: 15 herons, 5 shovellers. Sir William Woodall: 1 beef, 10 muttons. Master Abery: 1 beef, 10 muttons, 3 herons, 3 shovellers, 2 pikes, 1 salmon. Master Arundel: 2 beeves, 1 nag with saddle, bridle, and harness. Master Lyne: 1 beef. Master Baskett: 1 beef. Master Cranerde: 6 cygnets. Master Lentie: 2 veals, 2 lambs, 2 quarters oats. Master Byngham: 2 beeves, 2 dozen pigeons. Master Phillips: 2 kids, 1 peacock, 1 peahen, 1 moorhen, 1 varnakell (hernicle-goose?), 18 rabbits. Master Asheley: 1 beef. The Mayor of Salisbury: 2 beeves, 20 muttons. The merchants of Poole: 1 ton of white wine of Angell (Anjou?). The Comptroller of Poole: 1 barrel of salad oil, 8 congers. The Customer of Poole: 1 hoghead of claret. Master Worsley, Searcher of Poole: 7 cygnets, 12 capons, 12 geese, 11 chickens, 2 gulls. The town of Wareham: 1 hoghead of wine. The Vicar of Canford: 2 lambs, 4 capons 2 geese."

C. W. BINGHAM.

Bingham's Melcombe.

DR. DODD'S WIFE.—I have lately been re-reading Boswell's *Life of Johnson* in the cheap and popular edition of Messrs. Routledge & Sons. May I venture to say a word for poor Mary Perkins, or rather Mary Dodd, who is grievously maligned on page 297, in a note? This note records that Dr. Dodd "married a woman of very inferior station and of equivocal character, Mary Perkins, who died mad in 1784." Now, it

is true Mary was only a verger's daughter, and therefore perhaps not quite such a wife as the father of the fifteenth wrangler of 1749 might have desired for his son, though she brought her husband some 1000*l.* before he died. But it does not follow that, because a girl is of low extraction, she is also "of equivocal character"; and very strong evidence ought to be produced (or at least producible) before such a statement is hazarded. For it is in these little ways that history is falsified; and though poor Mary died nearly a century ago, one would not wish her defamed. God knows she had enough to suffer in life without the loss of her fair fame after death. Some two years ago I read every Life of Dr. Dodd I could find in the British Museum, and found not a hint to this effect. On the contrary, she was spoken of as an excellent wife, and, but for the disparity of rank, most unexceptionable; and she went mad solely on account of her husband's sad fate. This edition of Boswell's *Life of Johnson* being likely to be in the hands of thousands of people, I thought it only fair that her character should be cleared in your much-read serial. *Requiescat in pace.*

ERATO HILLS.

DRYDEN AND GOLDSMITH.—Perhaps no two passages in Goldsmith's poems have been more admired than his description of the village preacher and the hunted hare; yet the leading idea in each is Dryden's, though Goldsmith, by his exquisite grace and finish, has made it his own. Your readers will judge for themselves. Goldsmith, *Deserted Village*, l. 189 :—

"As some tall cliff that lifts its awful form  
Swells from the vale and midway leaves the storm,  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head."

Dryden, *Address to Lord Clarendon*, l. 135 :—

"But like some mountain in those happy isles,  
Where in perpetual spring young Nature smiles,

Your brow, which does no fear of thunder know,  
Sees rolling tempests vainly beat below."

Goldsmith, *Deserted Village*, l. 93 :—

"And, as a hare, whom hounds and horns pursue,  
Pants to the place from whence at first he flew,  
I still had hopes, my long vexations past,  
Here to return—and die at home at last."

Dryden, *Epistle to John Dryden*, l. 62 :—

"The hare in pastures or in plains is found,  
Emblem of human life; who runs the round,  
And after all his wandering ways are done,  
His circle fills and ends where he begun."

FLORENCE EDWARD MACCARTHY.

Amphill Square, N.W.

AN OLD BOOK ON AN OLD CONTROVERSY.—I have in my library an old book, to which I have never yet seen a reference, and, therefore, a note respecting it may be interesting. The title-page is as follows :—

"Geologia: | or, a | Discourse | concerning the | Earth  
before the Deluge. | Wherein | The form and properties  
ascribed to it, | in a Book intituled | The Theory of the  
Earth, | are excepted against: | and it is made to appear,  
| That the Dissolution of that Earth was not | the cause  
of the Universal Flood. | Also | a new Explication of  
that flood is attempted. | By Erasmus Warren, Rector  
of Worlington, in Suffolk. | Hebrew quotation, | Eccle-  
siast. iii. 11. | Et mundum tradidit Disputationi coram  
(sic). | London, | Printed for R. Chiswell, at the Rose  
and Crown in | St. Paul's Churchyard. MDCXC."

The book is about fcap. 4to. in size, and extends to 360 pages. An epitome of the author's arguments would therefore be lengthy. As the book may, however, be unknown to some of the readers of "N. & Q." who are interested in scientific bibliography, I shall be happy to lend it, on the usual conditions as to safe keeping and a speedy return.

JOSIAH ROSE.

Leigh, Lancashire.

EPITAPHS.—Bideford Churchyard, on Capt. H. Clark, died April 28, 1836, aged sixty-one :—

"Our worthy Friend, who lies beneath this stone  
Was Master of a Vessel all his own,  
Houses and Lands had he and Gold in Store,  
He spent the whole, and would if ten times more.

For twenty years he scarce slept in a Bed  
Limbays and Limekilns lulled his weary Head,  
Because he would not to the Poorhouse go,  
For his Proud Spirit would not let him to.

The Blackbird's whistling Notes at break of Day  
Used to awake him from his Bed of Hay.  
Unto the Bridge and Quay he then repaired,  
To see what Shipping up the River steered.

Of't in the Week he used to view the Bay,  
To see what Ships were coming in from Sea.  
To Captain's Wives he brought the welcome News  
And to the Relatives of all their Crews.

At last poor Harry Clark was taken ill,  
And carried to the Workhouse 'gainst his Will,  
But being of this Mortal Life quite tired,  
He lived about a Month and then expired."

On an old bachelor at Aberdeen, written by himself :—

"At threescore winters end I died,  
A cheerless being sole and sad,  
The nuptial knot I never tied,  
And wished my father never had."

C. S. JERRAM.

ENGRAVINGS PASTED ON WALLS.—Dipping lately into Boswell's *Johnson*, I hit upon the following. Johnson and Boswell are dining at Streatham in 1778, and Boswell writes :—"Amongst the numerous prints pasted on the walls of the dining-room at Streatham was Hogarth's *Modern Midnight Conversation*." What a mode of decorating the dining-room of a handsome country house! for such Thralls was. Nowadays one would hardly find prints pasted on the walls in a publican's back parlour.

Δ.

[We remember that at Dunkeld, in the billiard-room of the old house of the last Duke of Athole but one, nearly



the whole of the engraved plates of Hogarth's works were pasted on the walls. They were ornamentally bordered.]

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"PASSION OF CHRIST."—In *Goethe's Opinions*, by Otto Wenckstern, 1853, p. 122, Goethe finds that in the *Passion of Christ*, as recited in the Roman Catholic churches, we have a remarkable example of the emancipation of the drama from history, or rather from the epic. It is a sort of play, with three persons—the Evangelist, Christ, and *Interlocutor*, who represents all other speakers except the *Turba* or chorus. And then he quotes a few sentences in Latin from one of the gospels, apparently verbatim, only divided according to the characters speaking. Where can one meet with a specimen of such a play? I think there is none given by Hone in his *Mystery Plays*.

C. A. WARD.

Mayfair.

GOOD FRIDAY CUSTOM.—At Headbourne Worthy, a village about a mile from Winchester, a custom prevails of sowing some seed, particularly parsley, on Good Friday, it being a prevalent belief that if sown on that day it will ensure a good crop. Is this a common superstition, or only limited to that locality? Z. Z.

NEW YEAR'S EVE; EASTER EVE.—The expression "New Year's Eve," found in the Book of Common Prayer, in the rubric after the Collect for St. Stephen's Day, puzzles me. New Year's Day, as such, is not a festival, and the feast of the Circumcision, which falls on that day, like all others during Christmastide, has no ecclesiastical eve. Again, why is New Year mentioned at all? It is not an ecclesiastical term; nor did the ecclesiastical year begin on Jan. 1, nor even the civil before 1752. How did it get into the Prayer Book at all, and when? Again, when does New Year's Eve begin? Is it the whole of the day before Jan. 1, as Easter Eve is the whole of the day before Easter Day? If not, why is the latter treated as a whole day, and the Collect for Easter Eve used in the Saturday morning service?

T. C.

EASTER SERMON.—About 1638 or 1639, Brian Duppa was Bishop of Chichester, and removed to Salisbury in 1641. He was tutor to Charles II. In the *Memoirs of Charles II.*, by Count Grammont, Bohn's extra vol., p. 420, there is this notice of him:—

"During his early years he had for his tutor Brian Duppa, an ecclesiastic, who was of an easy temper, and

much beloved by Charles I., but according to Burnett in no way fit for his post."

On Easter Day, anno Domini 1633, Duppa preached a sermon from the following text:—"Thy deade men shall live together; with my deade body shall they arise. Awake and sing, yee that dwell in the dust." Whether this sermon was ever published I have no knowledge. Can any of your numerous readers inform me? It commences thus:—

"The text w<sup>ch</sup> I have brought you is part of an hymne transcribed by the prophet, but the *ὑμνοποιος* or compiler of it no less then the holy ghost. That it is a songe we finde in the beginning of the chap.: but not a song for every day. There must be a determinate set time for it."

### BOOKWORM.

NORTHERN ORIGIN OF INDIAN PEOPLES.—There is a tradition among the Indian peoples that they originally came from the North, that is, from the Polar regions; and M. Bailli, in his treatise on the origin of the sciences in Asia, states distinctly that most of the ancient mythological fables of Asia, considered in a physical sense, have relation to the northern parts of our globe, and he even goes so far as to assert that the arts and improvements progressively travelled from the Polar regions towards the Equator. This, at first, seems very improbable, and, viewed from the present condition of the Polar regions, quite impossible; but when we consider that man existed in the inter-glacial periods, and that these extended their influence to within the Polar circle, as we know from the remains of plants found *in situ*—plants that could not live except under the conditions of a sub-tropical or warm climate—there may be something in the tradition after all.

The argument brought against M. Bailli's theory by Mr. Maurice (see *Indian Antiquities*, vol. vi. p. 8) is that he had no evidence in buildings, &c., or anything to show. The same may be said for the Indian antiquities; we have no evidence whatever to prove the cradle of the race, and, astronomically speaking, M. Bailli, I consider, has the best of it. For the evidence of man in the inter-glacial period, see Prof. Heer's *Primeval World in Switzerland*, vol. ii. app. i. p. 298; and for proof of the warmer climate in the Polar regions, see *Trans. Royal Society*, London, vol. clix. pp. 445–488.

With this evidence before us, I think we can now see how the various traditions common to all, or nearly all, the tribes of both Asia and America became so widely spread; that the passage from the Asiatic to the American continent was an easy one: with a comparatively warm climate all over the Polar regions there were, so far as I can see, no physical difficulties in the way of an easy passage.

With these preliminary remarks, I will now

introduce the query that I should be glad to have answered. In a learned work, entitled *On Mankind, their Origin and Destiny*, by an M.A., Balliol College, Oxford (Longmans & Co., 1872), pl. xxii. is introduced the Persian story of Ormuzd and Ahriman, on a planisphere representing the precession of the equinoxes. The first is termed the Six Prefectures of Good and Light, or six thousand periods of human happiness, or the six thousand periods of God. The other half of the planisphere gives the empire of Ahriman, or the six thousand years of the Devil. In the centre of this planisphere is a figure of a tree, guarded by a dragon, and described as "The Dragon, the Guardian of the Apple of the Garden of the Hesperides"; and near it is "Corona borealis"; and to the left is Boötes, or the Husbandman, or Noah. Around the planisphere are ranged the twelve signs of the Zodiac, nearly the same figures as are represented in our celestial spheres. The author does not state whence he obtained this planisphere, or whether it is constructed from the Persian legend; for having the garden and the tree guarded by the dragon near the North Pole of the earth corresponds very nearly with the Indian legend and with the Persian story that they originally enjoyed seven months of summer and five of winter, but Ahriman smote the land with ever-increasing cold, till at last it had only two months of summer and ten of winter, hence the people quitted their ancient homes. Warren Hastings asserts that an immemorial tradition prevails at Benares "that they originally came from a region situated in forty degrees of northern latitude."

Should the above question meet the eye of the author of the work referred to, or of any of the learned contributors to "N. & Q.," he or they will greatly oblige by saying whence this planisphere was obtained.

EDWARD PARFITT.

Devon and Exeter Institution.

"BALDERDASH."—So much has been said on "humbug" that I am curious to know what can be said about the companion word, "balderdash." The following somewhat complicated etymology occurs in a foot-note in the "singular and amusing" *Life of John Bunce, Esq.*, by Thomas Amory, Gent., 1756-66 (i. 63, 64, ed. 1825):—

"Holloway, the author of *Letter and Spirit*, says the word barbarous, used in so many languages...for persons of strange or foreign tongue, is a monument of the confusion of Babel; this word being a corruption of the reduplicate Chaldee word *Balbel*, by changing the *l* in each place into *r*. Some say the word in the other languages is derived from the Arabic *Barbar*, to 'murmur like some wild beast.' Scaliger defines it, 'Pronunciatio vitiosa et insuavis, literasque male exprimens, blasorum balborumque more'; which was hitting upon the truth as to part of the original of the confusion. Indeed *Blæsus* and *Palbus*, in Latin, are both derived in like manner from *Bal* and *Balbel*. The Welsh have preserved a noble word for this barbarism of confused language in their compounded term *Balderidd*; which

is a plain compound of the Hebrew *Bal* and *Dabar*, without any other deflection from the original Hebrew than that of changing the *b* in the latter member of the word *Dabar* into the Welsh *w*, a letter of the same organ. Moreover, from their said *Balderidd* and *Das*, we again derive our *Balderdash*, which therefore strictly signifies a heap of confused or barbarous words like those of the gabble of dialects, originally gendered at Babel."

Can anything be said for the word more plausible than this? The work from which Amory (into whom the spirit of Francis Rabelais is said to have passed) quoted is thus entitled by Lowndes: *Letter and Spirit; or, Annotations upon the Scriptures according to both*, Oxford, 1753, by Benj. Holloway, whose works are "Hutchinsonian and Originism in perfection."

A. FERGUSSON, Lieut.-Col.

U.S. Club, Edinburgh.

WILLIAM, LORD MOUNTJOY.—William, fourth Lord Mountjoy, who died in 1535, by his will of the previous year left elaborate injunctions as to where he was to be buried, according to that part of England in which his death took place. Is the place of his death or burial known? I should also be obliged for the like information with respect to his son Charles, fifth Lord Mountjoy.

J. CHARLES COX.

DEATH OF EDWARD, DUKE OF YORK, 1767.—I have just seen it gravely stated that the Duke was assassinated near Monaco. The writer adds: "This statement is but too true, which caused the book containing it to be bought up at an immense price." What is the title of this suppressed book? Mr. Jesse in his excellent *Memoirs of George III.* has no reference to this *canard*.

D. O. E.

REYNTJENS.—Some years since a picture by H. E. Reyntjens, subject, "Wouverman's Studio," came into my possession. Can any of your readers tell me who this artist was, his school, period, and country?

T. A. H.

THE CULTUS OF THE SAINTS IN THE MIDDLE AGES.—I shall feel obliged to any of your correspondents who will direct me to the best sources of information with regard to the cultus of the saints in the Middle Ages—not as to the general subject, the nature and prevalence of the practice, but as to the localities in which the cultus of particular saints was practised, and the periods of its introduction.

G. O.

ATMOSPHERIC REFRACTION: WIZARD, ISLE OF FRANCE.—The concluding sentence of the sixth letter of the late Sir David Brewster on natural magic is as follows:—

"The wizard beacon-keeper of the Isle of France, who saw in the air the vessels bound to the island long before they appeared in the offing, must have derived his power from a diligent observation of the phenomena of nature." I recollect many years ago reading a particular



account of this wizard and of his powers. In one remarkable case it was narrated that he had predicted the arrival of a vessel with four masts, which on its actual appearance turned out to be two brigs of two masts each, one towing the other. But although I have searched every likely publication, I cannot now discover where I read the account. Would any of your readers, whose memory is better than mine, oblige me by referring to the book in which this account is given?

E. ERSKINE SCOTT.

Lee.

SCHOMBERG-BOCHOLTZ.—Since my last query upon this subject, I have, through the kindness of MATHILDE VAN EYS, learnt some particulars, extracted from first-rate authorities, such as Fähne, &c.; but there still remain some difficulties I should like cleared up. Can any one help me? Wanted dates of first marriage of the first Duke of Schomberg, of death of his first wife, of marriage of his father.

Frederic Armand, first—Elizabeth de Schomberg, first wife.  
1608-1690.

Frederic, eldest son,—Maria v. Bocholtz,  
alive in 1715. ob. Aug. 20, 1642.

Maria Cath.—Carl Friedrich, Count Sayn-Wilhelm. Wittgenstein-Homburg.

If this be correct, the father and son must have both married at about sixteen. That Maria v. Bocholtz did marry Schomberg is no doubt correct, as her daughter in 1716 claimed the Bocholtz property, sealing the documents with the Schomberg arms. Is it not probable that she married a different Frederic, a common name in the family? If the Count of Schomberg's wife did die in 1642, is it not probable that he married again, seeing that he was alive in 1715? OTTO.

DOTS.—Can any correspondent give the meaning of the nine dots . . . . . that are so often to be seen on the covers of Prayer Books?

T. R. G.

ARMS WANTED.—Wanted the arms of Richard, Duke of York, slain at Wakefield, and of Cicely Neville, his wife, daughter of Ralph Neville, Earl of Westmoreland. Also those of Sir Thomas St. Leger, who married Richard's daughter Anne; and those of Sir Henry Strangways, who married Margaret, daughter of the twelfth Baron de Ros.

E. M. S.

"THE HARMONIOUS BLACKSMITH."—Was Handel really, as supposed, the composer of *The Harmonious Blacksmith*? I saw in a Manchester paper, a few weeks ago, that not only was this air not of Handel's composition, but furthermore the

author, whoever he may be, had no idea of the cadence of the blacksmith's hammer when he wrote it.

LESLIE WARD.

[See "N. & Q.," 2nd S. xii. 228, for a reply, in part, to the above.]

"A COMMONPLACE BOOK TO THE HOLY BIBLE."

—I purchased at a sale, some years ago, an old book with a rudely printed title-page as follows:

"A Commonplace Book to the Holy Bible: or, the Scriptures Sufficiency Practically Demonstrated. Wherein Whatsoever is contain'd in Scripture, Respecting Doctrine, Worship, or Manners, is reduced to its Proper Head: Weighty Cases Resolved, Truths Confirmed, difficult Texts Illustrated, and Explained by others more plain. 2 Tim. iii. 16: 'All Scripture is given by the Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.' London, Printed by Edw. Jones, for Awnsham & John Churchill, at the Black Swan in Pater-Noster Row, 1697."

Can any of your readers direct me to the purchase of any new, and possibly revised and enlarged, edition of this valuable *Commonplace Book*, or to any recent similar commonplace book of the Bible? I should like to be informed as to the literary or business heirs, if existing, of "Awnsham & John Churchill, at the Black Swan in Paternoster Row, 1697."

H. W. B. B.

Kensington.

AUTHORS OF BOOKS WANTED.—

Who is the author of *Scribbleomania*; or, the *Printer's Devil's Polichronicon*: a *Sublime Poem*, edited by Anser Pen-Dragon, Esq., London, 1815? JOHN CRAGGS.

AUTHORS OF QUOTATIONS WANTED.—

"Philosophy consists not  
In airy schemes or idle speculations.  
The rule and conduct of all social life  
Is her great province. Not in lonely cells  
Obscure she lurks, but holds her heav'nly light  
To senates and to kings to guide their councils,  
And teach them to reform and bless mankind.  
All policy but hers is false and rotten,  
All valour not conducted by her precepts  
Is a destroying fury, sent from hell  
To plague unhappy men and ruin nations."

SAMUEL HAUGHTON.

"Be the day weary or be the day long,  
At last it ringeth to evensong."

E. T. M. WALKER.

Replies.

CURIOUS ERRORS CAUSED BY HOMONYMY.

(5th S. iv. 483; v. 155, 211; vi. 111, 199,  
219, 237, 458.)

DR. CHARNOCK is certainly unfortunate in his reply. I asked him to give another example of a Latin o, like that in *hora*, producing in French two syllables. To this he answers that, had the o been short, he would have compared *bœuf* and *bien*

with *bœvis* and *bène*. I fail to see what the *e* in *bene* has to do with the present question of the *o* in *hora*; but, passing over this, *bœuf* and *bien* are, and have always been, to my knowledge, one syllable, not two. See Littré's numerous examples under *bœuf* and *bien*; those from the poets clearly indicate that *bœuf* and *bien* have always been monosyllables. So much for the short *o*. Now, the *o* in *hora* being long, DR. CHARNOCK does not even attempt to give an example, but is content with saying that "there are no immutable or unexceptional laws relating to the transfer of words from one language to another." Surely, did I think we had to deal with "unexceptional" laws, I should not be satisfied with only one example in support of the derivation against which I have entered my protest. But though there are not in philology, more than in any other science, unexceptional laws, still there are laws, otherwise all discussions on questions of etymology would be perfectly idle, as we should then be at liberty to derive a given word from any word in any language, whatever the letters or the number of the syllables in it might be. I cannot suppose that DR. CHARNOCK is ready to go so far, and, if so, he can hardly accuse me of asking too much when I say that a new derivation, like an amendment in Parliament, ought to be seconded by at least one other similar derivation before it can be taken into consideration. At all events, a reference to Diez (*Grammaire des Langues Romanes*, tome premier, traduit par Auguste Brachet et Gaston Paris, pp. 148-152, Paris, 1873) will show that the transfer of the Latin accented *o* into the French language is subject to laws which, if they are not unexceptional, are nevertheless positive and stringent, and that in no case has a Latin accented *o* produced in French two syllables. DR. CHARNOCK concludes by saying:—

"Looking at *homo*, which in old French first became *home*, *hom*, before it became *om*, and finally *on*, I should say that *heur* was more probably an earlier form than *eur*, *ëür*."

DR. CHARNOCK is right in advancing under cover of such expressions as "I should say" and "more probably," for not one of the assertions contained in this short sentence is correct. First, *homo* did not in old French become *home*, *hom* (with an *h*), before it became *om*. It so happens that in probably the oldest text in the French language (*Le Serment de Strasbourg*, anno 842) the word occurs, and its form there is *om*, without an *h*: "Si cum om [homo] per dreit son fradra [frère] salvar dist [doit]." The fact is, the addition or suppression of the letter *h* in French proves nothing either for or against the derivation of a word from the Latin, as may easily be seen by *huile* from *oleum*, *huître* from *ostrea*, *huît* from *octo*, &c., in which the *h* is added, and by the following, in which it is dropped, *avoir* from *habere*,

*orge* from *hordeum*, *lierre* (formerly *Pierre*) from *hedera*, &c. *Homo*, then, never became in old French *home* or *ome* (with an *e*), and *hom* or *om* is not a shortening of *home* or *ome*. *Home* is the accusative case *hominem*, and *hom* is the nominative case *homo*, just as *pâtre* is *pastor*, and *pasteur*, *pastorem*, or *sire* is *senior*, and *seigneur*, *seniorem*. It is a mistake to suppose that the longer form existed before the shorter one; they both came into existence together, and each had its particular use. As to *heur* being "more probably" an earlier form than *eur*, *ëür*, I can only repeat that it is not so. The earlier form is *ëür*, in two syllables, whilst *heur* is comparatively recent. In all the poetry (until the fourteenth century) in which the word occurs, it is impossible to scan the lines if *ëür* is counted as one syllable. See, for instance, the following, which I borrow from Littré under *heur*, *bonheur*, and *malheur*:—

"Eürs, servirs et talens [i.e. désirs]  
Me porront encor valoir."

*Couci*, xii. (12th century).

"Si j'atendrai . . . .  
Joie d'amour, se bon eür m'i maine."

*Couci*, xiv. (12th century).

"Dame Diex par sa grâce lui renvoit bon eür."  
*Berte aux Grands Pieds*, xli. (13th century).

"Et miex vient de bon eür nestre  
Qu'estre de bons [i.e. riches], c'est dit pieça."  
*Lai de l'Ombre* (13th century).

"En mal eür, dist Refrangiers,  
Trop par estes adès maniers [i.e. habile]."  
*Roman du Renart*, 2545 (13th century).

I will, for the present, say nothing on the fact that Bercheure in his translation of Livy renders *augurium* by *äür*, though I persist in advancing that this also is an argument against *heur* coming from *hora*, for it would draw me into a discussion on the meaning of *heur* in old French, and this answer is already much longer than I had wished.

I must, however, add one more remark. As MR. SKEAT has very rightly said in "N. & Q." (5<sup>th</sup> S. iii. 310), what we want in etymology, French as well as English, is "not ideas, but facts." I have asked DR. CHARNOCK to give facts; those he produces in his reply are, as I believe I have showed, not only not convincing, but inaccurate. As for myself, I have not offered him opinions, not even the opinions of such authorities as Littré and Brachet, but facts. My facts may be incorrect or not to the point; but until they have been proved, by other facts, to be either the one or the other, or both, the accepted etymology of *heur* from *augurium* will remain on an unshaken basis.

A. BELJAME.

Paris.

SPALDING AND ITS ANTIQUARIAN SOCIETY (5<sup>th</sup> S. vii. 48, 190.)—In 1861, while perambulating Lincolnshire, and making notes which were afterwards printed in *Eastern England, from the Thames to*



the *Humber*, I visited Spalding, and can perhaps answer the query with which H. P. D. concludes his interesting article on the Antiquarian Society of that ancient town. Whatever may be the case now, the Spalding Gentlemen's Society was then in existence. They hold, so runs my note,—

"their sittings in the front room of an old house near the market place, approached by a stair from a butcher's shop—an incongruity which is explained by the fact that the room belongs to the society, the house to some one else. You might almost fancy the place to have been an astrologer's consulting room; for it has the same old presses that are represented in old engravings; the same chemical apparatus; the same green table and rush-bottomed chairs; the same big lizard and snake hanging from the ceiling. There are books of travel, of science and philosophy, and the society's archives; and above the mantelpiece an old map of the town and neighbourhood, on which, among the explanatory notes, you may read that Spalding was dedicated to Venus because it was said to have sprung from the foam of the sea."

WALTER WHITE.

The readers of "N. & Q." will find a good account of this society, its founder Mr. Maurice Johnson, Dr. Stukeley (a Holbeach man), and of their local associates, in the *Provincial Literary Repository*, a monthly magazine, published in Spalding by Albin during the years 1801 and 1802. The publication also gives a good summary of the history of Spalding, taken from the minutes of the society.

With regard to the present condition of the Gentlemen's there are several members. The Rev. Edward Moore, F.S.A. (a member of the founder's family), is the president; and although he devotes much of his spare time to local antiquities, and has been the chief mover in restoring (and saving from ruin the beautiful west front) the Abbey of Croylund, and Spalding and Weston churches, he has, I fear, from the dearth of kindred spirits in the town of Spalding and the locality, being unable to have many meetings of the members. I cannot but feel the society ought to extend its sphere of usefulness, and to do this it requires another Maurice Johnson to resuscitate it, as its founder did the parent society in 1717.

The library and museum are in a quaint old-fashioned room, part of a private house, situate at the foot of the High Bridge, Spalding, over what was recently a fishmonger's shop. The library, though not large, contains some valuable books. I, however, place the highest value on the four volumes containing the minutes, which are well written, and the letters and correspondence between Maurice Johnson, Stukeley, Cole, and other leading antiquaries of their time. To the local antiquary the MSS. are exceedingly valuable, embodying, as they do, the researches of Johnson, Stukeley, Cole, and others, who devoted much time to the past history of the fens. Mr. Moore will, I am sure, give any of your readers information as to

the society, as well as access to the library. The late Dr. Moore, Vicar of Spalding, some years prior to his death, wrote and published an account of the society, with a list of its then past and present members.

W. E. FOSTER, F.S.A.

Aldershot.

BLOOD RELATIONS (5th S. vii. 149, 198.)—The difference between the two correspondents as to the definition of blood relations may perhaps be reconciled by a reference to the circumstance that the early use of the term "consanguineus" in a legal sense was not the same as that which it now has. Consanguinity was determined by descent from a common father, as Justinian (*Inst.*, iii. 2, 1), in describing the succession of agnates, prescribes:—

"Itaque eodem patre nati fratres agnati sibi sunt, qui et consanguinei vocantur."

The same appears in the earlier *Institutes* of Gaius (lib. iii. § 10). But this is one of the sections in which the text is defective, and has to be supplied. Mr. Poste (ed. Oxf., 1871, p. 252) similarly remarks:—

"Consanguinei, brothers or sisters by the same father opposed to brothers or sisters by the same mother, are properly included among agnates, being agnates of the first degree."

All this was changed by *Nov.* xviii. (c. iv.), which provides:—

"Nullam vero differentiam esse volumus.....inter masculos et feminas ad hereditatem vocatos.....sive per masculum sive per feminam defuncto conjungantur: sed in omnibus successioibus agnatorum et cognatorum differentiam cessare volumus."

ED. MARSHALL.

1. *Primâ facie*, blood relationship exists between any persons who can trace themselves to a common ancestor in whatever line. Of course there is considered to be a practical limit; but where it is MIDDLE TEMPLAR, or some other lawyer, had better say. 2. Certainly he is. 3. The obvious answer is, paternal aunts; but if MR. BAYNER means, are they blood relations, they are by the above definition.

CHARLES F. S. WARREN, M.A.

Bexhill.

BONVYLE FAMILY (5th S. vi. 447; vii. 52.)—There are some errors and omissions in Sir JOHN MACLEAN's extract from his pedigree of Bonville which need correction and supplying. The manor of Shute, near Axminster, which became the chief residence of the Bonvilles, was acquired by marriage in the reign of Edw. I. It remained in the family till the extinction of heirs male in the direct line by the death of John Bonville, Esq., in 1495.

Elizabeth Fitz-Roger, by her marriage with John Bonville, eldest son of Sir William, brought into the family the manor and hundred of Chewton-Mendip; the manors of Westkington, Wilts; Selling, Kent; Merston, Sussex; and Glen-magna,

co. Leicester. That Alice, second wife of Sir William Bonville, was Elizabeth's mother is proved by Alice's Inq. p. m. (4 Hen. VI., No. 34). The Inq. p. m. of Thomas Fitz-Roger (5 Ric. II., No. 23) and the Fitz-Roger pedigree (Harl. MS. 5180, 14<sup>b</sup>) prove that *Elizabeth, wife of John Bonville, was his heir, being sole daughter of his deceased brother, John Fitz-Roger, at which time she was under age* (Fines Roll, 5 Ric. II., m. 11). As she is found to be the wife of John Bonville in 1377-8 (Pat. Roll, 1 Ric. II., pt. 1, m. 2), I place her father, John Fitz-Roger, as her mother's first husband. Elizabeth, as wife of Richard Stucle, d. April 16, 1414 (Inq. p. m. 2 Hen. V., No. 18).

Alice, her mother, had for second husband Sir Edmund de Clyvedon, Kt., of Clyvedon, co. Somerset (Close Roll, 10 Hen. IV., m. 27), by whom she had no issue. He died Jan. 16, 1375-6, leaving his grandson, Edmund, son of Sir Thomas Hogshaw, Kt., by Emelina Clyvedon, his daughter by a former wife, his next heir (Inq. p. m. 50 Edw. III., 1 nrs., No. 14); and Alice held in dower one-third of his manor of Clyvedon (Inq. p. m. of Alice, 4 Hen. VI., No. 34; Inq. p. m. of Edmund Hogshaw, 12 Ric. II., 1 nrs., No. 25, and Fines Roll, 12 Ric. II., m. 21). As Ralph Carminow died, holding the manor of Colwey, near Lyme Regis, in 10 Ric. II., and of which Alice was possessed at her death in 1426, he must have been her third husband. Thus Sir John Rodney, Kt., would be her fourth husband. He died on Sunday next before Christmas Day, 1400, which was Dec. 19 (Harl. MS. 4120, f. 262). Alice had married her fifth husband, Sir William Bonville, Kt., of Shute, before April, 1403 (Close Roll, 10 Hen. IV., m. 27, and Inq. p. m. of Sir William, 9 Hen. IV., No. 42). By him she had no issue; and she died March 27, 1426 (Inq. p. m. 4 Hen. VI., No. 34). Sir William Bonville's will was also proved in London, April 18, 1408 (Register "Arundell," i. 252<sup>b</sup>, 253, at Lambeth Palace).

Thomas Bonville, younger son of Sir William, is found married before August, 1390, to Cecilia—then aged nineteen—second daughter and co-heir of Sir John Streeche, Kt., of Sampford-Arundel, co. Somerset, who died Aug. 6, 1390 (Inq. p. m. 14 Ric. II., No. 42). Thomas Bonville died in, or

before, 1401, as Edmund Cheyney, son of his widow, Cecilia, by her second husband, Sir William Cheyney, Kt., of Broke, was born Dec. 4, 1401 (Proof of Age of Edmund Cheyney, 1 Hen. VI., No. 29, and 2 Hen. VI., No. 57). Cecilia died Oct. 18, 1430, when the daughters of her above-named son, Sir Edmund Cheyney, Kt., were her nearest heirs (Inq. p. m. 9 Hen. VI., No. 42). John Bonville, the younger son of Thomas and Cecilia, died Aug. 10, 1425, s. p. (Inq. p. m. 4 Hen. VI., No. 19).

It has been already shown in "N. & Q." (4th S. viii. 287) that Katherine, the elder daughter of Sir William Bonville, was thrice married: 1. Sir John Cobham, Kt., of Devonshire; 2. John Wyke, of Nynhyde Flory, co. Somerset; and 3. Humphry Stafford, of Grafton, co. Worcester.

The Proof of his Age shows that William, first Lord Bonville of Chuton, was born at Shute, either on Aug. 12, or 31, 16 Ric. II., 1392 (Inq. 1 Hen. V., No. 58). His second wife was Elizabeth, widow of Sir John Haryngton, Kt. (Fines Roll, 9 Hen. VI., m. 2), who, as Lord Haryngton, died s. p. in 1417. She survived both husbands, and, as *Elizabeth, Lady Haryngton, widow of William, Lord Bonville*, died in 1471, when Joan and Elizabeth Courtney, daughters of Thomas, son of Hugh Courtney, her brother, were found her next heirs and of full age (Inq. p. m. 11 Edw. IV., No. 64).

Lord Bonville's only son by a former wife, William Bonville, Esq., married Elizabeth, daughter and heir of William, Lord Haryngton. By her—who died before her father—he had an only son, William Bonville, who, at the age of sixteen, in 1458, became Lord Haryngton, on the death of his maternal grandfather, by right of descent. Lord Bonville "was an eye-witness of the death of his only son and of Lord Harrington, his grandchild by him, both being slain in the battle of Wakefield," Dec. 31, 1460 (Camden's *Britannia*).

The aged grandsire soon followed them to the grave, for, being taken prisoner at the second battle of St. Albans, he suffered decapitation, Feb. 17, 1460-1.

What is accepted as proved in SIR JOHN MACLEAN's account is not repeated in the following scheme:—

1 w. Margaret Daumarle, = Sir William = Alice, married, 2. Sir Edmund de = 1 h. John		
m. before 1367; aged 19	Bonville,	Clyvedon, who d. 1376; 3. Ralph
in 1362.	Kt., fifth h.	Fitz-Roger,
	of Alice.	Carminow; 4. Sir John Rodney, Kt.,
		who d. 1400. She d. March 27, 1426.
		1381.

William, d. s. p.	Thomas Bonville, m. before Aug. 1390, d. before 1401.	Cecilia Streeche, aged 19 in 1390, d. Oct. 18, 1430.	Sir William Cheyney, Kt., of Broke, Wilts, d. Sep. 27, 1420.	Katherine, m. 1. Sir John Cobham; 2. John Wyke; 3. Humphry Stafford. She d. Aug. 1, 1416.	Elizabeth, m. Thomas Carew, who d. Jan. 25, 1430-1.	John Bonville, son of Elizabeth, only child and heir, m. before 1378, under age in 1381, d. April 16, 1414.
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THE CURTAIN THEATRE (5<sup>th</sup> S. vii. 149).—Your correspondent BARNES CHATTERTON asks where the Curtain Theatre stood. The locality was first alluded to by Stow, in his *Survey of London*, ed. 1598, p. 349, in his account of the destruction of the Priory of St. John the Baptist. He says:—

"The church being pulled downe, many houses haue bene there builded for the lodgings of noblemen, of straungers borne, and other; and neare thereunto are builded two publique houses for the acting and shewe of comedies, tragedies, and histories; for recreation, whereof the one is called the Courtein and the other the Theatre, both standing on the south-west side towards the [Finsbury] Field."

Mr. Halliwell (Phillipps) remarks, in his *Illustrations of the Life of Shakespeare*, pt. i., 1874, pp. 27, 28:—

"The Curtain Theatre, however, was situated on the southern side of Holywell Lane, a little to the westward of the two trees which are seen in Aggas's view in the middle of a field adjoining Holywell Lane. In a document preserved at the Privy Council Office, dated in 1601, this theatre is spoken of as 'the Curtaine in Moorefeildes,' which shows that it was on the south of that lane. Stow, ed. 1598, p. 351, speaks of Moorfields as extending in ancient times to Holywell, but what were usually called the Moorfields in the days of Shakespeare did not reach so far to the north, so that the description of 1601 must be accepted with some qualification. The Curtain Theatre, as is ascertained by Stow's decisive testimony, could not possibly have stood much to the south of the lane. It must in fact have been situated in or near the place which is marked as Curtain Court in Chassereau's plan of Shoreditch, 1745. This Court was afterwards called Gloucester Row, and it is now known as Gloucester Street."

Northbrooke, in his *Treatise against Dicing, Dancing, Vain Plays or Interludes*, 1577, mentions the Curtain, and this is considered as the earliest allusion to this theatre.

For many other interesting and valuable items relating to this and the principal theatres of the Elizabethan era, your correspondent cannot do better than peruse Mr. Halliwell's last work above cited.

J. JEREMIAH.

Urban Club, St. John's Gate.

THE WORD "WOMAN" (5<sup>th</sup> S. vii. 43).—I suppose DR. CHANCE does not mean to say—though what he does say sounds perilously like it—that *woman* corresponds to It. *uomini* (=Lat. *homines*) in the same way that *west* does to Fr. *ouest*, and *vad* to Fr. *vade*. He is doubtless well aware that the older forms *wiman* and *wifman* prove an historical development essentially different.

Some have thought, Skinner and Mr. Wedgwood among the number, that *woman* derives her name in English from her physical conformation, as if she had been regarded in primitive times as being distinctively the "womb-man" (q.d. *homo uterata*), adducing in attestation Fin. *waïmo*, a woman; Sansk. *vāma*, (1) udder, (2) woman, cognate with Goth. *vamba*, Icel. *vömb*, Scot. *wame*, Eng. *womb*. So Samuel Purchas says of woman:

"The Place of her making was Paradise; the matter (not Dust of the Earth, but) the Ribbe of her Husband, a harder and heartier part; the Forme, not a forming (as is said of Adam), but a building, not a Potters vessell formed, but a House builded for generation and gestation, whence our language calls her Woman, quasi Womb-Man."—*Microcosmus*, 1619, p. 473.

Compare Verstegan, *Restitution of Decayed Intelligence*, p. 193. Mr. Wedgwood would like to claim the same origin for the word *wife* also. We certainly meet other names for the female sex having a similar connotation, e.g. Old and Provincial English *mauther* or *mother*, a girl, beside *moder*, the womb; Old Eng. *mother*, as in *Lear*, ii. 4,—

"O, how this mother swells up toward my heart!

*Hysterica passio!*"

*quean*, Dan. *quind*, Swed. *quinna*, Gk. *gunē*, Ir. *coine*, a woman, beside Lat. *cunivus* (used also by Horace for a girl), O. Eng. *queint*, all from the root *jan*, "to bring forth"; Heb. *racham*, (1) the womb, (2) a girl or woman.

The word *womb*, however, was formerly, like the Scotch *wame*, used in the most general way for the abdomen, and was not peculiarly applicable to women. Most modern philologists see in *wifman*, A.-Sax. *wif*, Icel. *vif*, Ger. *weib*, a derivative of the root *vē*, *vap*, to weave, Icel. *vefa*, being so named from her chief occupation in primitive times. "The wife should weave her own apparel," says Clement of Alexandria, referring to Prov. xxxi. 19. Compare the words *spinster*, *spindle-side*, Fr. *fuseau*, "a spindle, also the feminine line" (Cotgrave); *quenouille*, "a distaffe, also the feminine line in a succession" (*id.*); opposed to the *spear-side*, Fr. *lance*, "a lance, also the masculine line in a pedigree" (*id.*); A.-Sax. *wæpman*, "He worhte *wæp-mann* and *wif-mann*," A.-S. version Matt. xix. 4, = He made them male and female. See also Pauli, *Life of Alfred*, p. 225 (ed. Bohn), and Wedgwood, s.v. "Thane."

A. SMYTHE PALMER.

Lower Norwood.

HISTORIC SITES IN ENGLAND (5<sup>th</sup> S. vii. 68).—*The Historic Lands of England*, by J. Bernard Burke, Esq. (now Sir Bernard Burke), Lond., 1849, is a work of something of the nature inquired after. It does not, however, relate especially to the eastern counties. I shall be happy to lend my copy to your correspondent, should he care to see it.

HENRY STUBBS, B.A.

Danby, Ballyshannon.

THE EARLIEST KNOWN BOOK-PLATES (5<sup>th</sup> S. vi. 469; vii. 76).—This subject seems to attract much attention. HIRONDELLE mentions as the earliest specimens German and Italian instances dating from the sixteenth century. I possess a very fine one, which I think may safely be ascribed to the close of the preceding one. It is by no less an

engraver than Dürer, and gives, engraved on wood, the arms of his friend Pirkheimer and his wife:—

"Pirkheimer's shield shows the punning heraldry of the time—a birch tree (a pirke or birke); that of Rieters, two fishes twisted. Behind the shield are two angels. What makes it interesting is the inscription, 'Liber Biribaldi Pirkheimer'; and above, 'Sibi et Amicis. P.' Pirkheimer married Crescentia Rieters in 1497, and this seems to be a label for his books. B, App. 52."—Scott's *Life of Dürer*, p. 256.

At the top of the print, which measures  $6\frac{1}{4}$  inches by  $4\frac{3}{4}$ , is an inscription in Hebrew, Greek, and Latin, "Inicium Sapientie Timor Domini." Pirkheimer anticipates Grollier's celebrated inscription, "Sibi et amicis." DITCHFIELD.

GIBBON'S LIBRARY AT LAUSANNE (5th S. v. 425.)—MR. WILKINSON'S account does not quite tally with a note I have come across in the sketch of William Beckford's life in the *Imperial Dictionary of Universal Biography*, a work, however, by no means to be entirely relied on. It tells us (within quotation marks, but with no authority named) that—

"He [Beckford] bought Gibbon's library at Lausanne—above six thousand volumes—to amuse himself when he passed that way. He nearly read himself blind there, and never used the library afterwards, but gave it to his physician, Dr. Scholl."

Can MR. WILKINSON throw any further light upon the subject? WILLIAM GEORGE BLACK.

"THE COINS OF ENGLAND" (5th S. vii. 36.)—H. N. Humphreys was the editor of this work. OLPHAR HAMST.

FOLK-SPEECH OF FLOWERS (5th S. vii. 45.)—About Lewes, Sussex, the *Lotus corniculatus* and *L. major* are both called "shoes and stockings" by the children. L. C. R.

HERALDIC QUERIES (5th S. vii. 68, 195.)—1. For rules for the application of the tincture of the shield to liveries and carriages, see J. E. Cusans's *Handbook of Heraldry*, 1869, c. xxvi.

HIRONDELLE.

1. I believe the rule as to the regulation of liveries is that the coat should be of the same colour as the dominant tincture, or field, in the arms, and the facings, &c., that of the principal charge. The buttons should be of the dominant metal in the arms. HENRY STUBBS, B.A.

Danby, Ballyshannon.

THE HISTORIC PRECEDENCE OF PEERS (5th S. vi. 125, 175, 268, 439, 525.)—The list of existing peerages which are held by heirs male of Plantagenet peers, as given by P. (p. 268), should be corrected in one instance. Earl De La Warr is the heir male, not of Baron De La Warr (1299), whose line became extinct with Thomas la Warr in 1426, but of Baron West (date of writ, Feb. 25, 16 Edw. III., 1342). It would be interesting to

have a list of those untitled gentlemen who, like Mr. S. T. Scrope, of Danby, and Mr. Marmion Ferrers, of Baddesley Clinton, are the heirs male of the old tenants *in capite*, and are thus, in a heraldic sense, gentlemen since the time of the Norman and Angevin kings. AJAX.

SHAKESPEARE AND LORD BACON (5th S. iii. 28; vii. 55.)—See *Shakespeare from an American Point of View; including an Inquiry as to his Religious Faith and his Knowledge of Law: with the Baconian Theory considered*, by Geo. Wilkes, published by Messrs. Sampson Low & Marston.

R. P. HAMPTON ROBERTS.

PREMONSTRATENSIAN ABBEYS (5th S. vi. 288, 411, 524.)—In addition to Coverham there were two other Yorkshire abbeys belonging to this order, Easby, near Richmond, and Egglestone, near Barnard Castle, and it is worthy of remark *en passant* that all three are very close to each other, and all in the North Riding. Easby was founded in 1152 by Roald, Constable of Richmond Castle, and was dedicated to St. Agatha. At the dissolution the value was 188*l.* 16*s.* 2*d.* The early history of Egglestone is involved in obscurity. It is mentioned in a charter dated between 1195 and 1208, and at the dissolution the canons acknowledged Lord Dacre as the representative of the founder. The income of the house was 65*l.* 5*s.* 6*d.* (see Murray's *Yorkshire Guide*).

G. W. TOMLINSON.

Huddersfield.

In order to complete my bibliographical note on this subject, I beg to mention the following elaborate and exhaustive work:—

"Prémontré. Etude sur l'Abbaye de ce Nom, sur l'Ordre qui y a pris naissance, ses Progrès, ses Epreuves, et sa Décadence. Par Ch. Taillé. Paris, 1872, 2 vols., 8vo."

HENRI GAUSSERON.

Ayr Academy.

HARRY OF MONMOUTH (5th S. vi. 429, 457.)—There is a fine portrait of this chivalrous King of England in the hall of Queen's College, Oxford, where he was educated. In the library of the same college there used to be preserved an old portrait of him on stained glass, and the inscription underneath spoke of him as "parvi cubuli magnus incola," and "victrio hostium et sui."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A RITUALISTIC EPIGRAM (5th S. vii. 166.)—This epigram was not by the lady mentioned by GRIFFIN, but by the elder Hood, in whose works it will be found. C. R. H.

WORDS WANTED (5th S. vi. 443, 496; vii. 156.)—Though the English language is well supplied with words both for crimes and criminals, it is



strangely lacking in substantives to signify the subjects of these crimes. Thus we have "murder" and "murderer," but no word for the murdered one; "assassination" and "assassin," but no word for the subject of the deed; and the common words (and too common occurrences) "thief" and "theft" cry out for a companion word to betoken the person from whom the thing stolen (also nameless) has been taken. "Plaintiff" (plaintive?) he commonly is, and "prosecutor" sometimes; but he is always by the deed of the thief something that has no name. But how this subject opens out! As we consider the question, another large squadron of nameless functions advances towards us. Simple words are wanted to signify the passive objects of hosts of verbs; that is, to stand in the same relation to them that "song" does to "sing" and "singer," and "gift" to "give" and "giver." Thus we have "love," "lover," and the paraphrase "loved one"; while "forget" and "take" are instances of common verbs lacking in this particular. A few verbs, indeed, are supplied with words for the purpose I mean from foreign sources, for instance, "game" belongs indissolubly to "play," and "prophecy" to "foretell"; while in other cases the participle is taken to form a quasi-noun for this purpose, as "slain" and "dead." But the most urgent want of all I have mentioned is a word to signify the person from whom anything is stolen. Does its absence show that, during the long ages in which English was forming, the language-makers thought everything of punishing the thief and nothing of compensating the—what?

VIGORN.

Clent, Worcestershire.

DR. BREWER's sixteenth desideratum is "A phrase equivalent to the French *prenez garde*." Surely "take care" is absolutely equivalent. But DR. BREWER says the French means "take care to avoid," and gives the example "*Prenez garde la table*." Unfortunately that is not good French. "*Prenez garde à la table*" means just "Take care of that table," where *care* perfectly answers to *garde*, the one being just as equivocal as the other. That this is so is evident from the phrase "*Prenez garde à l'enfant*," where the care is for the child; yet in "*Prenez garde à ce puits*" the care is for the person addressed. Just so "Mind the child" means don't knock it over, and "Mind the well" means don't fall into it.

DR. BREWER's seventeenth desideratum is a word to express the substantive compound *tout ensemble*. I well remember, in my juvenile days, being corrected by a Parisian for using this expression, as "*Je n'aime pas le tout ensemble de cet habit*." He took me up sharp: "On ne dit jamais '*le tout ensemble*'; dites toujours '*l'ensemble*.'" Yet *tout ensemble* is French, and I have often wondered how it ought to be used. I note these

matters because we shall not get clearer notions of our wants by describing them in bad French.

JABEZ.

Athenæum Club.

May I be permitted to draw attention, under this heading, to a deficiency of terminology in politico-historical science? For instance, there are no words to express (1) that whole field of law which includes the ancient law treated of by Sir Henry Maine and the law of the analytical jurists; (2) that whole field of religion which includes those early religions mentioned in *The Science of Religion* together with Christianity. The reason of this is clear. The term "law" has become synonymous with modern positive law, "religion" with modern Christianity, and the earlier conceptions have been left without a term to express their meaning. There are many other words appertaining to the detail of these studies which others of your readers may be able to supply. The hybrid "sociology" surely needs amendment. I conclude by a reference to authorities for three deficiencies:

(a.) "The names γένος and gens have no English names which exactly express the same idea."—*Lectures on Comparative Politics* (Lect. iii. p. 103, and note 47), by E. A. Freeman.

(b.) "Commands are of two species. Some are laws or rules. The others have not acquired an appropriate name, nor does language afford an expression which will mark them briefly and precisely. I must, therefore, note them as well as I can by the ambiguous and inexpressive name of 'occasional or particular commands.'"—Austin's *Province of Jurisprudence Determined*, Lect. i., Campbell's edition, vol. i. p. 95.

(c.) "There is no term in the English language which denotes the *Doctrine of Rights and Obligations*."—Whewell's *Principles of Morality*, 4th edit., bk. i. cap. iv. p. 55.

G. LAURENCE GOMME.

An erratum occurs in my reply at p. 496. Under 23, "An adjective to *aid*, like the French *aidant*," I suggested *ancillary*, not *auxiliary*, as giving the required meaning. It is a word of frequent use in legal documents.

Has HERMENTRUDE overlooked the word "interlocutor"? It is constantly used in speaking, for instance, of plays. We say there are so many interlocutors in a given scene or dialogue; and I do not see why it should not be used to express "the person with whom I have been conversing," unless it be thought too heavy or pedantic for common use, which probably it is.

By the way, "dialogue" in strictness only expresses a conversation between *two*. Do we not want "trialogue," "tetralogue," "polylogue," &c.?

E. S. II.

Swansea.

HERMENTRUDE suggests that the person holding conversation with another might be called a "talk-mate." It is a good phrase—much better, in my opinion, than that "hard" word "interlocutor."

But there is another word, better than either—one already in the language and in good standing. It is the word "comrade," a genuine Irish term, with the meaning of "talk-mate." *Comrad* means "dialogue, discourse"; and *com-rad-i* (as pronounced) signifies, or signifies, "mutual discourses." I see no valid reason why "comrade," which now means "companion" merely, should not be used in its original and radical sense.

W. D.

New York.

I think we greatly need feminine substantives, as of "mountaineer," which one could only express by "a woman from the mountains." "Traveller," again, requires some expletive, or it would be supposed to refer to a man. I believe there are numbers of others.

W. M. M.

BEATRICE CENCI (5th S. vii. 188.)—There is a very nice article on her in the *Daily News* for Thursday, March 8, 1877, p. 6, col. 2, which gives, among other things, the discovery of the date of her birth by Signor Francesco Labruzzi, of Nexima:—

"Rummaging one day among the archives of the church of San Lorenzo and Damaso, he came upon some old baptismal records, which he immediately read in the order of time till he alighted on the following entry:—'February 12, 1577. Beatrice, daughter of Signor Francesco Cenci and of Signora Ersilia, his wife, at the Church of San Tommaso dei Cenci, by Vincentio Antonacci, of Frascati.'"

The article calls on Signor Labruzzi to clear Beatrice from complicity in the murder of her father, and evidently implies that he will not be able to do so.

F. J. FURNIVALL.

CHRISTIAN NAMES (5th S. vii. 66.)—Agmondisham will be found to be a Christian name in the families of Vesey and also of Colclough, it having been in turn adopted by some of the descendants of the marriage of Henrietta, d. of the Right Hon. Agmondisham Vesey, with Cæsar Colclough, M.P. in 1726 for co. Wexford. About the same date that a baronetcy became extinct in the Colclough family, one was conferred on the elder brother of Mr. A. Vesey, and now exists absorbed in the viscounty of De Vesci. But the branches immediately connected with the above name are both in Burke's *Landed Gentry*.

H. W.

New Univ. Club.

"ST. PAWSLE'S AND ST. PAWSLE E'ENS" (5th S. vii. 120.)—This saying, mentioned in the editorial "Notes on Books," is, I think, a perversion of the original or correct form of the Yorkshire proverb. The York version, or a York version, which I have known from childhood, is "Saint days and Postle e'ens." Thus, in reference to any article of dress, food, &c., of superlative excellence, it will be said, "We must keep it for Saint days and Postle e'ens."

H. W. O.

MYTTON OF HALSTON (5th S. vii. 108, 197.)—Will A. R. kindly say who the late Mr. J. F. F. G. Mytton married, when, and what sons he left?

ECLLECTIC.

MAMMALIA (5th S. vii. 207.)—Roughly speaking, it is quite true that the human embryo is first like an invertebrate animal, next like a fish, then like higher vertebrata below man. The cleavage of the yolk of the impregnated ovum or germ occurs in worms and mollusks just as with the human subject. The formation of a "notochord" before the true spinal column brings the embryo to the condition, to a certain extent, of the *amphioxus*, the lowest of the vertebrata. The column itself is at first cartilaginous, as in many adult fishes. Subsequently, many parts of the skeleton pass through stages representing conditions maintained in full-grown reptiles and birds. All this, however, only relates to essential internal structures. It must not be supposed for a moment that the human foetus develops during any period those external appendages or functional modifications of organs (such as feathers, scales, wings, or fins) by which fishes and birds are popularly distinguished. Consult Huxley's *Manual of the Anatomy of Vertebrated Animals* (Churchill, 1871).

ALBAN DORAN, F.R.C.S.

Roy. Coll. of Surgeons.

H. B. L. will find what he wants in Dr. Carpenter's *Physiology* and Sir Charles Lyell's *Principles of Geology*. I am sorry that I have not the books here to give the exact references.

JOHN CHURCHILL SIKES.

Chigwell.

JOHN JONES, M.D. (5th S. vii. 69, 193.)—There were some references to above in the "Byegones" column of the *Oswestry Advertiser*, in March, 1874. It was there stated that "Dr. Jones seemed to be ignored by all medical biographers"; even in the select medical bibliography of the *Cyclopædia of Practical Medicine*, a work "intended in some degree to fill an important blank in the medical literature of the country," no mention is made of him. A. à Wood refers to him as a Welshman, or of Welsh extraction, and as "sometimes at Bath, and sometimes in Nottinghamshire and Derbyshire." In the *Nottingham Guardian*, early in 1874, there were some notices of Dr. Jones's connexion with that county, written by Mr. J. P. Briscoe.

A. R.

Croeswylan, Oswestry.

"MACHINE" (5th S. vi. 304, 435) has been familiar to me all my life as a synonym for a "conveyance," and must be familiar to everybody else in that sense in the form of "bathing-machine." It also seems to be used strangely, as a slang word, by our neighbours across the Channel. I recollect a flippant young Frenchman one day, as we were



steaming slowly up the Scheldt, inquiring, to the great indignation of the skipper, "Qu'est-ce que c'est que cette machine là?" "Mais, Monsieur," was the reply, "c'est la grande Cathédrale d'Anvers!" In Beaujean's abridgment of Littré's dictionary, amongst the figurative meanings of the word, I find "Tout grand ouvrage de génie," with the following illustration precisely in point: "L'Eglise de Saint Pierre de Rome est une étonnante machine"; so that the Frenchman's inquiry was, after all, by no means so pert as it sounded.

C. W. BINGHAM.

OLD VOLUME OF POEMS (5<sup>th</sup> S. vi. 249, 296, 414).—A few days ago I noticed in Beeton's *British Biography*, under the heading of "Pratt, Samuel Johnson, novelist, &c.," a bare list of his works, including *Sympathy*, *Gleanings in England*, and *Harvest Home*.

C. P. E.

CATERPILLARS POISONOUS (5<sup>th</sup> S. vi. 462; vii. 53).—When I was at Hyères some years ago two children came to the house with hands and arms swollen, in great pain, from having handled the caterpillar of the Procession moth, common on the stone pine in that neighbourhood. Not only did the hands and arms of the children suffer, but the poison was communicated to the women who washed and bathed them.

E. LEATON BLENKINSOPP.

"KEENING" (5<sup>th</sup> S. vii. 29, 178.).—On reference to an English and Danish dictionary I find the word "keen" given as equivalent to *beklage*, to bewail. The word used in this sense is there stated as of Irish origin.

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

THE LAST OF CERTAIN WILD ANIMALS IN ENGLAND (5<sup>th</sup> S. vi. 288, 375, 397).—Lord Macaulay, in his extremely interesting chapter on the state of England in 1685 (*History*, i. 312), says:—

"At Enfield, hardly out of sight of the smoke of the capital, was a region of twenty-five miles in circumference, which contained only three houses and scarcely any enclosed fields. Deer, as free as in an American forest, wandered there by thousands. It is to be remarked that wild animals of large size were then far more numerous than at present. The last wild boars, indeed, which had been preserved for the royal diversion, and had been allowed to ravage the cultivated land with their tusks, had been slaughtered by the exasperated rustics during the licence of the civil war. The last wolf that has roamed our island had been slain in Scotland a short time before the close of the reign of Charles II."

This last sentence will be a reply to your correspondent respecting the date of the extinction of wolves in England, or rather Great Britain. The historian goes on to say:—

"The red deer were then as common in Gloucestershire and Hampshire as they now are among the Grampian Hills. On one occasion Queen Anne, travelling to

Portsmouth, saw a herd of no less than five hundred. The wild bull, with his white mane, was still to be found wandering in a few of the southern forests."

We must remember that at that period the arable and pasture land did not amount to more than half the acreage of the kingdom.

Wolves appear to have lingered for some time longer in Ireland. Macaulay (*History*, iii. 136) says that so late as the year 1710 money was levied on presentments of the Grand Jury of Kerry for the destruction of wolves in that county. He also states that in a poem published in 1719, and entitled *Macdermot; or, the Irish Fortune Hunter*, wolf hunting and wolf spearing are represented as common sports in Munster. In William's reign Ireland was sometimes called by the nickname of Wolfland.

The writer of an interesting paper on "Deer and Deer Parks," in *Quart. Rev.* (vol. cxxv.), says, on the authority of Mr. Kingsley, that "red deer roamed over the barren tracts of Bagshot fifty years ago. The New Forest contained large herds down to 1851. The Forest of Dean was deprived of its deer about the same time." The same writer describes the district of the north of Devon and Somerset (the Exmoor), which contains wild red deer which are regularly hunted. He remarks that about 1830 the herd had almost ceased to exist, because numbers had been shot by the farmers on account of the injury they did their crops. Their range of country now measures about thirty miles from north to south and forty from east to west. During the thirteen years that Mr. Bisset has been master of the fine pack of hounds which hunt these deer, eighty stags and sixty-three hinds have been killed or captured. In 1867 twelve stags were hunted, and every one of them taken.

JOHN PIGGOT, F.S.A.

"CAT-GALLAS" (5<sup>th</sup> S. vii. 148.).—If Mr. BURGON will spell this word "cat-gallows," I think it will tell its own tale, and that the erection itself will ever afterwards suggest to him the tree on which a "carl cat" or a "when cat" might be executed.

ST. SWITHIN.

Perhaps for *cat-gallows*, in allusion to the punishment called the "cat."

R. S. CHARNOCK.

A *cat-gallows* is a gallows for boys to jump over, made by laying a stick horizontally across two forked sticks fixed in the ground.

H. WEDGWOOD.

AN ANCIENT CORPORAL (5<sup>th</sup> S. vii. 48, 138.).—D.I.R.C. may mean "Die primo (i.e. of the week) resurrexit Christus."

PAROCHUS.

"RUN A RIG" (5<sup>th</sup> S. vii. 47, 174) is used in Kent as equivalent to passing a joke on or "humbugging" a person—not with any reference to farming. "Don't run your rigs on me" means

"Don't attempt to impose on me by what you are saying."  
A. A. F.

MISS BOWES (5th S. vii. 47).—In a note on p. 463 of Col. Chester's *Registers of Westminster Abbey*, this lady is stated to have been the only daughter and heir of George Bowes, of Streatham Castle and Gibside, co. Durham, Esq., by Mary, his second wife, only daughter and heir of Edward Gilbert, of Paul's Walden, co. Herts.

HIRONDELLE.

THE REGICIDES (5th S. vii. 65).—The extract given by MR. LETHBRIDGE from the old newspaper, describing the post-mortem decapitation of Oliver Cromwell, has recalled to mind the following epigrammatic lines, commemorating the paltry revenge of the advisers of the Merry Monarch:—

"Charles II. I've hanged old Cromwell, and cut off his head.

Courtier. O valiant King!

Republican, with a sneer. But Cromwell first was dead."

H. BOWER.

"NINE-MURDER" (5th S. vii. 69, 133).—The popular name of the butcher-bird or shriek (*Lanius excubitor*) is "nine-killer." The Germans call it "Neuntödter":—

"Es wird von diesem Neuntödter vorgegeben, als ob derselbe alle Tage *neunerlei todt mache*, ehe er etwas genösse, und spiesze es auf die spitzigen Dornen."—H. W. Döbel, *Neueröffnete Jägerpractica*, &c., Leipzig, 1754, i. 81 b.

I find the word *nine-murder* in Tauchnitz, *Swedish Pocket Dictionary*, p. 279 b, where it is translated by "varfågel." The popular belief to which it alludes seems to be exclusively Teutonic. The French names chiefly denote the colour or shriek of the bird, as *pie-grèche*, *montagasse*, &c.

G. A. SCHRUMPF.

Tettenhall College.

[PROF. NEWTON wishes that MR. A. SMYTHE PALMER would state (*ante*, p. 133) in what part of the country the name "nine-murder" is used.]

OBSCURE EXPRESSIONS IN AN OLD DRAMATIST (5th S. vii. 167).—2. *Cudshoe*.—An affected childish rendering of the interjection "Gads," which is itself a mispronunciation of an Italian word unmentionable to ears polite, though they are still offended by its prominent use in the every-day talk of that people.

3. "Green-goose-fair time."—A fair held at Stratford on Whit Thursday. See Nares.

4. *Lyatica*.—A "fine wine" of Tuscany, luscious but cloying to modern tastes. It is still imported, and may be procured in small rush-covered flasks at the shops of the Italian-produce dealers about Soho.

5. *Skitterbrooke*.—This is sufficiently explained by the Scotch proverb, "A spoonful of skitter will spoil a pailful of skink (liquor)."

9. *Amœne* (an old word in archaic spelling), pleasant, from Lat. *amœnus*. See instances in Halliwell under "Amene." VINCENT S. LEAN.

ST. ANN'S LANE, 1711 (5th S. vii. 185).—When Hatton published his *New View of London*, in 1708, there was only one St. Ann's Lane in London, namely, the street between St. Martin's on the west and Noble Street on the east (Hatton, i. 72); that is, the street north of the present General Post Office, and south of the church of "St. Anne in the Willows." There were at that time two lanes of a similar name in Westminster: Great St. Ann's Lane, between Peter Street and the east end of Orchard Street (i. 35), and Little St. Ann's Lane, between Peter Street on the south and Pye Street on the north (i. 47).

In Strype's *Stow*, 1755, these two lanes are thus described (ii. 644): "Great St. Ann's Lane, a pretty, handsome, well built and inhabited place; Little St. Ann's Lane, but ordinarily built and inhabited." When Horwood published his map, in 1799, the name of the former had been changed into Great St. Ann's Street. In 1827, as appears from Greenwood's map, both names had been modified; and in his, and in most subsequent maps, they appear as St. Ann's Street and St. Ann's Lane.

Sir Roger de Coverley says that his adventure took place at a time when feuds between Roundheads and Cavaliers ran high. Now, presuming him to have been then sixteen years old, this would give, as a date, the year 1680. Addison, when he wrote the article (*Spectator*, No. 125, July 25, 1711), lived at Chelsea, and would therefore most likely pass through the lower part of Westminster when he went to his publisher, Sam Buckley, at the Dolphin, in Little Britain, close to St. Ann's Lane, Aldersgate. It is likely, therefore, that Addison was familiar with both St. Ann's Lane, Aldersgate, and Great St. Ann's Lane, Westminster. It is perhaps most probable that he intended Sir Roger to speak of the former.

Purcell, it is said (see Chester's *Westminster Abbey*, p. 238), was born in Old Pye Street about 1658. A reference to his will, proved Dec. 7, 1695, would probably show where he resided at the time of his death. That he lived in St. Ann's Lane is stated in Cunningham's *Handbook of London*, 1850, p. 14, and in Jesse's *London*, 1871, i. 187. It is also said that Robert Herrick, the poet, lived there in the time of the Commonwealth, whilst sequestered from his living of Dean Prior, in Devonshire. A. à Wood, who is, however, not very clear upon the subject, states that he lived "in the parish of St. Ann's, Westminster." He may have meant to say in St. Ann's Lane, in the parish of St. Margaret's, Westminster; but it does not seem certain that either Great or Little St.



Ann's Lane, Westminster, existed prior to the Restoration.  
EDWARD SOLLY.  
Sutton, Surrey.

THE TITLE "HONOURABLE" (5<sup>th</sup> S. vi. 489; vii. 56, 153).—The assumption of titles by the grandsons of living peers is undoubtedly improper, and should not be recognized. The children of such courtesy lords (a "courtesy peer" I never heard of until Mr. WARREN introduced him to our notice), as younger sons of dukes and marquises, might, with equal propriety, style themselves "Honourable." The gentlemen and ladies who have taken such titles have no right to any rank or precedence in society, such as is accorded to the children of peers, who bear courtesy titles *jure sanguinis*.  
C. S. K.  
Kensington.

What H. really means to say is, not that the principle on which these titles are given is not clear and intelligible, but that in his opinion it works or may work badly. It is surely clear and intelligible enough that the children of a courtesy peer should have the same titles as if the peerage were actual, and I do not think H. can really fail to see either this, or that it is so that these titles are at present given and taken. His difficulties seem to be precedence-difficulties, and they arise because he forgets that as the titles are courtesy titles, they can give no precedence at all of right. If they could, they would be so far actual titles, since the essence of a courtesy title of course is that it gives no privileges. Therefore, the precedence which the holders of these titles are to take arises not from their title, but from their descent; and to give it to the title would be an error of those whom H. calls "the profane vulgar." Of course, we can see how they would think it an anomaly that a "Mr." should take precedence of a "Lord," but that is only part of their profanity and vulgarity; strictly speaking, the "Lord" is no more than a "Mr." himself. At a university a Master of Arts is called "Magister" or "Mr.," and a Bachelor "Dominus" or "Ds.," which latter word, I fancy, most Englishmen would translate into "Lord," but the academical translation is "Sir." I remember another case of anomaly perhaps more to the purpose. The bishops are supposed to sit as barons, yet they take precedence of viscounts.  
Bexhill.  
C. F. S. WARREN.

A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS (5<sup>th</sup> S. vi. 484; vii. 9, 89, 131).—One strong argument in favour of the centralization of "local" (or national?) archives is to be found in the fact that in many cases neither the custodians of these documents nor their clerks are able to read them. I commend to DR. JESSOPP's attention the following reply to an application for a copy

of a will, which will is preserved in the registry of a cathedral city:—

"District Registry, June 27<sup>th</sup>, 1876.  
"Dear Sir,—In answer to your letter of the 23<sup>rd</sup> inst., I beg to inform you that wills of the date you mention (1486) are engrossed in Latin, and that our copying clerk is unable to make copies of them."

It is not DR. JESSOPP's fault that he under estimates the number of persons who consult wills in the literary department at Somerset House. Instead of being "under sixty a year," the number is over eighty, and the number of attendances of each person is, on the average, eleven.

H. TMS.

I sympathize entirely with DR. JESSOPP's views as to payment of fees for researches. I wrote a note on this subject in 1875 (5<sup>th</sup> S. iii. 183), advocating abolition of search fees. I think it would be much better to reduce the fees than to publish the registers. I do not like making objections to any project, even to such a visionary one as this is. I think the publication of the registers would be a mighty waste of labour; but cannot the opinion of some of the authorities at Somerset House be obtained? They have millions of certificates, and their experience must be great. According to my experience, to trust to voluntary untrained labour would be to produce a work so full of errors that it would be next to useless. There would be more errors than facts. Besides, in numbers of instances the clergy have registered names quite wrong. A gentleman came to me lately, whose name was Walter Rowland H—, and he said he had been registered (upwards of thirty years ago) under the name of "Rowland," and it was only after days of searching through the register that the certificate was identified by his mother's name. In another case "Y" was indexed as "J."

OLPHAR HAMST.

AUTHORS OF BOOKS WANTED (5<sup>th</sup> S. vii. 89).—  
*The Christian Economy*.—Since the query as to the authorship of this book was inserted, I have noticed in a bookseller's catalogue the title of what seems another edition of the same work—"Copy of a Manuscript supposed to be Written by St. John, found in the Island of Patmos by an Aged Christian, translated from the Greek. Cheltenham, 1837."  
ED. MARSHALL.

(5<sup>th</sup> S. vii. 209).  
*The Day after To-morrow; or, Fata Morgana*, was written by the late William Bainbridge, Esq., of Newcastle-on-Tyne, barrister, who died Dec. 13, 1869, about sixty years of age.  
J. MANUEL.

*The Day after To-morrow; or, Fata Morgana*, is by "William de Tyne," i.e. William Sidney Gibson, F.S.A., formerly Bankruptcy Registrar at Newcastle, author of the *History of Tynemouth*, &c.  
LL. D. P.

AUTHORS OF QUOTATIONS WANTED (5<sup>th</sup> S. vii. 209).—

"Byzantine boast! that on the sod," &c.  
There is this parallel thought in Lord Byron's *Mazepa*, section xi. :—

"The year before

A Turkish army had march'd o'er;  
And where the Spahi's hoof hath trod  
The verdure flies the bloody sod."

The parallelism is a remarkable one. "Spahi" means one of the Turkish cavalry.

FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Saint Bartholomew's Hospital Reports.* Vol. XII.  
Edited by James Andrew, M.D., and Alfred Willett, F.R.C.S. (Smith & Elder.)

THIS twelfth volume of a series now well known in medical literature contains twenty-five original papers, together with the hospital statistics and the *Proceedings* of the Abernethian Society. In its pages there are no obituary notices, for which the hospital is to be congratulated, since several of the volumes immediately preceding the present commence with deploring, in short memoirs, the loss of distinguished medical men, educated and more or less closely connected throughout their lives with the great school of medicine in Smithfield. The editors, Dr. Andrew and Mr. Alfred Willett, have succeeded in collecting many contributions of great merit; the number of articles written by gentlemen on the junior and temporary staff is a healthy sign of the times for their *alma mater*. Messrs. Holden, Thomas, Smith, Willett, Baker, and Marsh contribute details of cases of great practical interest in surgery, instances, in fact, of rare injuries and diseases which ought to become classical in future text books. Mr. Walsham's paper deals fully with a subject almost new to British practitioners. Among the *Proceedings* of the Abernethian Society there is an admirable paper "On the Administration of Anæsthetics," by Mr. Mills, administrator of chloroform to the hospital.

*On the Relations of England and Rome during the Earlier Portion of the Reign of Henry III.* By Henry Richards Luard, B.D. (G. Bell & Sons.)

AN exceedingly interesting treatise on the above interesting subject; that the subject is discussed with ability and dignity, the name of the author is sufficient guarantee. Mr. Luard maintains that during the time of the influence of the pontiffs in England, such influence was exercised with good judgment and fairness for the general benefit. He attributes the ruin of the papal power in England to "the avarice of the popes and the greed displayed by their nuncios and legates." Of the oppressions and exactions which became common the writer gives some notable instances, and the conclusions made therefrom are convincing, logical, and irrefutable.

*Dieu et mon Droit. The Dauphin, Louis XVII. King of France. His Deliverance from the Tower of the Temple at Paris, Adoption, and subsequent Career in England.* Dedicated to the French Nation and European Powers. By Auguste de Bourbon (Son of Louis XVII.). (Bentley & Son.)

As a book belonging to what may be called the literature of claimants, this volume is a curiosity. It is a sort of challenge to the world to prove that the writer is not the legitimate King of France. We think we have read much of it before, certainly much of a similar nature; but whoever reads this volume should also read M. de Beauchêne's *Louis XVII.: his Life, his Sufferings, his Death*. There can then be no mistake as to which of the heroes of the two books was the real Simon Pure; this said without disparagement to either.

*First Platform of International Law.* By Sir Edward Creasy, M.A. (Van Voorst.)

THE late Chief Justice of Ceylon, who has contributed so much to the rich stores of literature, has here furnished, not only to students but to professors and practitioners, a "platform" which is "meant to supply a sound foundation and a duly arranged framework, to which much must be added from further materials and other architects, but which will facilitate the acquisition, the orderly grouping, the perception, the retention, and the right employment of continually increasing stores of knowledge." It is a book especially for all who are endeavouring, by the study of historical and political science, to qualify themselves to do their duty as members of a free state. This is illustrated in a dozen chapters, beginning with the "Distinction between Moral Law and Positive Law," and ending with a chapter on the rights and liabilities arising out of a state of warfare with regard to neutrals.

MR. COWDEN CLARKE.—This well-known and much esteemed member of the noble army of workers died on the 13th inst., at Genoa, in his ninetieth year. His death was a natural one, that is, unaccompanied by disease.

In the Academy of Arts, Newcastle, on Friday week, McKenzie's *History of Newcastle-on-Tyne and Gateshead* (2 vols.), 1827, with plates and original sketches, produced 15*l.* 10*s.*; Sir G. Naylor's *Coronation of George IV.*, atlas folio, 1838 (coloured plates), 9*l.* 10*s.*; and the *Works of Hogarth*, by Heath, atlas folio, 8*l.*

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A. H.— "The best of men

That e'er wore earth about him was a sufferer—  
A soft, meek, patient, humble, tranquil spirit;  
The first true Gentleman that ever breathed."

See Dekker's *Honest Whore*, pt. i. Act i. sc. 12.

E. T. M. W.—

"Though the mills of God grind slowly," &c.

From Longfellow's *Retribution*, adapted from the *Sinn gedichte* of F. von Logau.

PHILISTINE (5th S. vii. 208).—MR. PAGET is referred to 4th S. x. 226, 281, 324, 393, and 5th S. iii. 427.

W. F. C.—It, of course, means "Honour bids."

F. W. OSBORN.—The lady's name is Lewes.

T. E. G.—The word means "fate."

"LUKYN."—Next week.

ERRATA.—"HOSPITIUM" (*ante*, p. 209).—Col. 2, l. 21 in the quotation from the charter of Limerick, for "shop," read "ship."

BULWER (*ante*, p. 205).—MR. TOWNSHEND MAYNARD wishes to correct an error. In line 20, "1844" should be "1852."

CLARE, THE NORTHAMPTONSHIRE POET (*ante*, p. 220).—By a slip of the pen, which passed undetected, Clare was erroneously called the "Nottinghamshire poet."

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20 Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 31, 1877.

## CONTENTS.—N° 170.

NOTES:—The Writings of Gilbert White, 241—Douglas Family of Dornock, 243—Bishop Burnet and Swift—Shakspeariana, 245—"Hawes" in Chaucer—Bunyan's Den, 245—Local Nomenclature—Written Characters—A Prophetic Author—Burial Custom, 246—Epitaphs—Shakspearian Illustration, 247.

QUERIES:—Copies of the Folio of 1623—Lakyn of Polesworth 247—Gradoak of Richmond—Gillot—Sir M. Pierson—Gen. T. Harrison—Heraldic—Brazilian Heraldic—American Constitutional History—Ostensis—A Bishop shot as a Highwayman—Parliament of Bats: Musical Scale—Garriek's Marriage, 248—H. E. Addison—Admiral Hosier—Dishington of Ardross—A. Thierry—J. Bradford, Martyr—Lally Tollendale—Dorset: Harcourt—Subscription—Q. Elizabeth's School, Barnet—Mottoes—Arms Wanted—Household Spits, 249—Virgin's Wedding Ring—Stepmothers—The Whimbrel—Henning—Homonyms—"The Conflict," &c.—Old Book—Authors Wanted, 250.

REPLIES:—Kirjath-Jearim, 250—Chess, 251—Black Ink—Sir D. Owen—Gray's "Elegy"—"Leap in the dark"—E. R. Poole—Davies Family—Names of Fossils, 252—Small Books—"Acumen"—Halévy—"Nine-murder"—"Satum pomorum"—Bath Waters—Regicides, 253—"Rodneys"—Venus de Medici—Books on Special Subjects—"Party"—"Between you and I"—"On Tick"—Byron—Waterfalls—Curious Anagrams—Austria—Mammalia—Varia—Notley Abbey—Letters of Dr. Johnson—G. White—T. S. Sirr—Negus, 255—Ely Farthings—Mrs. Upton—Hogarth—Maryland Point—"Carpet Knight"—Baptism—"A charm of birds"—"Philistine"—Devil and Lincoln, 257—"To Play"—"Eminent man," &c.—"Meanor"—Creation of Matter—"Visions of the Western Railways," 258—Authors Wanted, 259.

Notes on Books, &amp;c.

## Notes.

## THE PUBLISHED WRITINGS OF GILBERT WHITE.

(Nat. July 18, 1720; ob. June 26, 1793.)

Many as our English naturalists have been, and among them men endowed with so much excellence as to ensure their taking and holding a rank not inferior to that enjoyed by the naturalists of any other nation, there is but one whose writings have placed him among English classical authors. This one is Gilbert White; and his best known work, *The Natural History and Antiquities of Selborne*, has only to be named to ensure its respectful if not rapturous reception by all classes. It would be idle here to dwell upon its merits: they are patent. Yet, so far as I am aware, no very full list of the various editions through which this ever-famous work has passed is anywhere to be found. The various zoological bibliographies, ordinarily good enough, are very defective on this point, and I trust that the readers of "N. & Q." may not object to a more complete list of this worthy's published writings than has hitherto been compiled. Accordingly, having been from my boyhood a diligent disciple of White, and for many years a careful collector of the different editions of his principal work, I venture to offer the following list of them, which indeed I know is imperfect, though I am confident that it is much fuller than any other. To this list I have added a notice of

such of his other writings as have appeared in print; and I may say that I should gladly welcome any additions to, or corrections of, my various statements. Such editions as I have not seen are indicated by a mark of doubt (?), and to the titles of those which I possess I have prefixed an asterisk (\*). Finally, I may remark that the list was originally compiled by me for Dr. Elliott Coues, U.S. Army, who is preparing an ornithological bibliography; and, in accordance with his plan, the various publications are not arranged in the strict order of their appearance, but the several offshoots of each edition are followed irrespective of other editions.

1774. Account of the House-martin or Martlet. In a letter from the Rev. Gilbert White to the Hon. Daines Barrington (*Philosophical Transactions*, vol. lxiv. part i. pp. 196-201).

The letter is dated "Selborne, Nov. 20, 1773," and was "Redde, Feb. 10, 1774," before the Royal Society. It was reprinted in the *Nat. Hist. Selb.*, where it forms Letter xvi. to Barrington.

1775. Of the House Swallow, Swift, and Sand-Martin. By the Rev. Gilbert White, in Three Letters to the Hon. Daines Barrington, F.R.S. (*Philosophical Transactions*, vol. lxxv. part ii. pp. 258-276).

These were "Redde, Mar. 16, 1775," before the Royal Society, and are all dated from Selborne: the first, on the Swallow (pp. 258-264), "Jan. 29, 1775" (a misprint, it is evident, for 1774); the second, on the Swift (pp. 264-272), "Sept. 28, 1774"; and the third, on the Sand-Martin (pp. 272-276), "Feb. 26, 1774." They were reprinted in the *Nat. Hist. Selb.*, where they respectively appear as Letters xviii., xxi., and xx. to Barrington.

\*1789. The | Natural History | and | Antiquities | of | Selborne, | in the | County of Southampton: | with | Engravings, and an Appendix. | London: | printed by T. Bensley; | for B. White and Son, at Horace's Head, Fleet Street. | M,DCC,LXXXIX. 4to. pp. vi+482. Engraved title-page and seven copper-plates, besides one inserted with text on p. 307. Pl. to face p. 259 represents *Charadrius himantopus*.

The author's name "Gil. White" appears on p. v of the "Advertisement."

?1793. An edition assigned to this year, that of the author's death, by Agassiz and Strickland (*Bibliogr. Zool.*, iv. p. 560), but probably in error.

\*1802. The Works, | in | Natural History, | of the late | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | Comprising | the Natural History of Selborne; | the Naturalist's Calendar; | and Miscellaneous Observations, | Extracted from his Papers. | To which are added, | A Calendar and Observations, | By W. Markwick, Esq., F.L.S. | In Two Volumes. | London: printed for J. White, Fleet Street, | by T. Bensley, Bolt Court. | 1802. 8vo. vol. i. pp. viii+392, pls. 2; vol. ii. pp. 330, pls. 2; col. representing *Charadrius himantopus* (frontisp.) and "A Hybrid Bird" (to face p. 173, wrongly lettered 123).

This is often quoted as Aikin's or Markwick's edition, but the "Advertisement" is signed

"J. W.," i.e. John White, the author's nephew, and gives a brief sketch of his life. The "Antiquities" are omitted; the "Calendar" and enlarged "Observations" (cf. *infra*) are included.

\*1813. The | Natural History | of | Selborne, | by the late | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | To which are added, | The Naturalist's Calendar, | Miscellaneous Observations, | and Poems. | A New Edition, with engravings. | In two volumes. | London : | printed for White, Cochran, and Co. | Longman, Hurst, Rees, Orme, and Brown; | J. Mawman; S. Bagster; J. and A. Arch; | J. Hatchard; R. Baldwin; and | T. Hamilton. | 1813. 8vo., vol. i. pp. viii-352, pls. 3; vol. ii. pp. 364.

The plate of *Charadrius himantopus* has been re-engraved, and is not coloured; that of the "Hybrid Bird" is omitted. With these exceptions and those of the change of the title, and the addition of the "Poems" and of "Observations on some Passages of Mr. White's *Natural History of Selborne*" (vol. ii. pp. 307-316), signed "J. M." (Mitford, cf. Bennett's ed., 1837, pref. pp. xiv, xv), this edition differs but little from the preceding. Bennett indeed says (*loc. cit.*) that it was published in 4to. I have not met with such a copy, but some may very likely have been printed in that form.

?1822. An edition is said by Engelmann (*Bibl. Hist.-Nat.*, i. p. 202) to have appeared in 2 vols., 4to., with plates. Most likely a mistake.

?1825. An edition is ascribed to this year by Jardine (ed. 1829, introd. p. vii), but no mention of it is to be found in his later account (ed. 1853); and though the statement is also made by Bennett (*loc. cit.*), I am inclined to think it erroneous.

\*1829. The | Natural History | of | Selborne. | By the late | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | With additions | by | Sir William Jardine, Bart. F.R.S.E. F.L.S. M.W.S. | Author of "Illustrations of Ornithology." | A new Edition. | Edinburgh : | printed for Constable and Co. | and Hurst, Chance, and Co. London. | 1829. 12mo. pp. xvi-343.

This formed vol. xiv. of the series well known as "Constable's Miscellany." The frontispiece has no apparent connexion with the subject. No other illustrations are introduced; the "Calendar," "Observations," and "Poems" are omitted.

\*1832. The same apparently as the last, except a new title-page ending, "New Edition." | Printed for Whittaker, Treacher, and Co. London, | and Waugh and Innes, Edinburgh. | 1832.

?1836. I have a memorandum from a bookseller's catalogue of another edition of the same in this year.

\*1853. The | Natural History and Antiquities | of Selborne, | with | Observations on various parts of Nature, | and | the Naturalist's Calendar. | By the late Rev. Gilbert White, A.M. | A new edition. | Edited, with notes, by | Sir William Jardine, Bart. F.R.S.E. F.L.S., &c. | Completely illustrated with about seventy engravings, | comprising | subjects from Natural History, and views of Selborne, its Vicinity | and Antiquities, sketched from Nature expressly | for this edition. | London : | Na-

thaniel Cooke, Milford House, Strand. | 1853. 8vo. pp. xviii-342.

This forms a volume of the "National Illustrated Library," and, though the woodcuts are of inferior quality, is a very good edition. Facing p. 2 is a map of the vicinity of Selborne.

\*1833. The | Natural History and Antiquities | of | Selborne. | By the late | Rev. Gilbert White. | A New Edition, | with Notes, by several eminent Naturalists. | And an enlargement of | the Naturalist's Calendar. | London : | printed for J. and A. Arch [and fifteen other booksellers whose names need not be transcribed]. 8vo. pp. xii-562.

The names of the contributors of the notes are given on p. xii, and are Herbert (W. H.), Sweet (R. S.), and Rennie (J. R.), whose initials are appended thereto. The title-page bears no year, but on the fly-leaf immediately preceding is "1833." This is the best edition published up to that date, and is commonly known as Rennie's. Some of the woodcuts are very well executed.

\*1837. The | Natural History and Antiquities | of | Selborne. | By the | Rev. Gilbert White, M.A., | with | The Naturalist's Calendar; | and Miscellaneous Observations, | extracted from his Papers. | A New Edition; | with notes, by Edward Turner Bennett, Esq. | F.L.S., etc. Secretary of the Zoological Society; | and others. | London : | printed for J. and A. Arch [and fifteen others — not all the same as those named in the foregoing]. 8vo. pp. xxiv-640.

This remains as yet the standard edition of the work. E. T. Bennett died as it was passing through the press, and the Preface bears the initials ("I. J. B.") of his brother, and is dated 1836; but the volume is believed (cf. Thompson, *Birds of Irel.*, i. p. 199, note) to have appeared in 1837. Besides a selection from the notes given in Rennie's edition (cf. *supra*), others are added by Prof. Bell ("T. B."), Daniell ("G. D."), Prof. Owen ("R. O."), and Yarrell ("W. Y."); the woodcuts, many by Harvey, are good.

\*1875. The Natural History | and | Antiquities | of | Selborne, | in the county of Southampton. | By the Rev. Gilbert White, M.A. | The standard edition by E. T. Bennett. | Thoroughly revised, with additional Notes, | By James Edmund Harting, F.L.S., F.Z.S. | Author of "A Handbook of British Birds," "The | Ornithology of Shakespeare," etc. | Illustrated with Engravings by Thomas Bewick, | Harvey, and others. | London: Bickers and Son, 1, Leicester Square, 1875. 8vo. pp. xxii-532.

The engravings ascribed to Bewick in the title-page may easily be seen, on comparison, to be copies of his masterpieces, and not printed from the blocks which illustrate his well-known *British Birds*. The edition is otherwise very well "got up." The editor has freely altered such of his predecessor's notes as seemed to require amendment, and of course many did. To face p. 385 is inserted a fac-simile copy of the same page of the author's diary as had been given forty years before by Jesse, in his *Gleanings in Natural History* (cf. *infra*).

1876. The same re-issued as a new edition, with



a fresh title-page, and the addition of the letters of White to Marsham (cf. *infra*).

\*1833. The | Natural History | of | Selborne; | Observations on various parts of Nature; | and the Naturalist's Calendar. | By the late | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | With Notes, | By Captain Thomas Brown, F.L.S., M.K.S., &c. | President of the Royal Physical Society. | Edinburgh: | published for the Proprietors, | by James Chambers, Edinburgh; W. Orr, London; | and W. Curry, Jun. & Co., Dublin. | MDCCCXXXIII. 16mo. pp. xii-356.

This forms vol. i. of the series called the "British Library," and seems to be the first issue of Brown's edition. The "Antiquities" are omitted, and the woodcuts are few in number and of moderate quality.

\*1834. The | Natural History | ... | A New Edition. | ... | London: | published by Allan Bell & Co. and | Simpkin & Marshall; | Fraser & Co., Edinburgh; | and W. Curry, Jun. & Co., Dublin. 1834.

This seems to be a (stereotyped?) re-issue of the last, with the unimportant difference of a new title-page. How many more re-issues succeeded I cannot say, but I have evidence of the following: ?1835. (*fide* Engelmann, *Biblioth. Hist.-Nat.*, p. 202).

\*1840. . . . Eighth Edition [!] London: | John Chidley, 123, Aldersgate Street, MDCCCXL.

\*1843. . . . As the last bears the imprint "Edinburgh: Printed by Andrew Shortrede, Thistle Lane."

\*1845. . . . This wants the "Index," which the foregoing possess, and terminates with p. 348, bearing the imprint "J. Billing, Printer and Stereotyper, Woking, Surrey."

\*1833. The | Natural History | of | Selborne. | By the | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | Arranged for young persons. | London: | printed for N. Hailes, 168, Piccadilly. | 1833. 12mo. pp. x-316.

This is now known to have been edited by Lady Dover, and is dedicated to her son, H. A[gar] Ellis, subsequently Lord Clifden. It is the first "Bowdlerized" edition, chiefly remarkable for the omission of several letters (as Nos. 28, 30, 32 and 33 to Barrington) and shorter passages. But the intention was good, and the book has consequently found its way into boys' and girls' hands, who have derived much profit from it. The woodcuts also are pretty. ALFRED NEWTON.

Magdalene College, Cambridge.

(To be concluded in our next.)

#### DOUGLAS FAMILY OF DORNOCK.

In a work of so extensive a nature as Burke's *Peerage and Baronage*, it is scarcely possible that mistakes should not creep in, especially in the early history of families. My attention has been lately drawn to the account given of William, first Earl of Queensberry (cr. 1633), where it is stated that he had (with two daughters) four sons, the

two eldest of whom alone left issue, namely, first, James, who succeeded to the peerage, and, second, William (Sir) of Killhead, from whom the present Marquess of Queensberry is descended. Now this is quite correct, so far as it goes; but the third son, Archibald, had also male issue and male descendants for four generations. It ended in Archibald Douglas of Dornock, who died *s.p.* about the middle of last century. His sisters, however, Philadelphia and Clementina married, and their descendants are still to be found at the present day in three families—that of the late Sir Charles Granville Stuart-Menteath, Baronet, of Closeburn and Mansfield; that of the McMurdo family, still honourably represented by Major-General William Montague McMurdo, known as a distinguished officer, having attracted the attention of the late Sir Charles Napier by his personal intrepidity and great zeal in the Scinde war, more particularly at the battle of Meeanee; and lastly, by the family of the late Sir William Knighton, Bart., who was many years Keeper of the Privy Purse to George IV. Earl William gave his son Archibald the estate of Dornock, in the south of Dumfriesshire, and ever after the family was designated of Dornock. William Douglas, the grandson of Earl William, became the confidential agent of Duke William of Queensberry. He was succeeded by his son James, who erected a tomb to his father in the old churchyard of Moffat, the inscription on which you may allow to be recorded in your pages, as it is beginning to be much worn away by the weather. The top stone has fallen from the inscription. Of the motto "Forward" only the last two letters remain. The top stone is beautifully carved. The inscription is as follows:—

"In hoc dormitorio requiescunt Gulielmus Douglas de Dornock, Filius Archibaldi Douglas de Dornock, Fratri Germani Jacobi Douglas Comitiss de Queensberrie, &c. Obijt Julii 27, MDCCXV. Elizabeth Douglas, Mater Charissima, Isabella Allan (Mann?) Coniunx amantissima, Major Archibaldus Douglas, Frater Germanus per dilectus, obijt Maji MDCCX. Gulielmus, Johannes, Elizabetha, Nichola, Janneta, Liberi dicti Gulielmi Douglas. Hoc qualecunque Monumentum Jacobus Douglas, Filius et Haeres ejusdem Gulielmi Douglas extrui curavit. Anno MDCCXVI."

By a record in a Bible owned by Robert McMurdo, Esq., of the Whithorn, Herefordshire, and by a Dumfriesshire retour, Apr. 10, 1760, we find that James, who erected the tomb, left two sons—James, born 1720, and William of Bodsbeck, who died *s.p.*, leaving his property to his nephew Archibald. This James married Philadelphia, daughter of Sir John Johnstone, first baronet of Westerhall, a family claiming the dormant title of Marquess of Annandale, and had by her a son Archibald, *s.p.*, and two daughters, Philadelphia, who married Robert McMurdo of Drungans, and Clementina, who married Robert Fergusson, a younger son of the Fergusson family of Craig-

darroch, whose granddaughter, Ludivina Loughnan, became Lady Stuart-Menteth of Closeburn, and her sister Philadelphia became Lady Knighton. We thus see how the name Philadelphia got introduced into the McMurdo family, and became immortalized by Burns in three songs to her great granddaughter, the beautiful and accomplished daughter of his patron, John McMurdo. The songs are "Phillis the Fair," "O Phely, happy be that day," and the one beginning—

"Adown winding Nith I did wander,  
To mark the sweet flowers of the spring;  
Adown winding Nith I did wander,  
Of Phillis to muse and to sing."

I have said that William Douglas of Dornock was employed by William, first Duke of Queensberry, as confidential agent in the management of his affairs. It is curious, as I have been told, that not one of the letters of Duke William or even of Duke James, who was so active in carrying the union of the two countries, is now in the muniment room of Drumlanrig Castle, and any that have survived elsewhere are in this way made more valuable. I have had in my possession four letters of Duke William to his cousin, William Douglas, and as they were written a couple of months before King James was driven from his throne by his enraged subjects, it may be not without interest to your readers to see in what way his thoughts were employed in that exciting period. The present communication is already too long, and I shall therefore, with your permission, return to this subject at a future time. C. T. RAMAGE.

#### BISHOP BURNET AND SWIFT.

Stephen Collet, in his *Relics of Literature*, mentions a copy of Burnet's *History of His Own Times*, in the Lansdowne Library, which is filled with marginal notes in the handwriting of Swift. The pungent and incisive style of these memoranda shows that the good Bishop of Salisbury was held in no particular veneration by the witty Dean of St. Patrick's, e.g. :—

P. 5.—*Burnet*. "Upon the king's death the Scots proclaimed his son king, and sent over Sir George Wincan, that married my great aunt, to treat with him while he was in the Isle of Jersey."—*Swift*. "Was that the reason why he was sent?"

P. 63.—*Burnet* (speaking of the Scotch preachers in the time of the civil wars). "The crowds were far beyond the capacity of their churches, or the reach of their voices."—*Swift*. "And the preaching beyond the capacity of the crowd. I believe the church had as much capacity as the minister."

P. 163.—*Burnet* (speaking of *Paradise Lost*). "It was esteemed the *beautifullest* and *perfectest* poem that ever was writ, at least in our language."—*Swift*. "A mistake! for it is in *English*."

P. 263.—*Burnet*. "And yet, after all, he (K.

Charles II.) never treated her (Nell Gwyn) with the *decencies* of a mistress."—*Swift*. "Pray what *decencies* are those?"

P. 327.—*Burnet*. "It seems the French made no great account of their prisoners, for they released 25,000 Dutch for 50,000 crowns."—*Swift*. "What! ten shillings apiece! By much too dear for a Dutchman."

P. 483.—*Burnet*. "I laid open the cruelties of the Church of Rome in Queen Mary's time, which were not then known; and I *aggravated*, though *very truly*, the danger of falling under the power of that religion."—*Swift*. "A BULL!"

P. 727.—*Burnet*. "I come now to the year 1688, which proved memorable, and produced an extraordinary and *unheard of* revolution."—*Swift*. "The devil's in that! Sure all Europe *heard of* it."

P. 799.—*Burnet*. "When I had the first account of King James's flight, I was affected with this dismal reverse of fortune in a great prince more than I think fit to express."—*Swift*. "Or than I will believe."

Vol. ii. p. 669.—*Burnet* (speaking of the progress of his own life). "The pleasures of sense I did soon nauseate."—*Swift*. "Not so soon with the wine of some elections."

With reference to the extract from p. 263, the following passage from *Pevelil of the Peak* conclusively proves, I think, that Sir Walter Scott must have seen this curiously annotated copy of Burnet. Charles II., it will be remembered, takes the Duke of Buckingham to task for anticipating him in his lawless pursuit of Alice Bridgenorth :—

"'It is harder,' said the King, in the same subdued tone, which both preserved through the rest of the conversation, 'that a wench's bright eyes can make a nobleman forget the *decencies* due to his sovereign's privacy.' 'May I presume to ask your Majesty what *decencies* are those?' said the Duke."

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

#### SHAKSPEARIANA.

SONNET LXXXVI.—Between his last addition to his poem and this, Shakspeare must be understood as having made a long pause, during which one or other of his plays would have absorbed his attention. Returning to this work with full sense of having neglected it, and with Drayton's widely talked of *Polyolbion* in mind, he writes :—

"Was it the proud full sail of his great verse,  
Bound for the prize of all too precious you,  
That did my ripe thoughts in my brain inhearse,  
Making their tomb the womb wherein they grew?"

"Was it Drayton's spirit, by the spirits of other men instructed how to write above the pitch of ordinary mortals, that stopped my utterance? No, it was not Drayton nor his compeers giving him help by night, neither Drayton nor that affable familiar



ghost which nightly gulls him with intelligence." The word *ghost* must be understood as equivalent to *spirit* in any sense, but may be taken as an allusion either to the intellectual parts of Sir Walter Aston or to the genius of Drayton. In *Henry V.* we have—

"If that same demon who hath gulled thee thus."

In the concluding couplet I apprehend the word *countenance* to have a similar meaning to the same word as it is used in *Julius Caesar* with reference to Brutus:—

"And that which would appear offence in us,  
His countenance like richest alchemy  
Will change to virtue and to worthiness."

Therefore, in the Sonnets,

"But when your countenance filed up his line,  
Then lack'd I matter—that enfeebled mine,"

would mean the reception or approval by the poetical and judicial mind of the time of Drayton's as the chief poem; that being the case Shakespeare was silenced. *Countenance* = approval. *Filed* is sometimes printed *filled*, but either word can be reconciled to the true sense. R. H. LEGIS.

"MERCHANT OF VENICE," ACT V. SC. 1, L. 65 (5th S. vii. 83, 184).—The conjecture of R. & — is in the text of Rowe's second edition. "N. & Q." would be the gainer if conjecturers would spare its columns the repetition of readings which are recorded in the foot-notes of the Cambridge *Shakespeare*. JABEZ.

Athenæum Club.

"TROILUS AND CRESSIDA," ACT IV. SC. 2 (5th S. vii. 144, 185).—It may just be noticed here that two correspondents, not without diffidence, suggest, in place of "kill," or "kiss" as preferred by JABEZ, the one, R. & —, "still," and FATHER FRANK, "fill." ED.

"HAWE" IN CHAUCER.—In the *Pardoner's Tale*, group C, § 4, l. 855, this word is used thus:

"And forth he gooth | no longer wolde he tarie,  
Into the toun | vnto Apothecarie,  
And preyde hym | þat he hym wolde selle  
Som poyson | þat he myghte hise rattes quelle;  
And eek ther was | a polecat in his hawe,  
That, as he seyde | hise capouns hadde yslawe,  
And fayne he wolde wreke hym | if he myghte  
On vermy | þat destroyed hym by nyghte."

Ellesmere MS. in Mr. Furnivall's *Six Text*.

The meaning of the word *hawe* as given in the glossary is "an enclosure," but I have very great doubt whether it means only that. I have asked a friend, whose acquaintance with the habits of our small beasts of prey is more extensive than my own, for information on the subject, and he confirms my notion that the polecat frequents holes in banks, and is very shy of buildings: supposing the *hawe* to be the ditch or sunk fence outside the enclosure, whence poultry commonly kept at night

inside the enclosure might be got at, it is a probable place for a polecat, which the inside of the enclosure is not. Moreover, the polecat is a fierce animal, and so tenacious of life that poison, if it could be administered, would be a very satisfactory way of destroying it. It seems it has the habits of the ferret, and does not loose its hold of its victim till it is satiated, as it breathes and sucks simultaneously. At the same time, the depredations of the rats were quite a sufficient reason for getting the poison if that had been the true one, and the backing them with the polecat may be only one of those curious touches which we see in real life, where the impostor is so rarely satisfied with the one falsehood which would suffice his purpose, and is a probability, that he adds another which betrays him by its incongruity. Supposing I am right in my conjecture, there are some similar words to countenance me. The Hoe at Plymouth, though now the name applied to high ground overlooking the sea, was, by W. Hollar's bird's-eye view of 1643, the low ground between the town wall and the water on the west of the town, which has been filled in and built on entirely only within the last thirty years. There is a Hoe at Dartmouth, which is also a space between the town and the river, used for a landing-place; and there are the Northern-hay, Southern-hay, Bon-hay, and Shill-hay at Exeter, all outside the old wall, the former two being what we should now call perhaps the glacis. Then, any one who has been in the rural districts of Flanders must remember how frequently the farmsteads are surrounded by a sunk fence or ditch, with the inside faced with stone, and the outer sloping to the level of the land, forming thus a drainage for the plot on which the habitation is fixed and a fence. There is the *ha-ha* in some old homesteads in England, which is the sunk fence with a perpendicular wall on one side and the sloping ascent to the open ground; and such a place do I apprehend to have been the *hawe* of this tale, and not the space enclosed. G. M. E. CAMPBELL.

Plymouth.

[*Hawe* is the A.-S. *haga*, E. E. *haze*—1. Haw, hedge; 2. Fence, wall, ditch; 3. Perhaps the space enclosed.]

BUNYAN'S DEN.—After the inauguration of Bunyan's statue at Bedford, a note was inserted in "N. & Q." in which it was shown, from a comparison of the side notes and prints in the early editions, that the interpretation of the "den" as "Bedford Gaol" had arisen in Bunyan's lifetime, and was not, as had been supposed by some, an explanation merely of recent interpreters. These remarks were cited in a foot-note in the article which appeared in *Macmillan*, about the same time, by the Dean of Westminster. I have now observed a confirmation of what was said in looking at the fac-simile reprint of the first editions of the two parts of the *Pilgrim's Progress*, by E. Stock,

1875. In the first edition of the first part, the side note which was afterwards added does not appear, and the opening description is:—

"As I walk'd through the wilderness of this world, I lighted on a certain place, where was a Den; and I laid me down in that place to sleep: and as I slept I dreamed a Dream."

The frontispiece to this part, published in 1678, represents Bunyan as reclining upon the figure of a den, with bars, and a lion within. But in the second part, published in 1684, Bunyan writes, as to the composition of this portion of the allegory:

"But having had some concerns that way of late, I went down again thitherward. Now having taken up my Lodgings in a Wood about a mile off the Place, as I slept I dreamed again."

The frontispiece to this has almost exactly the same reclining figure of Bunyan, but there is no representation of a den; he is asleep on the ground; so that it would seem as if there were an intentional difference, both in the description of his condition by Bunyan and in the portrait, corresponding in the first instance with his state of imprisonment, and, in the second, with his state of liberty, his release having taken place in the interval between his writing the two passages. The "den" would therefore be the "gaol," and not the "valley" of some interpreters.

ED. MARSHALL.

**LOCAL NOMENCLATURE.**—The following passage is from Mr. Henry Bradley's article in *Fraser's Magazine* on "English Local Etymology." It is a valuable piece of advice to all who are really interested in the early history of our country. Charters, title-deeds, court-rolls, enclosure awards, and surveys contain great numbers of names of fields, hills, and streams, which have now passed from the memory of the people. These should all be catalogued, and printed under the parish or township to which they belong:—

"In these inquiries no ancient name should be passed over, even if it belong only to a single house or a moorland rock; because the name of the most insignificant place may often be of the highest value as furnishing an analogy or establishing a law of formation. After these sectional inquiries are completed, it will require a skilled philologist to reduce to system and consistency the mass of information that has been gained. When this has been done, and not till then, we may hope to see a comprehensive treatise on English nomenclature worthy of the present state of philological science in general."—P. 172.

ANON.

**ORIGIN OF WRITTEN CHARACTERS.**—One of the grounds upon which the advocates of the divine origin of writing base their theory is, that man would not have attained a sufficiently advanced state of civilization to think of representing his thoughts by hieroglyphics. They say some one must have taught him to write, and that some one was the Divine Being. On this point I will pursue

a different line of reasoning from the ordinary ones. An animal walking upon soft or sandy soil leaves the impression of its feet upon that soil. So does a man with naked feet. A human being—savage or otherwise—would at once see the difference of the two footprints. And would he not, in future, make use of these two prints to express the difference between man and beast? Once having seen the linear impression, there would be no difficulty in imitating it—nay, what more natural than that the man should run his fingers over the print, or endeavour to draw a similar one beside it? But how if he wished to imply some particular animal? will be asked. He could not express what animal by drawing the foot of an animal. This would point out no particular beast. Then how is he to make his distinction? Simply by drawing out some peculiar feature—say the head—of the animal, from which the person to whom he is desirous of communicating his thought would at once comprehend what animal was meant. Such a course would not be unreasonable, for an idea once originated is capable of rapid development, even by a barbarian.

DALETH.

**A PROPHETICAL AUTHOR.**—In an advertisement of "Books lately printed for Richard Chiswell," given on the last page of *Geologia* (see 5th S. vii. 226), is the following:—

"The Judgement of God upon the Roman Catholic Church, from its first Rigid Laws for Universal Conformity to it, unto its last End. With a Prospect of these near approaching Revolutions, viz., The Revival of the Protestant Profession in an Eminent Kingdom, where it is totally suppressed. The Last End of all Turkish Hostilities. The General Mortification of the Power of the Roman Church in All Parts of its Dominions. By Drue Cressener, D.D."

This "prophecy of vain things," published in 1690, is curiously illustrated by subsequent history, and especially by the present position of the political difficulty of to-day—the Eastern question. Some recent pulpit utterances appear to run in the same groove as did the opinions of the reverend doctor in the seventeenth century.

JOSIAH ROSE.

Leigh, Lancashire.

**CURIOUS BURIAL CUSTOM.**—It may not be generally known to the readers of "N. & Q." that it has, from time immemorial, been the custom of the ancient family of Dyott of Freeford to bury its deceased members by torchlight. The latest example of this curious practice occurred a few days ago, the interment taking place within St. Mary's Church, Lichfield, at half-past nine in the evening. It had been intended that the usual torchlight procession should be dispensed with; but the worthy citizens mustered in some force, with torches, in courtesy to the head of the Dyott family, their present representative in Parliament. There were no mourners, this being also one of the customs of the family.

HIRONDELLE.



EPITAPHS.—On an old maid, St. Leonard's  
Foster Lane, 1750 :—

"Beneath this silent stone is laid  
A noisy antiquated maid,  
Who from her cradle talked till death,  
And ne'er before was out of breath."

Kirton Church, Lincolnshire, Sam. Bridge,  
April 30, 1657 :—

"My Uncles name I have  
And do enjoy his Grave;  
Betwixt my Parents dear  
My bones are lodged here."

C. S. JERRAM.

A SHAKSPEARIAN ILLUSTRATION.—

"And a rich fellow enough, go to; and a fellow that  
hath had losses."—*Much Ado about Nothing*, Act iv.  
sc. 1.

A friend of mine asked a man the other day how  
he had been getting on lately. "Very well,  
thank you, sir, for I have had a great many losses  
this year," was the reply. The speaker was the  
town crier of Margate.

W. J. BERNHARD SMITH.

Temple.

### Queries.

[We must request correspondents desiring information  
on family matters of only private interest, to affix their  
names and addresses to their queries, in order that the  
answers may be addressed to them direct.]

### TWO COPIES OF THE FOLIO SHAKSPEARE OF 1623.

The inquiry I am about to make seems especially  
appropriate to "N. & Q."

Some six or eight years ago I was passing the  
shop of Joseph Lilly, the bookseller, whom I had  
known for some twenty or thirty years, when he  
invited me to enter, as "he had something worth  
seeing, and that he wished to show me." He led  
me through his shop, and through his back shop,  
into a smaller apartment in the rear of both; and  
there upon a table he opened before me two books,  
the sight of which filled me with astonishment.  
They were two perfect copies of the Folio Shak-  
speare of 1623, both, as far I could judge from the  
outsides, in excellent preservation, one of them  
bound, I think, in dark calf, and the other in old  
russia leather. I at once inquired from whence  
he had procured them. "That," said he, "is a  
secret which I cannot tell you. Did you ever see  
them before?" I answered at once in the negative,  
and again pressed him to inform me how they  
came into his hands; but he again replied that he  
was not at liberty to state it, nor from whence he  
had procured them. I expressed my astonish-  
ment; for, looking at the beginning and end of  
each, I saw that they were quite perfect. But  
one was a finer book, and taller than the other, in  
excellent condition; and the copy in russia (if  
russia it were, for I am not certain as to the

binding) larger and quite as sound as the copy  
sold at Daniel's sale for more than 700*l*. So it  
struck me at the time; and the copy of the por-  
trait was unimpeachable.

About that book I do not think there was any  
name or other mark of ownership; but when I  
opened the copy bound, as I think, in dark calf, I  
saw instantly to whom it had belonged. There I  
beheld written two well-known names—"David  
Garrick, 1776," and "S. Siddons"; in fact, in  
1776 Garrick had presented the volume to Mrs.  
Siddons, as a testimony to her merits and of his  
obligation. The two volumes, I have no hesita-  
tion in saying, were well worth 1,000*l*.

It is regarding them and their present deposi-  
tory that I want now to obtain information. I  
very soon afterwards learned from whence Lilly  
had procured them, and the comparatively small  
price he had paid for them, with other particulars,  
some of a questionable character; but what I now  
wish to ascertain is what has become of them.  
The copy with the signatures of Garrick and Mrs.  
Siddons is, of course, of the highest interest; but  
the other copy, as far as my recollection goes, was  
much the superior book. I never could persuade  
Lilly to give me the slightest information as to the  
mode in which he obtained them, the price he had  
given for them, or the person or persons to whom  
he had sold them. One of them he declared he  
intended to keep for himself; but whether he  
really did so, I am without information. I have  
been so long out of the book world that I may  
very possibly be ignorant of particulars well known  
to other people.

J. PAYNE COLLIER.

Riverside, Maidenhead.

LAKYN OF POLESWORTH.—Can any one give  
me information respecting Dominus John Lakyn,  
or De Lakyn, Abbot of Polesworth, Warwickshire,  
appropriator of tithes, and holding also the living  
of Harborough, near Rugby? He resigned these,  
the first in 1553, the second in 1540, from con-  
scientious scruples it is conjectured, reserving to  
himself so many marks. I am anxious to dis-  
cover what became of him afterwards—where he  
died; whether he married after adopting, as it  
is supposed he did, the doctrines of the Reformed  
Church. I wish to trace the connexion between  
him and Joseph Lakyn, of the same parish, born  
in 1562. The latter I know to have been a man  
of some position and plenty of means. His  
granddaughter married the High Sheriff for the  
county of Leicester, and their daughter married  
Dr. Walker King, Bishop of Rochester.

If any one can help me to establish the link  
between Dominus John Lakyn and Joseph Lakyn,  
or can give me any information respecting the  
Lakyn family at that date, I shall be most grate-  
ful.

L. HANCOCK.

The Manor House, Lurgan, Ireland.

**CRADOCK OF RICHMOND, CO. YORK.**—I wish to find out the parentage and ancestry of John Cradock, who was living at Richmond in 1727. His sons John and William both died in Leicestershire, where several of their descendants are still living. They are no doubt connected with the Hartforth branch, as they preserve the Christian name Sheldon, and for other reasons. John (the son) was residuary devisee of his "cousin," Richard Fox, of Brompton-upon-Swale, in 1759.

W. G. D. F.

Cowley Road, Oxford.

**GILLOT OR JILLOT.**—One of the payments for repairs at Rockingham Castle (sometimes used as a state prison), in 3 Richard II. (1379-80), was 3s. 4d. for platelocks and keys bought for the gate of the castle and Gillot's door ("ostio de Gillot"). See *Archæol. Journal*, vol. i. p. 372. One of the gates or bars at Doncaster, which was formerly made use of as a prison, was called the Gillot Bar. I was inclined to think once that this bar might have derived its name from *giglet* or *giglot*, a term for a woman of ill fame, from being situated in a quarter of the town where persons of that sort were most commonly harboured; but, from the occurrence of the word above quoted, I am disposed to infer that Gillot must be an old word signifying a prison. An explanation of the origin of the word is requested.

C. J.

**SIR MATTHEW PIERSON (OR PEIRSON), OF LOWTHORPE.**—Where did Matthew, John, Francis, and Richard, sons of the above, live and die?

J. S. S.

**GENERAL THOMAS HARRISON.**—Is any painted portrait now known to be in existence of General Thomas Harrison, the king's judge, who was hanged after the Restoration? There is an 8vo. engraving of him, by Van der Gucht, in the Hope collection of prints at Oxford, said to be "from an orig<sup>l</sup> Painting."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**HERALDIC.**—I have a copy of an old coat of arms, which, I have reason to suppose, belonged either to the family of Folsom or to that of Smith, both of county Norfolk. The arms are—Gules, a fesse chequy, azure and or, between three fleurs-de-lys, two and one; crest, a demi-lion rampant issuing out of a naval coronet. Can you inform me to what family the arms belong?

DAVID G. HASKINS, Jun.

5, Pemberton Square, Boston, Mass., U.S.A.

**BRAZILIAN HERALDS.**—Is there any institution corresponding to our Herald's College, or are there any official heralds, in the empire of Brazil?

HIRONDELLE.

**A HANDBOOK OF AMERICAN CONSTITUTIONAL HISTORY.**—I shall feel obliged if you or any of

your correspondents can inform me whether the above is to be had; if so, the price, and who are the publishers. My object is to read some work that would explain the difference between each individual state government and the imperial government, and also the mode of electing the different officers, state and imperial.

HERBT. YOUNG.

**OSTENSIS.**—At the end of a Gallican Missal of the eleventh century, in my possession, is the following note written on a fly-leaf. Can any of your readers inform me where the province of Ostensis was situated, and whether Hereman was Bishop of Kalensi or Lealensi, as the document is not distinct?

"Anno dni. M.C.CXXII. in die S. Barbare consecrata est capella in Castro Waldecke in honore beate Virg. Marie Kath'ine Marie Magdalene a dno. heremanno Kalensi (or Lealensi) epo. de p'vencia Ostensi auctoritate dni. Theodorici Trevore. archiepi."

K. K.

**A BISHOP SHOT AS A HIGHWAYMAN.**—Can any reader of "N. & Q." inform me in which, I think, of Horace Walpole's numerous works, either of letters or miscellanea, is contained the extraordinary statement, by him or by one of his correspondents, that the then Bishop of Raphoe, Dr. Twisden, father of the beautiful Lady Jersey, so prominent during the days of the Regency, was actually shot while acting as a highwayman on Hounslow Heath, and that the scandal was hushed up, the alleged cause of death being assigned as a violent attack in the bowels? He was not dead, it was stated, when he was brought into London, but died in the course of the day, I suppose at his daughter's.

C. R. H.

**PARLIAMENT OF BATS: HISTORY OF THE MUSICAL SCALE.**—What are the best sources to apply to for a full account of the first, and for a history of the second?

ARTHENICE.

**WHERE WAS GARRICK MARRIED?**—In Cassell's *Old and New London*, vol. iii. p. 213, occurs this passage:—

"Two doors eastward of Freemasons' Tavern is a Wesleyan chapel; and it may be interesting to record here the fact, 'not generally known,' that at a place of worship on or near this spot, on the 22nd June, 1748, one David Garrick, of St. Paul's, Covent Garden, was married by his friend, the celebrated Dr. Franklin, to Eva Maria Violette, of St. James's, Westminster, a celebrated dancer. According, however, to her own statement to Mr. J. T. Smith within a few months of her death, Mrs. Garrick was married at the parish church of St. Giles's, and afterwards in the chapel of the Portuguese Ambassador in South Audley Street."

These statements are evidently erroneous. In the memoir of Garrick prefixed to his *Correspondence*, 2 vols. 4to., London, 1831, it is stated:—

"On the 22nd June, 1749, Garrick was married to Eva Maria Violetti by Mr. Franklin, at his chapel near



Russell Street, Bloomsbury; and afterwards, on the same day, according to the rites of the Roman Catholic Church, by the Rev. Mr. Blyth, at the chapel of the Portuguese Embassy in South Audley Street."

This seems clear; but the following extract from the *General Advertiser* of June 23, 1749, places it, I think, beyond doubt:—

"Yesterday was married, by the Rev. Mr. Francklin, at his chapel, Russel Street, Bloomsbury, David Garrick, Esq., to Eva Maria Violetti."

The Rev. Thomas Francklin, D.D., and chaplain to the king, was more celebrated as a play-writer than a divine, and died in 1784, having been some time lecturer of St. Paul's, Covent Garden, and many years minister of the chapel in Queen Street, Bloomsbury.

In 1704 Lady Rachel Russell gave a piece of land in Queen Street, Bloomsbury, between Hart Street and Little Russell Street, for the purpose of erecting a chapel and school-house, and a committee of vestrymen was formed to raise subscriptions for the purpose. Although the parish books throw no further light, this, as well as the one in Great Queen Street, is mentioned in all lists of chapels that I have seen prior to 1760, including those appended to Maitland, and also to Northouck's *History of London*.

Queen Street has been, during the present century, incorporated with Bow Street and Peter Street, and called Museum Street, but the site of this chapel is well marked by the parochial charity school, the second house from Hart Street, and opposite the side entrance of Mudie's library.

In conclusion, then, it is certain that in Queen Street, Bloomsbury, and not Great Queen Street, Lincoln's Inn, Garrick was married. Can any reader of "N. & Q." refer to any book or give me further information respecting either or both of these chapels?

JOHN TUCKETT.

HENRY R. ADDISON.—I have a manuscript of "The Sentinel; or, Louise d'Epéron. A Tale of the Revolution, in One Act. By Henry R. Addison. Translated from the French." A friend for whom I was executor was an intimate friend of Addison's, and it was amongst his papers. Can any of your theatrical friends inform me if it has been printed or acted? This tale was written about from 1830 to 1835. I believe Addison was a musical composer.

R. G.

ADMIRAL HOSIER.—He was the subject of a poem called "Admiral Hosier's Ghost," by Richard Glover. Can any one tell me where Hosier is buried?

ROBT. H. BAKER.

DISHINGTON OF ARDROSS.—Was any Dishington of Ardross in the latter half of the seventeenth century a member of the Royal Company of Archers? One of the undated medals, mostly assigned to 1668-72, on the Musselburgh arrow

bears a man's head, with the words, "Pro. Secundo," and on the reverse eight lines beginning,

"When Ardross was a man,  
He could not be pealed," &c.

*Peal or peel* is to match or equal. GREYSTEIL.

AUGUSTIN THIERRY.—Has any memoir of this late French historian, written in English, appeared in any of our public journals?

JAYTEE.

JOHN BRADFORD, MARTYR.—Who was the father of John Bradford, martyr, born in Manchester, according to Fox's *Book of Martyrs*, about the year 1512?

A. E. B.

LALLY TOLLEDALE.—Where can I see a correct pedigree of the late Count and Marquis Lally Tollaude?

ECLECTIC.

DORSET: HARCOURT.—I seek information respecting the biographies of Lionel, Duke of Dorset (Lord Lieut. of Ireland, 1751), and of Lord Harcourt (Lord Lieut. of Ireland, 1776).

AN INQUIRER.

SUBSCRIPTION.—Is there any rule regulating the mode of signing to be adopted by a nobleman changing or adding to his family name? Two instances occur to me at the present moment. The grandfather of the present Earl Fitzwilliam added the name Wentworth to his own, and thenceforth signed his name "Wentworth-Fitzwilliam." Lord Fitzwilliam's family name and his title being the same, the anomaly is not so apparent as in the next case, that of Lord Francis Leveson Gower, who changed his name for that of Egerton, and was then known as Lord Francis Egerton; and on his being created Earl of Ellesmere, he signed always "Egerton-Ellesmere," his new family name being coupled to his title.

G. W. TOMLINSON.

Huddersfield.

QUEEN ELIZABETH'S SCHOOL, BARNET.—Where can I find the names of any persons of note who have been educated at this school?

BARNETIENSIS.

ROYAL AND FAMILY MOTTOES.—What book gives an account of their origin and history?

W. F. C.

ARMS WANTED.—What were the arms of Ririd ab Cynfrig Effel? The arms of Cynfrig were,—Gu., on a bend az. a lion passant sa., langued and armed gules. He had only one child, a daughter; but arms were scarcely hereditary so early, about A.D. 1200.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock.

OLD HOUSEHOLD SPITS.—Why should the household spit, not, I presume, of any intrinsic value, have been so much esteemed in a family of

the yeoman class three hundred years ago as to have been made an heirloom? For instance, John Webb, of Moulscombe (Berry's *Sussex Pedigrees*, p. 101), in his will, bearing date 1550, leaves to his brother "my great spytt, if that he be the heir of the Webbs, or else to him that God make heir." Again, his daughter-in-law, Elenor Webb, in her will of 1576, desires the "great spit to remain in the house as a standard." H. W.

New Univ. Club.

THE VIRGIN'S WEDDING RING is kept in the Duomo of Perugia, under fourteen locks. Apart from the question of its authenticity as a relic, was the wearing of a wedding ring by a woman in the Virgin's station in life customary or probable among the Jews of that time? GREYSTEIL.

STEPMOTHERS.—Is there any origin to the almost universal dislike to stepmothers? Is this prejudice of ancient date, and are there any noted instances of tyrannical stepmothers? F. C. V.

THE WHIMBREL.—Can any ornithological readers of "N. & Q." give information regarding this strange and rapidly decreasing bird? It is rarely seen in Scotland now. W. T. HYATT.

Enfield, N.

HENNING.—I have an old folio vol., bound in the original red russia leather, lettered "Theatr Genealo. Henning, vol. iii., 1598." The title-page commences, "Secundi et Tertii Regni, in quarta Monarchia, Pars Altera, &c. M. Hieronymi Henning." It contains 450 pages of pedigrees, and many bold woodcuts of arms. The last page contains the printer's device, and under it:—"Ulyssee, Typis Michaelis Creneri, Anno nato Christo Saluastor. M.D.LXXXVII." On the fly-leaf is written, "A perfect copy." Is this a perfect work or not? It seems complete. Is it rare? Q.

HOMONYMS.—I want the titles of works containing lists of the homonyms in each of the European tongues and in Greek and Latin. I know of the following only:—

A Dictionary of French Homonymes. By [J.] Harmand. Glasgow, printed by Young, Gallie & Co. for the author, 1817.—12mo., pp. x-144.

Dictionnaire des Mots Homonymes de la Langue Francoise. Par [Pierre Thomas Nicolas] Hurtaut. Paris, Ph. D. Langlois, 1775.—Imp. Guillau. 12mo., pp. 12-636.

Homonymia Linguae Latinae. By Thomas Swinburne Carr. London, A. Schloss, 1838.—J. Wertheimer & Co. printers. 8vo., pp. 6-122.

F. W. F.

"THE CONFLICT BETWEEN THE FLESH AND THE SPIRIT," by John Downame, Preacher of God's Word, 1618.—It is dedicated "to the Right Honorable Sir Francis Bacon, Knight, Lord

Keeper of the Great Seale." Can any of your readers tell me the value of this work?

W. BAGSHAW.

AN OLD BOOK.—I have had frequent opportunities of purchasing old English books in Sweden. Amongst others in my possession I have—

"The Historie of Philip de Commynes, Knight, Lord of Argenton. Imprinted at London by Ar. Hatfield, for J. Norton. 1596."

I have also a map of London, published by Thos. Bowles, 1719, size 5 ft. by 2 ft. Will you or any of your correspondents kindly inform me whether the above are scarce, and what their value may be? O. B.

Dahlby, Sweden.

AUTHORS OF BOOKS WANTED.—

*Diary of a Dutiful Son*, by H. E. O., 1849. Who is the author and publisher?

*Britain*, a Poem, in Three Books. Edinburgh, printed by Wal. Ruddiman, jun. & Co. for the author, 1757. Who is the author? WILLI. OAKLEY.

AUTHORS OF QUOTATIONS WANTED.—

Wanted the name of the author of the following lines and when they were written:—

"Primus Hebraeus Moses exaravit literas:

Monte Phœnice sagaci condidit Atticas:

Quas Latini scriptitamus edidit Nicostrata" (*sic*).

Were they not paraphrased? Nicostrata was Evander's mother. JOHN T. BOOTH.

"Sweetness and light."—In an American magazine, the *Penn Monthly*, Philadelphia, January, 1877, it is stated, at p. 63, that Bishop Thomas Wilson was the "author of Matthew Arnold's pet phrase, 'Sweetness and light.'" Can any one say where in the bishop's works this phrase is to be found? R. F. S.

## Replies.

KIRJATH-JEARIM.

(5th S. vi. 346.)

I am at a loss to know why it is imputed to Sir W. Scott as a "droll mistake" that he named the rich Jew in *Ivanhoe* Kirjath Jairam, of Lombardy (not Lemberg). Ignorance or forgetfulness of the Scriptures a Scotsman of Sir Walter's day should not be suspected of. His frequent and effective use of scriptural language in pathetic scenes was formerly thought one of the excellencies of his style, as the names of his characters were deemed carefully chosen and appropriate. Was it not the custom of Europe at that date and long after to give to men the names of places they were known to be connected with? How else could we have had so many foreign names in England? I see in a list of Hebrew names many which seem to be place-names—Amon, Ascher, Hermon, Hebron, Jordan, Gibeon, Kishon, Nebo, Keran, Haram, Jair, Jayer, and Jarrame in three varieties, Jerrom, &c. Kirjath-Jearim seems to



me a name indicating very great antiquity and importance, far beyond that of his "kinsman Zareth," of whom Isaac of York also spoke. See 1 Chron. ch. ii. vv. 53 and 54, in which the Zarethites with others are shown to be descended from the men of Kirjath-Jearim. But as that city of Judah had been so distinguished in the preservation of the Ark of the Lord, and it abode there twenty years (1 Sam. ch. vi. and vii.), I cannot suppose here any mistake connected with it, except a variation in the spelling. Referring to an event before the building of Solomon's temple, it had an association of which a Jew might naturally be proud, and the name was one which adverse laws would hardly interfere with, nor, mingling with other rich Jews of Lombardy, confuse. One cannot avoid a suspicion that Sir Walter, who usually went so much deeper than any of us at this day, intended a little satire on the Norman knights, their names, and their antiquity. But their names are very appropriate, whether of local significance, as De Bois Guilbert, De Tracey, &c., or of personal reference, as Cœur de Lion and Front de Bœuf. The latter is explained as having been found in a roll of Norman warriors in the Auchinlech MS. The names of other characters in *Ivanhoe* are either of historic fidelity or in strict accordance with usage, if imaginary, as Cedric of Rotherwood, &c. But in England, unlike France and Germany, the preposition was soon dropped. Among many instances the name of Mrs. Thrale's family was Salusbury, and their property in Wales. But she was proud to trace out her ancestor, who came from Salzburg, in Bavaria. In Scotland it has long been usual and most complimentary to name a man from his estate. *Lochiel's Warning*, as JAYDEE doubtless knows, relates to the chief of the Camerons. The hero of *The Death of Keeldar*, a ballad by Sir W. Scott, is Percy Reed, of Keeldar Castle, Northumberland; and Sir Walter's acknowledgment for the Highland hospitality of Mr. MacDonnell, of Ulva Castle, written in the album there, concludes with all good wishes, and the usual designation of the proprietor of the island:—

"For warmer heart, 'twixt this and Jaffa,  
Beats not, than in the breast of Staffa!"

M. P.

Cumberland.

CHESSE AMONG THE MALAYS (5<sup>th</sup> S. vi. 346, 454, 519; vii. 58, 179.)—

"An Indian, called Sessa, having invented the game of chess, showed it to his king, who, being highly pleased with it, bade him ask what he would have for the reward of his ingenuity; whereupon he asked that for the first little square of the chess-board he might have one grain of wheat given him, for the second two, and so on, doubling continually according to the number of squares on the board, which are sixty-four. The king, who intended him a noble reward, was displeased that he asked him what he thought such a trifle; but Sessa

declaring he would be contented with it, it was ordered to be given him. The king was astonished when he found this would raise so vast a quantity that the whole world could not produce it. The number of grains required were 18,446,774,073,709,551,615 (*sic*). At 10s. 3½d. per bushel, the value of the grains would be 19,351,404,648,857½ lls. 11d. Such is an example of geometrical progression."—Tinnell's *Arithmetic*, p. 188.

"Of the origin of chess nothing really is known. The paternity of Homer is claimed by many cities, and, like it, various nations contend for the honour of having invented chess. The Chaldeans, the Arabians, the Saracens, the Persians, the Greeks, the Italians, the Chinese, the Japanese, and various tribes of Orientals, have asserted their right to be considered the authors of this game; but, in fact, its origin is lost in the mists of antiquity. It is impossible to give the palm to any one of these people above all others, for probably each improved a little upon it till it has arrived at its present state of perfection. Homer tells us that it was played at the siege of Troy, Palamedes having invented it to divert the Grecian chiefs during the tediously long years they sat down before the walls of the city. Herodotus also attributes its invention to the Greeks; but Bochartus supposes it to be of Oriental extraction, and to have come to us from Persia, through Arabia. This is generally admitted to be the most probable conjecture, as most of the expressions employed in the game are either translations or corruptions of Arabic or Persian words. Thus we get from the Persian words *sheac* or *shiek*, the king, and *mat*, dead, the word *checkmate*, the king is dead. But India claims the paternity of the game, chess having been played in Hindostan, China, and Japan from time immemorial. Sir W. Jones, the great Oriental scholar, tells us that it was invented nearly four thousand years ago by a certain Queen of Ceylon, and Mr. Irwin has the following account of its origin, as given in an ancient Chinese manuscript: 'Three hundred and seventy years after the time of Confucius, Hung Cochee, King of the Kiangnan, sent an expedition into the Shensi country, under the command of a mandarin called Hensing, in order to conquer it. After an unsuccessful campaign, the soldiers were put into winter quarters, where, finding the weather much colder than they had been accustomed to, and being, besides, deprived of their wives and families, the army became impatient of their situation and clamorous to return home. Hensing revolved in his own mind the bad consequences of complying with their wishes; the necessity of soothing his troops and reconciling them to their position appeared urgent, with a view to his operations in the ensuing year. He was a man of genius as well as a good soldier, and, having meditated for some time on the subject, he invented the game of chess, as well for an amusement to his men in their vacant hours as to inflame their military ardour—the game being wholly founded on the principles of war. The stratagem succeeded entirely to his wishes. The soldiery were delighted with the diversion, and forgot, in their contests for victory, the inconvenience and hardship of their situation.' This, it will be seen, is but a variation of the Greek story."—*Chess*, by Capt. Crawley.

Perhaps the following humorous old quotation may prove new and interesting to the readers of "N. & Q.":

"The Diversitie of Mates.

The queen's mate, a gracious mate.

The bishop's mate, a gentle mate.

The knight's mate, a gallant mate.

The rooke's mate, a forcible mate.

The pawne's mate, a disgraceful mate.

The mate by discovery, the most industrious mate of all.  
 The mate in the corner of a field, Alexander's mate.  
 The mate in the midst of a field, an unfortunate mate.  
 The mate on the side of the field, a coward's mate.  
 The blinde mate, a shameful mate.  
 The stale, a dishonourable mate.  
 The mate at two Draughts (moves), a fool's mate."

W. T. HYATT.

Enfield, N.

BLACK INK (5th S. vi. 327, 520; vii. 77, 155).—

"To make ink, cut for yourself wood of the thorn-trees in April or May, before they produce flowers or leaves, and, collecting them in small bundles, allow them to lie in the shade for two, three, or four weeks, until they are somewhat dry. Then have wooden mallets, with which you beat these thorns upon another piece of hard wood until you peel off the bark everywhere, put which immediately into a barrellful of water. When you have filled two, or three, or four, or five barrels with bark and water, allow them so to stand for eight days, until the water imbibes all the sap of the bark. Afterwards put the water into a very clean pan, or into a cauldron, and fire being placed under it, boil it; from time to time, also, throw into the pan some of this bark, so that whatever sap may remain in it may be boiled out. When you have cooked it a little, throw it out, and again put in more; which done, boil down the remaining water unto a third part, and then, pouring it out of this pan, put it into one smaller, and cook it until it grows black and begins to thicken; add one third part of pure wine, and, putting it into two or three new pots, cook it until you see a sort of skin show itself on the surface; then taking these pots from the fire, place them in the sun until the black ink purifies itself from the red dregs. Afterwards take small bags of parchment, carefully sewn, and bladders, and, pouring in the pure ink, suspend them in the sun until all is quite dry; and when dry, take from it as much as you wish, and temper it with wine over the fire, and, adding a little vitriol, write. But if it should happen, through negligence, that your ink be not black enough, take a fragment of the thickness of a finger, and, putting it into the fire, allow it to glow, and throw it directly into the ink."

The above is from the writings of an ecclesiastic, probably nearly contemporary with the Norman Conquest, the monk Rugerus, or "Theophilus." Those interested in the subject will no longer wonder that, after so much care and patience, the ink of the monks remains so black.

EMILY COLE.

Teignmouth.

SIR DAVID OWEN (5th S. vii. 89, 155).—His eldest son, Sir Henry Owen, had issue, according to some authorities, a son named David; but in Berry's *Sussex Genealogies* he is stated to have left two daughters only. I do not know whether descendants of the family still exist. After disposing of the Midhurst estate, very little appears to be known of them.

W. D. P.

GRAY'S "ELEGY" (5th S. vii. 142).—How are we to reconcile the statement that the earliest publication of the poem was probably that in the *Magazine of Magazines* for February, 1751, issued on March 1, 1751, with the facts that Gray wrote

to Walpole on February 11, hearing his poem was to appear in the next number of the *Magazine*, requesting Walpole to get Dodsley to print it at once, "which may be done in less than a week's time," and that he wrote to Walpole a second time, on Feb. 20, thanking him for having had it printed by Dodsley and for the kindly advertisement which Walpole had prefixed to it? Is it not plain that Dodsley's first edition was before the public at least a week previous to the appearance of the poem in the *Magazine of Magazines* for February?

EDWARD SOLLY.

Sutton, Surrey.

"LEAP IN THE DARK" (5th S. vi. 29, 94).—I do not think the *ipsissima verba* have been traced further back than Gay. Rabelais has been quoted, but to the editor of his *Works* in English, P. Motteux, we owe the idiom:—

"Rabelais being very sick, Cardinal Du Bellay sent his page to him to have an account of his condition. His answer was: 'Tell my lord in what circumstances thou findest me; I am just going to leap into the dark. He is up in the cock-loft: bid him keep where he is. As for thee, thou 't always be a fool. Let down the curtain, the farce is done.'"—"Life of Dr. Francis Rabelais," p. xxiii, prefixed to his *Works*, London, 1694, 12mo.

VINCENT S. LEAN.

EDWARD RICHARD POOLE, B.A., F.S.A. (5th S. vii. 49).—This gentleman issued in 1828 proposals for publishing "Letters, Critical, Philological, and Literary, from Eminent Scholars of the Eighteenth Century to the Rev. Jonathan Toup, A.M., with Biographical and Historical Illustrations," but the work seems not to have advanced beyond this preliminary step (cf. Nichols's *Lit. Illustrations*, viii. 447, 558-62).

W. PRIDEAUX COURTNEY.

Queen Anne's Gate, Westminster.

DAVYES FAMILY (5th S. vi. 428, 544).—In my collection of Davies arms, the arms of Richard Davyes or Davies, successively Bishop of St. Asaph and St. Davids, the first translator of the Bible into Welsh, are thus given—Argent, a chevron sable between three boars' heads couped of the last, armed and langued ppr. He was descended from Eduowain Bendew, chief of the thirteenth noble tribe of Britain, and bore his arms. He died A.D. 1581.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock.

THE GRYPHÆA INCURVA: NAMES OF FOSSILS (5th S. vi. 426; vii. 15, 56).—I send a few more popular names to add to Mr. HOLLAND's list. Probably Prof. Buckman can increase it still more. I have heard the single valves of *Hippopodium ponderosum* described as males by the brickmakers at Bishop's Cleeve, near Cheltenham; when united, they call them females. Portions of the stems of *Encrinites* (St. Cuthbert's beads) are known as "screws" or "wheelstones" in Derby-



shire, and in some places by the name of "fairy millstones." *Ananchytes ovatus* is a "shepherd's crown" on the Wiltshire Downs. In Herefordshire, *Pentamerus Knightii* is a "wolatt's" or wood-pigeon's "head," though it looks more like that of an owl. The cup-shaped sponges in the Farringdon gravel, *Manon Farringtoniense*, are "petrified saltcellars." *Conularia quadrisulcata* is a "file" in Coalbrook Dale; *Calymene Blumenbashi*, or any other Trilobite, a "locust" at Dudley. The Coprolite nodules from Leith go by the name of "beetle stones," and a small chalk coral found at Charlton in Kent is called "brains" by the workmen there. *Ammonites* are "snakes." W. J. BERNHARD SMITH.  
Temple.

THE SMALLEST BOOKS IN THE WORLD (5<sup>th</sup> S. vi. 265, 316, 378, 524; vii. 79, 118.)—In addition to those already given, I have *The Rosebud*, a song book, no date, probably published thirty years ago, size 3 in. by 2 in., and *The Psalms of David*, in metre, Edinburgh, 1825, size 3 in. by 1½ in. JOHN CRAGGS.  
Gateshead.

A firm of bookbinders in Hartford, Conn., have just bound the smallest book ever covered in full Turkey morocco. It is an English almanac, and measures three-quarters of an inch long by half an inch wide. It is bound in purple, with gold embroidered work and gilt edges.

J. BRANDER MATTHEWS.

Lotos Club, New York.

"ACUMEN": "ORATOR" (5<sup>th</sup> S. vii. 140.)—*Acumen* is pure Latin, hardly naturalized yet with us, while *orator* is pure English, derived from the French *orateur*. Accordingly we preserve the Latin pronunciation in the one case, and the French (*à peu près*) in the other. So we say *acumen* and *orator*. Some persons endeavour to treat *acumen* as a naturalized alien, and with that view throw back the accent, pronouncing it *âcumen*. I do not think the word is naturalized, and I hope it will not be; for we have *acuteness*, which means exactly the same, and is from the same root.

JABEZ.

Athenæum Club.

HALÉVY (5<sup>th</sup> S. vii. 117, 215.)—The name of the illustrious composer of *La Juive*, *L'Eclair*, *Charles VI.*, &c., was Jacques François Elie Fromenthal Halévy, and not H. A. Lévy, although the original family name was Lévy. He was born in Paris. The real name of the author of *Robert le Diable*, *Les Huguenots*, &c., was Giacomo Meyer Liebmann Beer. GUSTAVE MASSON.  
Harrow.

"NINE-MURDER" (5<sup>th</sup> S. vii. 69, 133, 238.)—I regret that I cannot give PROF. NEWTON the

definite habitat of this word. It is registered in Wright's *Dictionary of Obsolete and Provincial English*, and (I think) in Halliwell's. However, that it passed into English at an early date is plain from its being found in Cotgrave's French dictionary, at the beginning of the seventeenth century, in the form *ninmurder*: "*Ancrouelle*, A shriek, *Ninmurder*, warriangle"; "*Soulcicle* and *Soulcide*, The little yellowish bird called a *Ninmurder*"; "*Sourcicle*, The *Ninmurder*."

A. SMYTHE PALMER.

Lower Norwood, S.E.

"SATUM POMORUM" (5<sup>th</sup> S. vii. 208.)—The benefit commemorated is the planting of apple, or perhaps, as it is in Worcestershire, pear trees, in which case the topic of praise corresponds with Vergil's

"Insere, Daphni, pyros, carpent tua poma nepotes."

The old man who

"Serit arbores, quæ alteri sæclo prosint,"

is described by Cicero, *De Sen.*, c. vii., after Statius, and the subjunctive remark is worthy of notice:—

"Nec vero dubitet agricola, quamvis senex, querenti, cui serat, respondere: 'diis immortalibus, qui me non accipere modo hæc a majoribus, voluerunt, sed etiam posteris prodere.'"

Is the orchard, if such, referred to in the epitaph, still in existence? ED. MARSHALL.

THE BATH WATERS (5<sup>th</sup> S. vi. 487; vii. 75.)—"Hexham" must be, I think, an error.

"Alex. Necham in the beginning of the thirteenth century comprehends the virtues of Bath waters in this epigram:—

'Bathonix thermis vix præfero Virgilianas,

Confecto prosunt balnea nostra seni.

Prosunt attritis, collisis, invalidisq';

Et quorum morbis frigida causa sub est."

*Brit. Topog.*, vol. ii. p. 193.

I have catalogued 130 works, including editions, on the Bath waters, and have added some notices of the authors. Most of these works are in my possession. R. WILBRAHAM FALCONER, M.D.  
Bath.

THE REGICIDES (5<sup>th</sup> S. vii. 47, 196.)—About thirty years ago a solicitor, Charles Okey, practised in Paris. In his office was a lithographed copy of the death warrant of Charles I., and among the names was that of John Okey, which he pointed out as being that of one of his ancestors.

H. E. WILKINSON.

Anerley.

There are lineal male descendants of Whalley and Alderman Pennington now living in this city. The latter family came to Philadelphia very soon after the arrival of William Penn and his followers. They were Quakers, and omitted the second *n* in their surname as superfluous. UNEDA.

Philadelphia.

"RODNEYS" (5th S. vii. 168).—The above word is quite common now in Wales. *Rhodienar*, in Welsh, means a stroller, a wanderer, &c. Thomas Richards, in his *Dictionary*, 1753, under the word "Rhodiad" writes as follows:—

"*Rhod-ddyn*, a goer up and down, a walker or gadder abroad; a wanderer, a loiterer, a vagabond. Hence Dr. Davies thinks the English word *rogue* to be derived, *d* being changed into *g*."

It is needless to point out an apparent connexion in all this with the English word *road*, a roadster. But I have heard it suggested that the word comes from Lord Rodney (*vide* 5th S. vii. 85, 154), who, with his *crews*, was wont to go on the *cruise*! Indeed, the word *cruise* is commonly heard in many parts of Wales for a drunken debauch. As not altogether alien from this latter suggested derivation of the word, I copy a paragraph from the *Western Mail* of March 6, 1877: "Tryphena Alger was charged on remand with keeping a disorderly house in *Rodney Street*." "Se non è vero, è ben trovato."

R. & —.

*Rodney*, in Black Country parlance, means an idle, loafing sort of fellow, who spends the greater part of his time in drinking and attending dog races, "rabbit leggers," and the like. The Old Rodney is the sign of a public-house in Walsall.

HIRONDELLE.

I once heard this expression used in court, at the Staffordshire assizes. On the witness being asked what he meant by it, he said, "A rodney is a chap who goes up and down from place to place doing nothing."

W. J. BERNHARD SMITH.

Temple.

THE VENUS DE' MEDICI (5th S. vii. 168).—Mr. A. Hartshorne, at a recent meeting of the Royal Archaeological Institute, read a paper on this famous statue, illustrated by a full-size drawing, with dimensions, and by four original drawings of Nollekens, with dimensions, taken from the real statue in 1770, and each attested by Nollekens himself. It was elicited that the height of the Venus, according to Nollekens, is four feet eleven inches and one-eighth; as she stands slightly leaning forward, her full height, when standing upright, would be some inch and a half more.

H. A.

The height of this statue was five feet two inches.

HIRONDELLE.

BOOKS ON SPECIAL SUBJECTS (5th S. vi. 181, 296, 323, 358; vii. 110, 182).—BIB. CUR., in his notice of books on "the year" (*ante*, p. 182), does not mention *Time's Telescope*. This work seems to have been first issued for 1814, and was continued some time annually, as I possess a copy of the volume for 1822. I should like to know how many years it

was published. It was printed for Sherwood & Co. in 1822.

CL.

"PARTY" (5th S. vi. 446, 496, 526; vii. 39).—In some MS. notes to Bacon's *Essays*, I find I have one which contains some twenty passages of my own collection, from writers of Elizabeth's reign or nearly so, in which this word is used, besides a number from Bacon's other writings.

THOMAS COX.

"BETWEEN YOU AND I" (5th S. vii. 138).—This solecism occurs in the earlier part of *David Copperfield*. Compare "This book was given the King and I, at our coronation.—Marie R.," quoted by Macaulay in the third chapter of his *History of England*. In *Othello*, iii. 2, we have: "Yes, you have seen Cassio and she together." In 1864 I was present at a banquet when a well-known M.P., in proposing a toast, said, "I regret that some other gentleman was not chosen instead of I to propose this toast," which gave rise to a bet, and a difference of opinion between two head masters. I am happy to say the referee gave his decision against the correctness of the expression in dispute.

JABEZ.

Athenæum Club.

"ON TICK" (5th S. vii. 46, 114, 157).—"No matter whether upon landing you have money or no, you may swim in twenty of their boats over the river upon ticket."—T. Dekker, *Gull's Hornbook*, ch. vi. 1609.

VINCENT S. LEAN.

BYRON: "VARIANT" (5th S. vii. 145).—"Thou shalt not follow a multitude to do evil." Why does my namesake, MR. J. LEICESTER WARREN, follow a multitude and talk about "variants" in editions of Byron when he means "variations"? A variant is a thing which from time to time varies from itself, not a thing which varies from something else and is always itself the same.

CHARLES F. S. WARREN, M.A.

Bexhill.

GREAT WATERFALLS OF THE WORLD (5th S. vii. 88).—The following is from a *Catalogue Mensuel de E. Dufossé*, 21, Quai Malaquais, Paris:—

"185. Herbin (J.), Dissertations de admirandis mundi cataractis, de æstu maris reflux et de terrestri paradiso. Amstelodami, 1678, 1 vol., in-4, veau. Frontispice gravé [166]. 8 fr.

"Bel ex. de cet ouvrage curieux rempli de jolies figures gravées, représentant les cataractes, chutes d'eau, lacs souterrains, tourbillons, etc."

HENRY R. TEDDER.

Athenæum Club.

CURIOUS ANAGRAMS: SUBMARINE CABLES (5th S. vii. 26, 214).—KINGSTON says, "The first cable was deposited by the Great Eastern." Haydn's *Dict. of Dates*, fifteenth ed., 1876, under "Electricity," says the first cable was laid by the Goliath



in 1850 between Dover and Cape Grisnez; but the Great Eastern was not engaged in laying a cable until 1865.  
J. R. THORNE.

AUSTRIA (5th S. vii. 169).—The following works may be of some assistance to your correspondent:

A. Theime, Geschichte des K. K. siebenten Uhlanen-Regiments Erzherzog Carl Ludwig von 1758 bis 1868. Vienna, 1869 (Braumüller), 10s.

A. von Arneht, Geschichte Maria Theresia's (1740-1763). 6 vols., Vienna, 1863-1875 (Braumüller), 61s. And other works by the same author.

Dr. C. von Hock, Der österreichische Staatsrath unter Maria Theresia und Josef II. Vienna, 1863-1873 (Braumüller), 5s. 6d.

A. Wolf, Oesterreich unter Maria Theresia. Vienna, 1855 (Gerold's Sohn), 12s. And other works by the same author.

*Heraldisch-genealogische Zeitschrift* began to appear in 1870 at Vienna, 12s. a year.

G. A. SCHRUMPF.

Tettenhall College.

MAMMALIA (5th S. vii. 207, 236).—The view described by H. B. L. is maintained in *Vestiges of the Natural History of Creation*, 1844 (?). It is surely time that the question of authorship of this work was settled. From "N. & Q.," 1st S. x. 466, it appears that Mr. David Page, the geologist, had good reason for believing that Mr. Robert Chambers was the author; but in the British Museum Catalogue the work is entered to George Combe.

JABEZ.

Athenæum Club.

VARIA (5th S. vii. 149).—1. David Murray, Viscount Stormont, afterwards Earl of Mansfield (Haydn's *Book of Dignities*, p. 77). 3. June 11, 1775 (*Ann. Reg.*, xviii. \*151).

CHARLES F. S. WARREN, M.A.

Bexhill.

NOTLEY ABBEY, BUCKS (5th S. vii. 68, 177).—The various families through which this religious house has passed since its suppression were wanted, but Mr. PARKIN, in reply, refers to the grant to, and subsequent possession by, the Risley family of the Priory Manor of Chetwode, which was situated in another part of the county (fourteen miles N.N.W.), and was merely one of the possessions of Notley Abbey. The site of the Abbey was granted by Edward VI. to Sir Wm. Paget. Afterwards it long remained with the family of Lenton, from whom it passed to the Berties. The estate has been for three generations in possession of the Reynolds family, farmers and millers, who still reside there.

W. E. B.

ORIGINAL LETTERS OF DR. JOHNSON (5th S. vii. 101, 173).—These four letters have all appeared in print. One, two, and four were given by Boswell in his *Life of Johnson*, 1791, i. 82 and ii. 410. Number three was published by Mrs. Piozzi in *Letters to and from the late Samuel*

*Johnson*, LL.D., 1788, i. 7. It was not sent direct to Mr. Pennick, but was enclosed in another letter to Mrs. Thrale, to be used as she thought best.

It is difficult to imagine, without distinct evidence, that the letters as printed at p. 101 are really as Johnson sent them. What is to be understood of the words inserted in parenthesis? such as, in the first letter, "an historical (note just?) interwoven," and again, "I will date the (prevailing?) facts with." Are those words so given in the MS., are they inserted as suggestions by the transcriber, or are the words illegible in the MS.? The second paragraph appears to end with the word "resolution," and the sense is complete. What, then, is there in the MS. now represented by ( )?

If letter number one is as Johnson sent it to Cave, it is plain that he wrote very carelessly, and, secondly, that Boswell dressed up his letter to make sense of it, without indicating what words he had altered or added. The third paragraph is to the effect that the Parliamentary Debates were to be intermediate in character between a journal and a history. It goes on, as printed at p. 101, "to partake of the spirit of history . . . not of . . . that of a journal"; whilst, as Boswell prints it, it is, "to partake of the spirit of history . . . and of . . . that of a journal." The latter carries out the idea as suggested in the previous part of the paragraph, whilst the former seems to lose sight of it altogether.

EDWARD SOLLY.

GILBERT WHITE (5th S. vii. 49, 157).—I refer Mr. WEAKLIN to White's *History of Selborne* and Watkins's *Dictionary of Biography*.

W. T. HYATT.

T. S. SIRR (5th S. vii. 48, 174).—C. R. H.'s account of Mr. SIRR drove me to my bookcase, where I found *The Winter in London*, in 3 vols. 8vo., by T. S. SIRR, with the book-plate of the Rev. Christopher Sykes (of Guilsborough?). It contains in faint pencilling a key to the characters, which I subjoin:—Duchess of Belgrave, Duchess of Devonshire; Duchess of Drinkwater, Duchess of Gordon; Lord Rosville, Lord Carrington; Captain Neville, Colonel Greville; Lady Beauchamp, Lady Hamilton; Lady Forrester, Countess of Besborough; Miss Jane Johnstone, Lady Tinte; Mr. Henderson, Captain Canfield D—; Mr. R. Torrington, Thurlington; Mr. Felix Fairn, Sir Walter Farquhar; Marquis of Arberry, Duke of Argyle. The latter characters are very faint, and I am not quite sure that I have copied them correctly.

J. R. B.

NEGUS (5th S. v. 429; vi. 56, 259, 356).—A Common Council held for the borough of Huntingdon, July 17, 1680, in the thirty-second year of Charles II., was attended, among others, by

"John Negus, Gentleman." He had been Mayor of Huntingdon in the thirteenth year of Charles II., 1661, and his name appears as a burgess of the borough of Huntingdon, Feb. 7, 1681. The date 1661 is earlier than those given at p. 56 in connexion with members of the Negus family (see *A Collection of Ancient Records relating to the Borough of Huntingdon, &c.*, by Edward Griffith, F.S.A. The date on the title is erroneously printed "MDCCXXVII," instead of MDCCCXXVII. The date at the foot of the dedication is Dec. 1, 1826).

CUTHBERT BEDE.

ELY FARTHING (5th S. vii. 208.)—These and "smoke farthings" were identical. The "smoke farthing" appears to have been an ecclesiastical impost collected throughout the diocese for the use of the cathedral, and in consequence was frequently called after the name of the mother church. "Smoke farthings" collected in Leicester were called "Lincoln farthings," Leicester being at that time within the diocese of Lincoln. They are referred to in the register of William Alnewick, Bishop of Lincoln, as "Smoke farthings, otherwise called Lincoln farthings." The same custom prevailed within the diocese of Ely (see "N. & Q." 1st S. ii. 345; ix. 513). The last trace of them in Leicester was in the first year of the reign of Elizabeth, when the churchwardens of St. Martin's parish credit their accounts with "Rd. for lincolne farthings, ijs. ijd. ob." Further notices of this tax will be found in *The Chronicle of St. Martin's Church, Leicester*, pp. 143, 144.

THOMAS NORTH.

These were a tax formerly paid by all parishes in the diocese of Ely—still, it is believed, by some—towards the expenses of the cathedral church.

CHARLES F. S. WARREN, M.A.

If S. N. will refer to the *Reports on Charities*, vol. xxv. pp. 538-540, he will find some account of farthing charity "for the promotion of peace and goodwill," which may throw some light on the history of Ely farthings.

Cardiff.

J. E. BROGDEN.

MRS. SELINA UPTON: GEORGE GARROW (5th vii. 88, 194.)—The details afforded by Mr. FISHER concerning the Garrow family are most interesting; but no information has yet been given about Mrs. Selina Upton. I repeat, Who was that lady, and what relation was she, or what connexion had she with George Garrow?

FRAXINUS.

WILLIAM HOGARTH (5th S. vii. 108.)—The names of Hogarth's two sisters were Mary and Anne. They for many years kept a linendraper's, or, rather, what is called a slop-shop, first at the Old Change, Cheapside, afterwards in Little Cranbourne Alley, Leicester Fields. In the list of Hogarth's engravings, "prints of uncertain date,"

No. 1 is thus described: "People in a shop under the King's Arms: Mary and Anne Hogarth. 'A shop bill' for his two sisters." On the death of Mary, the surviving sister relinquished the business, and went to live with her brother. The engraved plates which remained in Hogarth's possession were secured to his wife, chargeable with an annuity of 80*l.* to his sister Anne, to whom also he gave the plates of "The Marriage à la Mode," and of the "Harlot's" and "Rake's Progress," in the case of Mrs. Hogarth marrying again. On the Hogarth mausoleum at Chiswick the decease of this sister is recorded: "Here lies the body of Mrs. Anne Hogarth, sister of William Hogarth, Esq. She died Aug. 16, 1768, aged seventy years." In 1735 Hogarth lost his mother, as appears by the following extract from an old magazine: "June 10th, 1735. Died Mrs. Hogarth, Mother of the celebrated Painter, of a fright from the fire which happened on the 9th in Cecil Court, St Martin's Lane." William Hogarth is said to have been the descendant of a family settled in Westmorland:—

"Hogart was the family name, probably a corruption of *Hogherd*, for the latter is more like the local pronunciation than the first. This name disgusted Mrs. Hogart, and before the birth of her son (William Hogarth, 1698) she prevailed upon her husband to liguify it into *Hogarth*. This circumstance was told me by Mr. Walker, who is a native of Westmorland. By another gentleman, who had not seen this note, I have also been told that his real name was *Hoggard* or *Hogard*, which himself altered by changing *d* into *th*, the Saxon *th*."

These particulars are gleaned and patched together from a pamphlet—

"Biographical Anecdotes of William Hogarth and a Catalogue of his Works Chronologically Arranged, with Occasional Remarks. London, printed by and for J. Nichols, 1781."

If E. T. M. W. be in quest of the family history of this great and original genius, he should consult Nichols's pamphlet. He will find therein some notice of the artist's father and of his two uncles, one of whom shone as a local poet, a writer of songs which are said to have had a greater effect on the manners of his neighbours than even the sermons of the parson himself.

Jos. J. J.

MARYLAND POINT (5th S. vi. 368, 434, 498, 544; vii. 57.)—With Leonard Calvert—to whom was entrusted by Lord Baltimore the government of Maryland—there came in 1633, in the ship Ark, two commissioners, Thomas Cornwallis and Jerome Hawley, as friends and advisers. Thomas Cornwallis, Comr., was second son of Sir William C., Kt., who was eldest son of Sir Charles C., knighted by King James, and Ambassador to Spain, who was a second son of Sir Thomas C., Kt.-Comptroller of the Household of Queen Mary. Thomas Cornwallis, Comr., made a number of trips to England. His first wife, Jane, Lady Cornwallis, being dead, he in 1657 married,



second, a young lady then in her twenty-first year, Penelope, daughter of John Wiseman, of Middle Temple and Tyrrels, in county Essex. In 1658, accompanied by his young wife, we find him in Maryland. The following year, placing his business in the hands of an attorney, he sailed for England. Soon after he was designated "merchant of London." Rev. Edward D. Neill, B.A., in *The Founders of Maryland*, gives the following:

"In Norfolk county, England, there is a place called Maryland Point, named by a retired American merchant, who built a house there, and that person is supposed to have been Thomas Cornwallis, of Buraham Thorpe, the best and wisest of the founders of Maryland. He died in 1676, at the age of seventy-two years, leaving a widow forty years of age, by whom he had four sons and six daughters."

A brother and also several of the descendants of Thomas C. were rectors in Suffolk and Kent.

JOHN T. BOOTH.

Wyoming, Hamilton Co., Ohio.

"CARPET KNIGHT" (5th S. vii. 128, 213).—The following is Brathwaite's description of the difference between a good soldier and a "carpet knight" :—

"Sacred Bellona, valours choicest Saint,  
For now by thee fle we vnto our tent.  
Infuse true resolution in the minde  
Of thy professors, that their spirits may finde  
What difference there is in honours sight,  
Twixt a good Souldier and a carpet-Knight.  
His perfume's powder, and his harmonie  
Reports of Cannons, for his brauerie,  
Barded with steele and Iron, for the voice,  
Of amorous Ganimedes, the horrid noise  
Of clattering armour, for a Downie bed  
The chill cold ground, for pillow to their head,  
Tinckt with muske Roses, Target and their shield,  
For gorgeous Roomes, the purprise of the field,  
For nimble capring, Marching, for the tune  
Of mouing consorts, striking vp a drumme,  
For dainties, hunger; thus is honour fed,  
VVith labour got, and care continued."

Brathwaite's *Strappado for the Devil*, p. 18.

R. R.

Boston, Lincolnshire.

THE ORDER OF BAPTISM IN BOY AND GIRL (5th S. vi. 323, 463).—In 1859-63, at All Saints', New-castle-on-Tyne, I used to find very stout monthly nurses rather fussily ordering the ceremonies of baptism, and it was a *sine quâ non* that the boys should be presented before the girls, for the reason mentioned in the note from Hone.

LL. D. P.

"A CHARM OF BIRDS" (5th S. vii. 207).—The phrase is Milton's, *Par. Lost*, iv. 641, where Eve, addressing Adam, says :—

"Sweet is the breath of morn, her rising sweet  
With charm of earliest birds . . ."

The word *charm* comes, through the French, from the Latin *carmen*, and here means nothing but song. It can scarcely be doubted that Kingsley

took the phrase from this well-known passage, perhaps unconsciously. The word would never of itself mean *chorus*; but when we have *birds* in the plural after it, this sense is necessarily implied or added on.

G. R. K.

"Hark, Flora, Faunus, here is melody,

A charm of birds, and more than ordinary.

[An artificial charm of birds heard within."

Peele, *Arraignment of Paris*, Act i. sc. 1.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"PHILISTINE" (5th S. vii. 208, 240).—*Philister* (=Heb. *Pelishiti*, "nomade" in Luther's Bible, our *Philistine*) is, in the slang of the German university student, a non-academic resident of the university towns, one of the Town as opposed to the Gown. Latham compares the word *Goliardi*, derived from that distinguished Philistine, *Goliath*, and found in several authors of the thirteenth century in the sense of *joculatores et buffones*, the unenlightened opponents in those days of the children of "sweetness and light." The word may be found in Carlyle's *Essays on German Literature*, but the best account of the thing meant by it is given by Matthew Arnold in *Essays in Criticism*, "Heinrich Heine," p. 189 (ed. 1875); see also the preface. Cp. dictionaries—Webster-Mahn, Latham, and Hilpert (who, by the bye, oddly derives *Philister* from the Med. Lat. *balissarius*, an archer, a train-band soldier).

A. L. MAYHEW.

Oxford.

THE DEVIL OVERLOOKING LINCOLN (5th S. v. 510; vi. 77, 275, 415, 459; vii. 216).—I send an extract from a book in my possession, printed in 1796, entitled *Excentric Excursions*, by G. M. Woodward. Speaking of Lincoln Cathedral, it is there stated :—

"From its elevated and conspicuous situation, it was called the glory of Lincoln, and the monks concluded it would chagrin the Devil to look at it, and from thence a malicious, envious aspect is by a proverbial expression compared to the 'Devil looking over Lincoln.'"

Our author continues, still speaking of the cathedral :—

"Many of the ornaments round the exterior parts of the edifice are extremely *outré*, peculiar to the manners of monkish times, who, notwithstanding their cowl and outward forms of gravity, were not always strict adherents to the sanctity they professed. His infernal majesty, looking over the pile with a sour physiognomy, is placed in a conspicuous situation."

A previous writer in "N. & Q." (5th S. v. 510) states that there is no "devil" overlooking the cathedral. I cannot say from personal knowledge whether there is or is not one now existing, but it is evident that there was one at the date of the publication of *Excentric Excursions*. It may be remarked that the devil alluded to by Mr. Pickford was at Lincoln College, Oxford, and that the same number of the *Gentleman's Magazine* which

records the unfortunate catastrophe of the Oxford devil, speaks of the fall of a crown fixed on the top of Whitehall Gate in the reign of Charles II.; but there is no mention of any head having been in it. Is this the accident your correspondent had in view when he mentions the head being blown off the statue of Charles I. ? P. J. DIXON.

The following was sent me by a clergyman resident in Lincoln :—

1. "The gable of the south-west chapel, used as the Consistory Court, is ornamented to the east with five blank lancets, in the heads of which are some grotesque sculptures, two representing pilgrims with their wallet, staff, and broad-brimmed hat; the central one popularly said to represent the 'Devil looking over Lincoln.'"

2. "A very curious gargoyle, at the eastern corner of the pedimental capping of the buttress to the east of 'the Great South-East' or 'Bishop's Porch,' represents an imp riding on a witch's back, and, like that mentioned before(1), is called the 'Devil looking over Lincoln.'"—From Williamson's *Guide through Lincoln*, revised by Rev. Precentor Venables.

E. T. MAXWELL WALKER.

Chace Cottage, Enfield.

YORKSHIRE FOR "TO PLAY" (5<sup>th</sup> S. vii. 166.)—A chess-playing acquaintance of mine was one evening contesting a game with a brother amateur in Wakefield, when a summons to the tea-table arrived. Absorbed in their occupation, the combatants paid no attention to it, and were equally deaf to a second announcement. The lady of the house, becoming impatient, asked the servant what the gentlemen were doing, and why they did not come to tea; to which "neat-handed Phillis" replied, "They are still laking, ma'am, at those weary chests."

*Lake* or *laken* is sometimes used in the sense of a plaything or toy. In the *Gesta Romanorum* this expression occurs: "He putt up in his bosome thes iij lakayns." Professor Earle (*Philology of the English Tongue*, p. 273) writes thus on the etymology of the word :—

"Lock-ledge. These words are very few now, and were not numerous in Saxon, where the termination was in the form *-lac*, as *brydlac*, marriage; *guthlac*, battle; *scyllac*, spoil; *scinlac*, sorcery, &c. The word *lac* here is an old word for *play*, and still exists locally in the term *lake-fellow*, for play-fellow. To *lake* is common in Cumberland and Westmorland in the sense of 'to play.' It is not generally known that when tourists to the lakes are called *lakers*, the natives imply the double meaning of lake-admirers and *idlers*."

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

"THE EMINENT MAN WITH A GOLDEN NOSE" (5<sup>th</sup> S. vi. 88, 173.)—This probably refers to the celebrated Danish astronomer, Tycho Brahe. It is related of him that, dissatisfied with the treatment he had to endure in Denmark, where, at that period, it was considered degrading for a gentleman of ancient lineage to be addicted to scientific pursuits, he went abroad, and spent some time at

Wittenberg and Rostock. At the latter place he fought a duel with a Dane named Passberg, upon which occasion he was unfortunately deprived of his nose. He, however, constructed an artificial nose of gold and silver, which is said to have had an exact resemblance to the missing feature. To guard against its dropping off, he always carried on his person a small box filled with some description of glue or cement, in order to re-attach it whenever he felt it becoming loose. O. B. Dahlby, Sweden.

"MEANOR" (5<sup>th</sup> S. vii. 208.)—I think that this word is merely an old form of "manor." It must be inferred, from the small consideration expressed to be paid for it, that it was of little value. There are, however, manors still existing which only consist of a few cottages in a village.

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

CREATION OF MATTER (5<sup>th</sup> S. vii. 207.)—The extract from Sir Isaac Newton to which DISCIPULUS refers is mentioned in *Divine Providence*; or, *the Three Cycles of Revelation*, by Rev. Geo. Croly, LL.D., published by James Duncan, Paternoster Row, London, 1834. In this book, quoting from Newton's *Optics*, l. 3, Dr. Croly gives a rather different passage from that in "N. & Q." After the words "he formed them," the extract proceeds thus :—

"All material things seem to have been composed of the hard and solid particles above mentioned, variously associated in the first Creation, by the councils of an Intelligent Agent. For it became HIM who created them to set them in order. And if HE did so, it is unphilosophical to seek for any other origin of this world, or to pretend that it might rise out of a chaos by the mere laws of nature. Though being once formed it may continue by those laws for many ages."

I think the italics are Dr. Croly's, as he next proceeds to quote from Bacon's *De Aug. Scien.*, and italicizes sentences there in the same manner; in fact, throughout the book italic words occur very frequently. H. C. DENT.

"VISIONS OF THE WESTERN RAILWAYS" (5<sup>th</sup> S. v. 513; vii. 114.)—OLPHAR HAMST has placed too much confidence in the accuracy of the *Bibliotheca Cornubiensis*, if, as I understand from his note, it is therein stated that Sir Charles Lemon was the author of this book. I am enabled to show who was the author in the following manner. Upon the title-page of a copy of the *Visions* in my possession is the name of a former owner and these words, "from the author's brother, G. B. T." These letters being the initials of the name of a late resident of the Close, Salisbury, I showed them to a relative of his, who recognized them as the handwriting of Mr. G. B. Townsend, and, upon inquiry, it has been clearly ascertained that the author of the *Visions of the Western Railways*



was Mr. Richard Edward Austin Townsend, of Doctors' Commons, and Springfield, Norwood, Surrey, who died in 1858. A. B. MIDDLETON.  
The Close, Salisbury.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 149).—

"Alcohol, the Devil in solution."—Have I not found in the following quotation from Shakspeare, *Othello*, Act i. sc. 1, an answer to my own question?—

"*Cassio*. O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!"

JOHN CHURCHILL SIKES.

(5th S. vii. 189.)

"Oh! woman, not for thee the living tomb,  
The harem's splendour," &c.

These lines are to be found in *Granada*, the Oxford Newdigate prize poem of 1833, by J. Graham, of Wadham. S. D. S.

(5th S. vii. 209.)

"Forgive his crimes," &c.

The couplet misquoted by V. S. L. is to be found in Young's *Night Thoughts*, night ix., lines 2316, 2317, ed. Newcastle, 1803. It runs as follows:—

"His crimes forgive! forgive his virtues too!

Those smaller faults, half-converts to the right."

A similar idea is found in Tennyson's *In Memoriam*:—

"Forgive what seem'd my sin in me,

What seem'd my worth since I began."

W. OAKLEY.

"What is it, after all, the people get?" &c.

See under "Monthly Observations" in *Moore's Almanac* for 1829, p. 23, where occur the following lines:—

"Whene'er contending princes fight,

For private pique or public right,

Armies are raised, the fleets are mann'd,

They combat both by sea and land;

When, after many battles past,

Both, tir'd with blows, make peace at last,

What is it, after all, the people get?

Why! taxes, widows, wooden legs, and debt."

The subjoined pithy comment—singularly democratic for a publication styling itself a "loyal almanac"—follows the verses: "The best that can be said of some crowned heads is that they are *fruges consumere nati*." Dr. Olinthus Gregory, who died in 1841, was, I fancy, editor at this time of the Stationers' Company's almanacs, all then charged with a fifteen-penny stamp duty. Was he the author of the above rhyme? For "Francis Moore, Physician," was hardly less proud of the verses which headed the months in his almanac than of the mysterious hieroglyphic with which he annually puzzled his "courtous reader." HENRY CAMPKIN, F.S.A.

"Every husband remembers th' original plan," &c.

The author of these lines is perhaps unknown. They form part of a short poem which appeared in an Irish periodical a long time ago, under the initials M. T., and run as follows:—

"If such is the tie between women and men,

The niddy who weds is a pitiful elf,

For he takes to his tail like an idiot again,

And thus makes a deplorable ape of himself.

Yet, if we may judge as the fashions prevail,

Every husband remembers th' original plan;

And, knowing his wife is no more than his tail,

Why he—leaves her behind him as much as he can."

W. OAKLEY.

V. S. L. will find one of his passages in Tennyson's *Locksley Hall*:—

"There the common sense of most shall hold a fretful realm in awe,

And the kindly earth shall slumber, lapt in universal law."

W. T. M.

(5th S. vii. 229.)

"Be the day weary," &c.

"For though the day be never so long,

At last the bell ringeth to evensong."

Stephen Hawes, *Pastime of Pleasure*, temp. Henry VII.

See "N. & Q.," 4th S. i. 231, 353, 519.

T. W. C.

The quotation beginning—

"Philosophy consists not

In airy schemes or idle speculations," &c.

—is from Thomson's tragedy *Coriolanus*.

A. GRANGER HUTT.

(5th S. vii. 209, 239.)

The lines about the Sultan's horse are Swift's, and come from a poetical riddle called "Petrox the Great," to be found in Scott's edition of Swift (2nd ed., vol. xv. p. 5). The correct quotation is as follows:—

"Byzantians boast that on the clod

Where once their Sultan's horse hath trod

Grows neither grass, nor shrub, nor tree:

The same thy subjects boast of thee."

F. P. P.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*A Glossary of Words used in the Wapentakes of Manley and Corringham, Lincolnshire.* By Edward Peacock, F.S.A. (Trübner & Co.)

MR. PEACOCK has made a valuable contribution to the series of books published by the English Text Society. In one respect it resembles other collections of dialects, namely, in containing words that are in use throughout the United Kingdom, including what are considered cockneyisms, and words that are also to be found in vocabularies of slang. This volume is rich in proverbs and illustrations of folk-lore. For example: "Ass.—When an ass brays the saying is, 'There's another tinker dead at Lincoln.' Though now naturalized, I believe this to be an importation from Leicestershire or Nottinghamshire." Under the word "Bloody" we find the double explanation that it means—1. Well bred, coming of a good stock; commonly used with regard to animals, but sometimes as to human beings: "That's a bloody tit th' squire rides now"; "He comes of a bloody stock; that's why he's good to poor folks." 2. A strong term of resentment: "It's a bloody shame to send a poor man to prison for snarin' a hare in his garden-hedge, an' to fine a fine gentleman five shillings for shuttin' pheasants in September." In reference to "Dog-whipper," an ecclesiastical office not yet quite obsolete, Mr. Peacock says: "In Northorpe Church, until about sixty years ago, there used to be a small pew just within the chancel arch, known as the Hall dog pew, in which the dogs which followed the editor's grandfather to church were imprisoned during the service." Under "Eggs" we find: "If eggs are carried over running water, they will have no chicks in them." Whoever drinks of "Esh Well" "will ever after desire to dwell at Kirton." Mr. Peacock is to be congratulated on the fulness of his work.

*Spiritual Letters of Archbishop Fénelon.—Letters to Men.* (Rivingtons.)

This translation is by the author of the *Life of Bossuet*, and similar successful works. Every page is full of sweet

counsel and even sweeter thoughts, and in some respects the book resembles Wither's hymns for every situation in life, only this is poetical prose and Wither is prosaic poetry. The book starts with the significant phrase, "God's ways are pleasant and satisfying to those who seek them in love."

*Genealogical Memoirs of the Family of Sir Walter Scott, Bart., of Abbotsford.* With a Reprint of his Memoirs of the Haliburtons. By the Rev. C. Rogers, LL.D. (Printed for the Royal Hist. Society.)

Whether Scott succeeded, in the sense contemplated by himself, in founding an independent branch of a family which already reckoned among its ancestors great landholders and many of gentle blood, and which branch should be known to long successive ages as Scott of Abbotsford, is not quite so certain as some persons take it to be. But, whether or not, Dr. Rogers in compiling the genealogical details and in reprinting the memorials of the Haliburtons has furnished a volume which should be possessed by all who respect the greatest of the novelists of the first half of the present century.

**FIG SUNDAY.**—Palm Sunday seems to have been observed this year under both its names. In Bucks and Beds figs were eaten. The grocers' shops had their usual display of the fruit. C. C. writes, with reference to this subject as connected with Silbury Hill:—"I have ascended this mound during a visit to Abury and the neighbourhood. Dr. Stukeley, and more recently Sir R. C. Hoare, in their description of this curious eminence, alluded to the ancient custom of the rustics ascending the mound on Palm Sunday to eat figs, cakes, sugar, and water brought from the Swallow Head, or spring of the river below. On Clea Hill, near Warminster, at Martinsall, and on several hills in North Wales, this custom is stated still to prevail. See *Wilts Archaeol. Mag.*, vol. vii. p. 181. What is the origin of the custom? Does it prevail in other places in Britain or elsewhere?"

THE Society of Antiquaries has recently done a good work. At the suggestion of the president (Frederick Ouvry, Esq.) and council, the wills at the Probate Office, Somerset House, are now accessible to readers in the literary department down to the year of the accession of George III., 1760, inclusive. This opens up sixty additional years to students.

### Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

D. B.—Bubb Doddington (or Baron de Melcomb Regis) left at his death, in 1762, his whole property to his cousin, Mr. Thomas Wyndham, of Hammersmith. Mr. Wyndham, dying in 1777, left the MS. papers, diary, letters, and poems of Lord Melcomb to Henry Penrudeck Wyndham, charging him to publish only such of them as might do honour to Lord Melcomb's memory. Mr. H. P. Wyndham published the diary on the ground that, though it showed the writer's political conduct to have been influenced by base motives of avarice, vanity, and selfishness, he really intended it to be made public at some time, as an apology for his political career. The period of the entries extends from March, 1749, to February, 1761.

JABEZ writes:—"As the *busie test crux* in *The Tempest*, iii. 1, is now 'positively closed,' allow me to say, as a Notice to Correspondents, that the reading proposed by Mr. LEGIS, at 5th S. vii. 224, was given by JABEZ in his summing up at 5th S. vi. 302, and is to be found in Mr.

A. E. Brae's tractate, *Collier, Coleridge, and Shakespeare*, 1860, p. 150. Here, too, I would give all the references to this passage in 5th S., viz. 5th S. iv. 181, 223, 365; v. 105; vi. 25, 104, 185, 226, 302; vii. 3, 44, 143, 224. It would be a convenience to persons studying the passage, now that all has been said that need be said."

W. W. ("It's a far cry to Loch Awe") is referred to Mackintosh's *Collection of Gaelic Proverbs and Familiar Phrases*, ed. 1819, pp. 132, 133, and note, pp. 209, 210. Also to Scott's *Legend of Montrose and Rob Roy; to Life of Charles Kingsley*, vol. ii. p. 139; and to "N. & Q.," 4th S. vi. 505; vii. 42, 149.

J. BOUCHIER.—The "Memoirs of P. P. Clerk of this Parish" is to be found in Warburton's edition of Pope, vol. vi. pp. 287-300.

F. L. W.—Formerly, the mother church was visited on Mid-Lent Sunday. This was succeeded by the custom of visiting parents on that day.

ERATO HILLS (*ante*, p. 225).—With reference to Mrs. Dodd, E. H. is referred to the true account of her in Croker's *Boswell* (Murray), p. 545.

EDINA.—

"Affecting all equality with God."

*Paradise Lost*, bk. v. l. 760.

ERATO HILLS.—A letter for you lies at the office.

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Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, APRIL 7, 1877.

## CONTENTS. — N° 171.

NOTES:—The One Hundred and Twenty-sixth of Shakspeare's Sonnets, 261.—The Berkshire Lady, &c., 262.—The Published Writings of Gilbert White, 264.—Tennysonianism—Leigh Hunt and the "New Monthly Magazine," 265.—Dr. Tomlinson, of Newcastle—Price of Stock, Crops, &c., in 1650—An Emendation on a Passage in Carlyle, 266.

QUERIES:—Popular Stories—Bursill—Dictionary of English Male and Female Names—Medieval Education—Italian Novels—The Peers Family, &c., 267.—Sternhold: Hopkins—Heraldic—Arms Wanted—A Clerkenwell Printer—Mirabeau—"A toad with an R"—Zodiac—Armour lost—Worn—The Town or Village Owen—A Private Hears, &c., 268.—Authors of Books Wanted—Authors of Quotations Wanted, 269.

REPLIES:—The Old Testament: Jewish Authors, 269.—"The Christian Economy"—R. Topcliffe, 270.—W. Peirpoint, Arm.—The House of Gib, 271.—Misuse of Words—The Title "Honourable"—"Beef-eater," 272.—Bernard de Ventadour—"Move to"—Unusual Christian Names—Dryden's "Sophocles"—Bookbinding, 273—"Awaits"—Clergy and Patrons—Death of Edward, Duke of York—Epitaphs—Engravings sent on Walls—"Balderdash"—St. Stephen, 274.—H. E. Reynolds—New Year's Eve: Easter Eve—William, Lord Mountjoy—Arms Wanted—Bradshaw the Regicide—Kylvine Pen—Surname "Coats," 275—"Imp"—Editions of Ben Jonson—Books on Special Subjects—The Regicides—Vessels propelled by Horses on Board, 276.—Two Copies of the Folio Shakspeare of 1633—Bath Bibliography—T. Miller, 277—"Charm"—Church Window—"Emblem"—Heraldic—"Keening," 278—Authors Wanted, 279.

Notes on Books, &amp;c.

## Notes.

## THE ONE HUNDRED AND TWENTY-SIXTH OF SHAKSPEARE'S SONNETS.

As the sonnets are themselves the index to their own interpretation, an analysis of one will help to elucidate many. The above sonnet or verse, changed from quatrains to couplets, and completed in twelve lines, concludes the first part of the poem, and divides it from the second. More strictly speaking, it is a connecting disconnection sufficient in itself, without destroying the unity of the whole, to separate the two beings of a psychological trinity, of which Shakspeare was the third. As in the original edition, all other mark of distinction should be avoided. The delineation of the "man in hue, all hues in his controlling," that intellectual Light, the inspiring Phœbus of the Elizabethans, "Day" as Jonson, "the Genius of this Isle" as Drayton called it, and of his own soul, terminated with the preceding sonnet. As Byron makes Tasso say of his finished *Gerusalemme Liberata*—

"And thou my last creation, my soul's child"

—so Shakspeare here addresses this completed portion of his poem—this reincarnation of his "true spirit"—this immortalization of what was "best" in him—with

"O thou, my lovely boy, who in thy power  
Dost hold Time's fickle glass, his sickle, hour."

The condition of the stage and of his dramas thereunto related had rendered this poem most

dear to him; it usurped in his affections the place of his dead son, little Hamnet, with whom all hope of founding a legitimate male line died also. See Sonnet xxxvii. —

"As a decrepit father takes delight  
To see his active child do deeds of youth,  
So I, made lame by fortune's dearest spite,  
Take all my comfort from thy worth and truth."

To understand the second couplet it is necessary to revert to the eleventh sonnet; therein he says:

"As fast as thou shalt wane, so fast thou growest  
In one of thine from that which thou convertest,"

a passage from that inductive section of his poem which in the outward is a universal protest against celibacy, exhaustive of all argument in favour of marriage, in the inward a wooing of the soul or genius to reproduction. That reproduction having been accomplished and the delineation so far ended, he can now write:—

"Who *hast* by waning grown, and therein show'st  
Thy lovers withering as thy sweet self grow'st"

a thing which every author can say of the book that has waxed under his hand as the light which inspired it has waned; the book, if it is a good one, remains to go forward with the ever-living soul of the future—the author, with his companion lovers of light and truth, to wither and decay.

"If Nature, sovereign mistress over wrack,  
As thou goest onward still will pluck thee back,  
She keeps thee to this purpose, that her skill  
May time disgrace and wretched minutes kill."

To disgrace time and kill wretched minutes, to make time pass pleasantly, is what is generally conceived to be the principal object and utility of the book, the romance and poem in particular. We must not, however, forget Shakspeare's two lines, which would make a fitting motto to each and all his plays and poems:—

"Oh, like a book of sport thou 'lt read me o'er,  
But there's more in me than thou understand'st."

As the genius of truth and beauty and knowledge travels onward, inaudible, invisible, the poet and philosopher, the instruments of nature, pluck it back and make it seen and heard, and so nature keeps it to the purpose of shaming time, at least for readers. But it must not be forgotten that Shakspeare here principally alludes to the forward journey through all posterity of this particular poem, his own part and portion of that truth and beauty in whose welfare he was chiefly interested, the mighty gift of whose "dear love" he most esteemed; nor in the passage I am about to quote must the marvellous disintegration of his individual being into multitudinous dramatic separation, good and evil, without stint or fear, be forgotten:—

"Never believe, though in my nature reign'd  
All frailties that besiege all kinds of blood,  
That it could so preposterously be stain'd,  
To leave for nothing all thy sum of good:  
For nothing this wide universe I call  
Save thou, my Rose; in it thou art my all."

And that every living being can and should say of his or her own individual soul. To continue :—

"Yet fear her, O thou minion of her pleasure !  
She may detain, but not still keep, her treasure ;  
Her audit, though delay'd, answer'd must be,  
And her quietus is to render thee."

As illustrations of this last and most powerful promise of immortality we have at the conclusion of the fifty-fifth sonnet—

"Your praise shall still find room  
Even in the eyes of all posterity,  
That wear this world out to the ending doom :  
So, till the judgment that yourself arise,  
You live in this and dwell in lover's eyes,"—

and from *Lea*—

"O ruin'd piece of nature, this great world  
Shall so wear out to nought,"

*i.e.*, the final separation, so far as this world is concerned, of nature and her mirror, the human soul.

Having said thus much of one sonnet, whose meaning is unfathomably deeper than words can express, it would be unwise to leave the subject of the sonnets here without bringing forward further proofs of their utter spirituality, of their originality, and of their purport.

Of its perfect spirituality the whole poem is itself a proof ; but as quotations are necessary to confirm that assertion, we can take first, as a selection from many equally conclusive, Sonnets xxxix. and lxxiv. :—

"Oh, how thy worth with manners may I sing,  
When thou art all the better part of me !  
What can mine own praise to mine own self bring ?  
And what is't but mine own when I praise thee ?  
Even for this let us divided live,  
And our dear love lose name of single one,  
That by this *separation* I may give  
That due to thee which thou deserv'st alone," &c.

The whole of this sonnet, carefully read, will throw immediate light on much which seems obscure, especially on that one thing indispensable to a perfect understanding of the sonnets, the clearly seeing that Shakspeare and another are one and the same, even as the genius of Shakspeare and the minds or souls of those who appreciate or are receptive of that genius are one and the same, now and henceforth, to the end. Sonnet lxxiv. will be best given in its entirety ; but, if possible, the preceding verse lxxiii. should be read first, which, I take it, represents Shakspeare at about forty years of age. It concludes with—

"This thou perceiv'st, which makes thy love more strong,  
To love that well which thou must leave ere long."

"But be contented : when that fell arrest  
Without all bail shall carry me away,  
My life hath in this line some interest,  
Which for memorial still with thee shall stay.  
When thou reviewest this, thou dost review  
The very part was consecrate to thee.  
The earth can have but earth, which is his due ;  
My spirit is thine, the better part of me :  
So then thou hast but lost the dregs of life,  
The prey of worms, my body being dead ;

The coward conquest of a wretch's knife,  
Too base of thee to be remembered.

The worth of that is that which it contains,  
And that is *this*, and this with thee remains."

The worth of Shakspeare's body was his soul ; and of that soul this sonnet-poem was the representative. No other rendering than this is possible to reason ; but what a volume of psychological philosophy is contained in these two verses !

With regard to the originality of the sonnets, and Shakspeare's belief that they had no counterpart in literature, Sonnet lix. is all in all sufficient :

"If there be nothing new, but that which is  
Hath been before, how are our brains beguiled,  
Which, labouring for invention, bear amiss  
The second burthen of a former child !  
Oh, that record could with a backward look,  
Even of five hundred courses of the sun,  
Show me your image in some antique book,  
Since mind at first in character was done !  
Then might I see what the old world would say  
To this composed wonder of your frame," &c.

Had the Farnese Hercules, or Apollo himself, been walking London in the flesh at that time, the brains of the poet, "labouring for invention," would have had nothing to do with either advent. "This composed wonder of your frame" refers solely to this sonnet-poem, as the body or incarnation of mind and heart—the separate portrayal of that genius which produced his plays, the mirror and epitome of human nature, "not for an age, but for all time."

The sonnets are the intellectual life of Shakspeare told under two forms of material love. They are a defence of poetry and of the stage. They are an ever-living acknowledgment left by him to the world, and to the spirit of the world, of the "great gift" that had been accorded him ; that genius which by his plays might have been lost, and of whose exceeding worth he was well and thoroughly assured.

From the time of their first conception they were intended to extend over the period of his maturity or prime, and hence his choice of the sonnet, which some one defines as "a long poem in fourteen lines, or an epic in little," as the form of verse most suitable to his purpose. Each one would stand finished in itself. Any length of time could elapse between their composition, and the whole could be arranged in its integrity when the hour of its completion had arrived.

R. H. LEGIS.

#### "THE BERKSHIRE LADY."

In vol. cvi. of the *Quarterly Review*, pp. 205-245, a very interesting article appeared, in 1859, under the title "Berkshire." The writer introduced, at p. 231, "a beautiful Miss Kendrick, a young lady who had a will and a way of her own, and was skilled in embroidery, the use of the small sword, and other accomplishments of the



period." She was the daughter of Sir William Kendrick, the second baronet, his father, of the same name, having been created a baronet by Charles II. She was afterwards known as "the Berkshire Lady," and was the subject of a ballad under that name, which represented her as an heiress in the enjoyment of five thousand a year, a large landed fortune for a young lady at that period.

"Many noble persons courted  
This young lady, 'tis reported;  
But their labour proved in vain,  
They could not her love obtain.

Being at a noble wedding  
In the famous town of Reading,  
A young gentleman she saw,  
Who belonged to the law."

The article in the *Review* then proceeds to state that

"this young gentleman was one Benjamin Child, a strapping and probably briefless barrister on the circuit, some say an attorney, who was pleased to enjoy a wedding feast and accompanying flirtations, little thinking what was in store for him, for the lady goes home, and writes him a challenge to mortal combat, naming Calcot Park as the place of meeting. Child, though much astonished, goes to the rendezvous with a friend, where they find a masked lady, who informs him that she is the challenger."

The incident from which the lady acquired celebrity is believed to have occurred in the reign of Queen Anne, and the gentleman is reported to have been the son of a brewer at Abingdon. The ballad then proceeds:—

"He shall not in the least discover  
That I am a wounded lover  
By the challenge which I send;  
But for justice I contend!  
He has caused sad distraction,  
And I will have satisfaction;  
Which if he denies to give,  
One of us shall cease to live!

Having thus her mind revealed,  
She a letter signed and sealed;  
In the letter she conjured him  
Her to meet, and well assured him  
Recompense he must afford,  
Or dispute it with his sword.

Having read this strange relation,  
He was in a consternation;  
But, advising with a friend,  
He persuades him to attend:  
Be of courage, and make ready,  
Faint heart never won fair lady."

Lady in a mask:—

"It was I that did invite you,  
You shall wed me, or I'll fight you.

You shall find I do not waver,  
For here is a trusty rapier;  
So now take your choice, said she,  
Either fight or marry me!"

Lawyer:—

"Pray, unmask, your visage show,  
Then I'll tell you, aye or no!"

Lady:—

"I will not my face uncover  
Till the marriage rites are over;  
Therefore take you which you will,  
Wed me, sir, or try your skill."

The lawyer, acting under the following advice of his friend, ultimately surrendered to the heroine, and she became his bride:—

"If my judgment may be trusted,  
Wed her, man, you can't be worsted;  
If she's rich, you rise to fame;  
If she's poor, you are the same!"

The ballad winds up as follows:—

"Now he's clothed in rich attire,  
Not inferior to a squire;  
Beauty, honour, riches, store,  
What can man desire more?"

A local tradition points out the scene of this encounter and romantic courtship in Calcot Park, now the seat of John Henry Blagrove, Esq., recently High Sheriff of Berks, J.P., and Deputy Lieutenant of the royal county. The line in the ballad,

"Faint heart never won fair lady,"

has become a proverb, and was adopted as the name of a *petite comédie*, brought out by Madame Vestris at the Olympic, in which she performed the fair lady, and it has been frequently revived.

In *A Tour round Reading: being a Guide to its Environs*, by W. Fletcher, published in that town, we find it stated, at p. 133, that

"in 1820 the entrance to Kendricks' vault, in St. Mary's Church, Reading, gave way. Upon inspection of the interior, amongst the numerous lead coffins was one bearing the inscription, 'Frances Child, wife of Benjamin Child, of Calcot, first daughter of Sir W. Kendrick, died 1722, aged 35.' This no doubt is the coffin of the subject of the ballad. It is of singular construction, being moulded to the form of the body, even to the lineaments of the face. Mr. Child was the last person interred in this vault. His coffin, which was in good preservation, bears the date of 1767, and was of unusually large dimensions."

We learn from the same author that

"there are several stories current respecting Mr. Child. One in particular relates his great fondness for oysters, of which he was in the habit of consuming large quantities; in fact, he is said to have kept a museum of the tubs emptied by him, for one room in Calcot House was fitted round with shelves, upon which they were arranged in regular order. It was his humour to show his friends this unique arrangement as a convincing proof of his capabilities in that particular branch of good living. Another story relates that upon the death of Mrs. Child (the Berkshire Lady) Calcot became unbearable to him; whereupon he sold it. But singular to relate, nothing could induce him to quit the house; and the new proprietor only obtained possession by rendering it untenable to him, unroofing to effect that object. Mr. Child then retired to a small cottage in an adjoining wood, where, it is said, he spent the remainder of his days in quiet retirement."—Pp. 132-3.

Perhaps some of the numerous genealogical contributors to "N. & Q." could furnish further information as to this singular marriage, and as to the immediate issue as well as to the descendants of Mr. and Mrs. Benjamin Child.

W. B.

### THE PUBLISHED WRITINGS OF GILBERT WHITE.

(Concluded from p. 243.)

?1860. *Fide* Carus and Engelmann (*Bibl. Zool.*, p. 1627), a new edition of the last was published in this year by the Society for Promoting Christian Knowledge, with figures by Wolf. If so, the next is no doubt illustrated by the same woodcuts.

\*1870? The | Natural History | of | Selborne. | By the | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | Arranged for young persons. | A new edition with notes. | London : | Society for Promoting Christian Knowledge ; | Sold at the Depositories : | 77, Great Queen Street, Lincoln's Inn Fields ; | 4, Royal Exchange ; 48, Piccadilly ; | and by all Booksellers. 8vo. pp. x-346.

There is no date in the title-page, but I believe this edition appeared in 1870 or 1871. The woodcuts, mostly by Mr. Wolf, are very superior, and the foot-notes are by "T. B." (Prof. Bell). A sketch map of the district is introduced to face p. 1. Altogether it is an excellent edition and admirably meets the purpose for which it was intended.

?1841.

\*1860. The | Natural History of Selborne. | By | the Rev. Gilbert White, A.M., | Fellow of Oriel College, Oxford. | New York : | Harper & Brothers, Publishers, | 329 & 331 Peabody Street, | Franklin Square. | 1860. 16mo. p. 335—the text beginning at p. 13.

This was "entered, according to Act of Congress, in the year 1841," and is apparently a very faithful reprint of Lady Dover's edition (cf. *supra*), from which most of the woodcuts are reproduced, those in the first part (to Pennant) being reversed, while those in the second (to Barrington) are not. However, two (pp. 31 and 223) are substituted for the English originals, and do not reflect much credit on the draughtsman. I have only seen one copy of this American reprint, which I owe to the liberality of Dr. Coues, U.S. Army, but I understand there have been many issues of it.

\*1836. The | Natural History | of | Selborne. | with its | Antiquities ; Naturalist's Calendar, &c., | By | the Rev. Gilbert White, A.M. | A New Edition, | with Notes by Edward Blyth. | London : | Published by Orr & Smith, Paternoster Row. | MDCCCXXXVI. 8vo. pp. iv-x, 418.

In this is inserted between the "Advertisement" and the text an interesting account of Selborne by Mudie, who gathered the particulars on the spot, and some notes on the "Antiquities" are supplied by Dixon. In spite of its very small type and poor woodcuts, this edition, owing to Blyth's excellent notes, is a very valuable one.

\*1843. The | Natural History | of | Selborne. | By | the late Rev. Gilbert White, M.A. | A new edition, with notes by | the Rev. Leonard Jenyns, M.A., F.L.S., | etc. | London : | John Van Voorst, Paternoster Row. | M.DCCCXLIII. 16mo. pp. xvi-398.

This is beautifully printed and illustrated (as are nearly all the works issued by the same publisher) ; and the notes of the editor (*hodie* Blomfield) ; though not equal to Blyth's for the original matter they contain, are scholarly and to the point. The "Antiquities" are not included.

?1851. . . . Edition by Jesse, with supplement by Jardine, forming a volume of Bohn's "Scientific Library."

\*1854. The | Natural History | of | Selborne. | By the late Rev. Gilbert White, A.M. | With additional notes, | by the Rev. J. G. Wood, M.A. | Author of the Illustrated Natural History, etc. | Illustrated with engravings on wood. | London : | George Routledge & Co. | Farringdon Street. | 1854. 8vo. pp. viii-428.

This edition is very nicely printed ; but the woodcuts are somewhat fanciful, and not very characteristic, nor do the notes betray the hand of a master.

1875. Natural History | and | Antiquities of Selborne | by | Gilbert White | with notes, by | Frank Buckland. | A chapter on Antiquities, by | Lord Selborne. | And new letters. | Illustrated by P. H. Delamotte. | London : | Macmillan and Co. | 1875. 8vo. pp. xxx-591.

In this edition the author's "Natural History" ends with p. 292, to which follow the comparative "Calendar" kept by White and Markwick, and then Mr. Buckland's notes, extending over pp. 309-458. The author's "Antiquities" occupy pp. 459-555, and on p. 559 begins Lord Selborne's "Appendix," which ends at p. 574. The volume is profusely illustrated by woodcuts ; but, except the views of the place and its neighbourhood, few of them have anything especially to do with White or Selborne. The same may be said of the editor's "Notes" ; and the "Memoir" gives little information about the author that was not known before. As a whole, the edition has served to amuse the general reader, but can never be deemed by a naturalist to be worthy of the author's memory, Lord Selborne's contribution excepted. The new letters (five in number, lent by Mr. J. W. Edgehill, of Culter, Aberdeen) bear date from November, 1774, to January, 1791, and are addressed to the writer's nephew Samuel Barker, his sister Mrs. Barker, his niece Anne Barker (2), and his brother-in-law Thomas Barker. To the first is prefixed a poetical "Invitation to Selborne," which consists of a great part of the poem "Selborne," afterwards printed with amplifications, combined with some lines subsequently incorporated with the well-known "Naturalist's Summer Evening Walk." One of the letters to Anne Barker, dated February 5, 1785, is nearly identical with the already published sixty-third letter to Barrington. To face p. xxii is a photograph of a portion of the letter



there printed, and on p. 473 is a woodcut representing in fac-simile the last entry, in the burial register of Selborne, signed by White as "Curate," June 10, 1793, followed by the certificate of his own burial, July 1, 1793, signed "Ch. Taylor—Vicar."

\*1792. White's *Beyträge | zur | Naturgeschichte von England. | Aus dem Englischen übersetzt | und | mit Anmerkungen begleitet | von | Friedrich Albrecht Anton Meyer, | der Weltweisheit und Arzneygelehrtheit Doctor und Privatdocent | zu Göttingen. | Berlin, 1792. | Bey Heinrich August Rottmann. 16mo. pp. 8 (unnumbered), 163.*

According to the youthful translator's preface, the original has much chaff (*Spreu*) in it, but also some corn that is worth transplanting into German soil, which he therefore condescends to extract, warning his readers, however, that the book is not for the learned, but only for such as wish to entertain themselves with a little knowledge. The extracts so put together entirely lose their epistolary character, though the translator keeps up the name. Thus White's first six letters to Pennant are condensed by Meyer into his "Erster Brief," while the last and "Vierzehnter Brief" is compounded of part of White's fifty-eighth to Barrington, with a single paragraph from his next, and the final paragraph of the whole *Nat. Hist. Selb.* The translation is not very accurate, and the editor's remarks are inserted in the text, between brackets, often with a sneer.

\*1795. A | *Naturalist's Calendar, | with | Observations in various branches | of | Natural History; | extracted from the papers | of the late | Rev. Gilbert White, M.A. | of Selborne, Hampshire, | Senior Fellow of Oriel College, Oxford. | Never before published. | London: | printed for B. and J. White, Horace's Head, | Fleet Street. | 1795. Svo. pp. 176.*

This was edited by Aikin, who signs the "Advertisement." The text begins at p. 7; to face p. 65 is the coloured plate of "A Hybrid Bird," afterwards reproduced in the edition of the *Nat. Hist.* of 1802, as in one form or another have been all the contents of this little volume by subsequent editors.

\*1834. *Gleanings | in | Natural History. | Second Series. | To which are added | some extracts from the unpublished MSS. of | the late Mr. White, of Selborne. | By Edward Jesse, Esq., | Surveyor of His Majesty's Parks, Palaces, &c. | London: | John Murray, Albemarle Street | MDCCCXXXIV.*

The portion relating to White begins at p. 144, where a fac-simile copy (already mentioned under Mr. Harting's edition) of a page of his journal is introduced, and his "Miscellaneous Observations" extend from p. 147 to p. 210. It is not stated how Jesse acquired the original MSS.

\*1876. *The Correspondence | of | Robert Marsham of Stratton Strawless in the County | of Norfolk, Esquire, and Fellow of the Royal Society; | and | the Reverend Gilbert White, of Selborne, in the County | of Southampton, Master of Arts, and Fellow of Oriel College | in the University of Oxford. | 1790-1793. | Communicated*

by the Rev. H. P. Marsham, and Prof. Bell, | September 28th, 1875, and March 1st, 1876 (*Transactions of the Norfolk and Norwich Naturalists' Society*, vol. ii. pp. 133-195).

[Cf. "N. & Q.," 5<sup>th</sup> S. vi. 280.] Ten hitherto unpublished letters are here printed from the originals in Mr. H. P. Marsham's possession. Two more of the series (dated, as appears from his correspondent's replies, Oct. 12, 1790, and June 8, 1791) are missing. The "Introductory Note" is signed "T. S." (Southwell), and foot-notes are added by "J. E. H." (Harting) and "A. N." (Alfred Newton).

ALFRED NEWTON.

Magdalene College, Cambridge.

TENNYSONIANA.—There is a coincidence that has often struck me, though I do not remember to have seen it noted, between the Laureate's beautiful lyric, *Home they brought her Warrior dead*, and canto i. st. 9 of Scott's *Lay of the Last Minstrel*:—

"O'er her warrior's bloody bier  
The Lady dropp'd nor flower nor tear!"

Until, amid his sorrowing clan,  
Her son lisped from the nurse's knee—  
'And if I live to be a man,  
My father's death revenged shall be!'  
Then fast the mother's tears did seek  
To dew the infant's kindling cheek."

Another parallel may be quoted between the lines in the Swallow Song, *Princess*, iv. 84—

"O were I thou that she might take me in,  
And lay me on her bosom, and her heart  
Would rock the snowy cradle till I died,"—

and a passage in that favourite volume of Early English students, Harl. MS. 2253, fol. 67, where the love-lorn swain sings:—

"Ich wolde ich were a threstelcock,  
A bounding other a lauercock  
Swete bird, bituene her curtil & hire smok  
I sholde ben hyd."

The opinion of Tennyson's *Northern Farmer* (new style), that

"Tis'n them as 'as munny as breiks into 'ouses an' steils,  
Them as 'as coats to their backs an' taikes their regular meils.  
Noä, but it's them as niver knows wheer a meil's to be 'ad.  
Taïke my word for it, Sammy, the poor in a loomp is bad,"

may be compared with that of Will Flammock, the honest Fleming, in Sir Walter Scott's *Betrothed*:—

"He that is poor will murder his father for money.  
I hate poor people; and I would the devil had every man  
who cannot keep himself by the work of his own hand!"

MOTH.

LEIGH HUNT AND THE "NEW MONTHLY MAGAZINE."—Turning over the Leigh Hunt papers given me in 1873 by the late Thornton Hunt, I find a small bundle of articles cut out of the *New Monthly Magazine* for 1824 and succeeding years.

From internal evidence (for few who have read an article by Leigh Hunt can mistake his style), and the fact that several of the essays are corrected in Leigh Hunt's writing, possibly for republication, there can be no doubt that the articles themselves came from his pen. As it may be useful to bibliographers generally to know the various signatures he adopted, I now give them:—"H," "Harry Honeycomb," "H. H.," "Perennis," "Misocrotalus," "Robin Goodfellow," and, I have reason to believe, "Grimm's Ghost." Certainly some of the articles under this last pseudonym are by Leigh Hunt. It is probably owing to the adoption of these signatures that the articles referred to (except those signed "Harry Honeycomb") are not mentioned in Mr. Alexander Ireland's very valuable and, on the whole, wonderfully correct *List of the Works of William Hazlitt, Leigh Hunt, and Charles Lamb: with Notes and Critical Opinions* (J. Russell Smith, 1868). Of Mr. Ireland's book only two hundred copies were printed, and I am one of those who hope that its genial and painstaking author will be induced shortly to issue for general circulation a revised and enlarged edition, bibliographically brought down to the date of publication. S. R. TOWNSHEND MAYER.

Richmond, Surrey.

DR. TOMLINSON, OF NEWCASTLE.—The following letter, written by the Rev. Robert Tomlinson, D.D., who bequeathed his library "to the corporation of Newcastle, for public use," is worthy of a place in "N. & Q.":—

"To the R<sup>d</sup> Worshipful Walter Calverly Blackett, Esq., Mayor of Newcastle upon Tyne.

"Dear Sir.—Being desirous, when I die, y<sup>t</sup> my books should be put into a public way of being useful, and placed near y<sup>e</sup> sacred Walls of y<sup>t</sup> Church in which I spent the Flower of my Age, as an unworthy Lecturer; I design'd a Plan for a Library above y<sup>e</sup> Vestry of St. Nicholas, w<sup>h</sup> if executed, I have left in my Will my whole Study of Books to y<sup>e</sup> Mayor and Burgesses of Newcastle, &c. This is the best Return I can make for y<sup>e</sup> many and singular Favours receiv'd from a kind Providence and a generous Corporation; as well as y<sup>e</sup> sincerest Expression of my great Esteem for y<sup>e</sup> Church of England and her Clergy, w<sup>h</sup> I hope will flourish and outshine all Opposers, till Books and Time itself shall be no more.

"And if you, Generous Sir, will be so good as to build y<sup>t</sup> Library, so design'd by me, I do promise y<sup>t</sup> y<sup>e</sup> Legacy of all my Books shall never be revers'd by Sir,

"Your affectionate Friend &

"Most obed<sup>t</sup> Servant,

"Whickham.

"Jan. 31, 1735-6."

ROBT. TOMLINSON.

JOHN CRAGGS.

Gateshead.

PRICE OF STOCK, CROPS, &c., IN 1680.—A late number of "N. & Q." contained a statement as to money value a century back. The following paper

will perhaps be interesting as referring to two centuries ago:—

"A true and perfect Inventory of all the Goods, Chattels, and Debts of Edward Lane, of Bletchley, in the County of Bucks, yeoman, lately deceased, appraised and valued the 19<sup>th</sup> of July, 1680, by Thomas Lane and Thomas Spenlow, as followeth:—

	£	s.	d.
Imps. His weareing apparill and money in his purse	...	...	...
	5	0	0

*In the Parlour.*

Item. One joynd bedd and bedding thereunto belonging	...	...	...
	2	0	0
Item. One table, one joynd chaire, one chest...	0	10	0

*In the Hall House.*

Item. One table, one cubbert, one joyne chaire, two joynd stools	...	...	...
	0	10	6
Item. Six paire of sheets, one dozen of napkins, six pillow beers, one table cloath	...	...	...
	1	13	4
Item. One brasse kettle, one porridge pott, three small pewter dishes, brewing vessels, and milke vessel, with y <sup>e</sup> rest of the lumber within doores	...	...	...
	1	3	4
Item. Six acres of wheat and barley	...	...	...
	8	10	0
Item. Five acres and a halfe of pease and beanes	...	...	...
	3	6	8
Item. His cropp of hay	...	...	...
	1	6	8
Item. One horse and one old mare	...	...	...
	5	1	6
Item. Two coves and one yearling bullock	...	...	...
	4	0	0
Item. Thirty-five sheep and lambes	...	...	...
	3	13	4
Item. One carte and one paire of wheeles	...	...	...
	2	5	0
Item. One plough, one old paire of harrowes, horse harness, with all other utensills of husbandry with out doores	...	...	...
	1	6	8
Item. His firewood	...	...	...
	0	10	0
Item. Debts desperate	...	...	...
	37	0	0

Total sum is... 77 17 0

THO. LANE, } Appraisors.  
THO. SPENLOW, }  
T. W. R.

AN EMBEDDATION ON A PASSAGE IN CARLYLE.—In Carlyle's *Life of Sterling* I read of "legions of black dragons, patrolling with horse-meat and man's-meat this unhappy earth, so greatly to the detriment of it." I italicize *with*, because I conceive that to be an error for another preposition. The conjugate, "horse-meat and man's-meat," is of early use, and was proverbial in the days of Elizabeth. In every place where I have found it, it means *board* or *rations*. It is so used in several places by rare Ben Jonson. Now, "dragons," whether black or white, are not vendors of food, whether for man or beast, and unless they are "patrolling with" it for sale, there is no reason why they should carry it at all. The "black dragons" stigmatized by Carlyle are clergymen, and it is in keeping to speak of them as doing their work for their living, as patrolling for horse-meat or man's-meat, the horse-meat indicating the ill-paid, if not ill-fed, curate, the man's-meat the happy beneficiary of a fat living. I would, therefore, supersede Carlyle's *with* (if, indeed, it be his) in favour of *for*. JABEZ.

Athenæum Club.

\* Afterwards Sir Walter.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**POPULAR STORIES.**—Is there any book of well-known stories, like Wheeler's *Noted Names of Fiction*? I am led to ask this question by having lately endeavoured to find several stories which are well known to me, though I was unable to find them in ordinary books of reference where I made certain of finding them.

To illustrate what I mean. There is a well-known story that Galileo, when he was made to abjure "the false opinion that the sun was the centre of the universe," on rising from his knees exclaimed, "It does move though," or words to that effect. This story I expected to find in every biographical dictionary, but did not. I found it at last in Mr. J. Anderson Rose's portion of the *Catalogue of Works of Art exhibited at the Opening of the New Library and Museum of the Corporation of London*, 1872. I should not have found it there had it not been for Mr. Rose's foresight in providing an index to the catalogue of his engravings. Mr. Rose quotes from the *Life of Galileo*, published without the author's name by Macmillan in 1870. From this interesting little book it appears that, like many popular stories, this is "an invention of romance."

I think the story of "paying too dear for your whistle" is one that should be included in such a book, though in a shorter form than Dr. Franklin puts it.

In an excellent book, entitled *Business*, by James Platt (Lond., Simpkin & Co., 1875), on p. 12, is a reference to "the bairns Erskine felt tugging at his elbow." This is another story so well known that Mr. Platt thinks no other reference to it necessary. To refresh my memory I have been looking for the anecdote in several biographical dictionaries, but without success. In W. Howitt's *Northern Heights of London*, Longman, 1869, pp. 56-82, is a very fair account of Erskine, where it is stated that he thought his little children were pulling at his robe. This, I believe, is the ordinary version of the story.

OLPHAR HAMST.

**BURSILL.**—I am told this is a Huguenot name. Will any one kindly inform me if it be, or what it is, or send me to some authority? Also, if it were originally French, what the French name is of which this is the Anglicized form.

BRINSLEY NICHOLSON, M.D.

Woodlands Road, Red Hill.

**DICTIONARY OF ENGLISH MALE AND FEMALE CHRISTIAN NAMES.**—Can any of your readers recommend me a good one? Webster gives careful

lists of Greek, Latin, and Scripture proper names, but I cannot find "Edward" or "Henry" in his pages.

J. L. WARREN.

**MEDIEVAL EDUCATION.**—Can one of your learned readers direct me to sources of information respecting the supply of schools and other means of popular education during the Middle Ages?

JOSEPHUS.

**ITALIAN NOVELS.**—Will any of your correspondents mention a few Italian novels, fairly amusing, and not too difficult,—books that I may put into the hands of a girl of nineteen? We have done *I Promessi Sposi*, of course.

A. H. CHRISTIE.

**SHAW OF SAUCHIE, IN SCOTLAND.**—Is there a pedigree of this family in print? Where could I get it?

WALTON GRAHAM BERRY.

**HATCHER: HILL.**—Can any of your correspondents inform me who "the Lady Elizth. Hatcher" and "the Lady Hill" were, who appear as influential landowners in Northumberland towards the end of the seventeenth century? They were probably heiresses who had married strangers, as I have not met with the names in the county.

WILLIAM ADAMSON.

**LETTEN: RICHARDSON: KNIPE: FARNABY: RUDGE.**—Nathaniel Letten, of London, merchant, supposed from Norwich, in Norfolk co., died in London, May 10, 1682, aged sixty-three years; buried in St. Dionis Backchurch, corner of Lime and Fenchurch Streets, where there is a monument to him. He married, first, Martha Howland, dau. of Geoffrey Howland, of Streatham, Surrey, by whom he had no issue. He married for his second wife Sarah, dau. of Richard Lant, Esq., of Kingston, Surrey, by whom he had three sons and three daughters. Of the latter, Susanna married a Richardson, Sarah married Sir Randolph Knipe, and Elizabeth married Sir Charles Farnaby. John Letten, brother of the above-named Nathaniel, married Susanna Howland, and died at Southwark in 1688. His daughter, Susanna, married in 1698 John Rudge, son of Edward Rudge, Esq., of London. Can any member of either of the above-named families or any correspondent furnish me any information or light upon the origin and pedigree of the Letten family? There was a Richard Letten, supposed of this family, who emigrated to New England about 1638-9. Was he a brother of Nathaniel and John?

J. J. LATTING.

64, Madison Avenue, New York, U.S.A.

**THE PEERS FAMILY.**—Would some correspondent kindly give me information as regards this family? One of the name resided at Nuthurst, co. Warwick, early in this century. Another lived in Birmingham, who must have been a man of taste, for, considering his means, he possessed

the finest library in these parts. Many of his books were scarce works, some old black-letter; a good collection of chap-books, while his assortment of Christmas carols was something wonderful. I was then too young to understand the value of books, but I have a pleasant recollection of the many happy hours I, as a child, passed among them, and revelled among old tomes, and often felt half frightened at the old block woodcuts I met with in turning them over. The old man is dead and his books scattered. Matthew Boulton, of the Soho, married a Miss Peers. FATHER FRANK. Birmingham.

STERNHOLD: HOPKINS.—In the recently published life of Bishop Frampton. Nonjuror, it is stated that both Sternhold and Hopkins were born in the parish of Awre, in the Forest of Dean. Is there any authority for this statement? In Thompson Cooper's *Biog. Dict.* Hampshire is mentioned as the county in which Sternhold was born.

W. PRIDEAUX COURTNEY.

Queen Anne's Gate, Westminster.

DE BURY.—I want information of the family of De Bury, who, I believe, were in a high position in the county of Surrey in an early period of English history.

E. CHARRINGTON.

HERALDIC.—On going lately (may I commend the example to all who have not, and still more to those who have, seen this actor in other Shakspearian parts?) to witness Mr. Irving's performance of Richard III., my patriotic sensibilities were shocked at observing the royal standard to display, 1 and 4, the lilies of France, and 2 and 3, the lions of England. My violated sense of the proprieties has since moved me to make a pilgrimage to the tomb of Edward III., and the shields on this have shown me that the Lyceum authorities are in the right. I had thought that the ancient claim of our sovereigns was to be kings of England and France, not of France and England. I seek in "N. & Q." an explanation of what appears an heraldic anomaly to a descendant of the above-named

EDWARD.

ARMS WANTED.—What were the arms of Rhys ab Madoc ab David, Prince of Glamorgan, A.D. 1150? What relation was he to Zestyn ab Gwrgant, King of Glamorgan, A.D. 1091?

F. R. DAVIES.

Hawthorn, Black Rock.

TO TAX COLLECTORS.—If I seal anything with, say, a half-sovereign on the side on which the royal arms are, shall I be liable to the tax for armorial bearings?

E. T. M. W.

A CLERKENWELL PRINTER.—Searches in the London directories having failed to procure the information, any correspondent who can furnish

the name of a printer, whose office was at No. 3, Whiskin Street, Clerkenwell, between the years 1833 and 1838, will greatly oblige me, and help to arrive at the real history of a book, the origin of which has hitherto been involved in great obscurity.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

MIRABEAU.—In Carlyle's essay on Mirabeau (vol. iv. p. 71 of *Critical and Miscellaneous Essays*, by Thomas Carlyle, in four vols., Chapman & Hall) there occurs the following passage:—

"The Mirabeaus, from time immemorial, had (like a certain British kindred known to us) 'produced many a blackguard, but not one blockhead.'"

To what British family does this refer, and where does the quotation, "produced many a blackguard, but not one blockhead" (for Carlyle puts it as a quotation), come from?

ALICE R.

"A TOAD WITH AN R."—Can any of your readers inform me to what Tusser refers in the following?

"Good husband his boon  
Or request hath afar;  
Ill husband as soon  
Hath a toad with an R."

*Five Hundred Points of Good Husbandry*, lii. 16.

E. COBHAM BREWER.

Lavant, Chichester.

ZODIAC.—Will MR. PARFITT or some other correspondent refer me to sources of information on the names and forms of Chinese and Egyptian signs of the zodiac?

J. FOWLER.

Winterton, Brigg.

ARMOUR LAST WORN.—In what war was armour last worn? I do not mean merely breast-plate, back-piece, and helmet, like that now worn by the Guards; I mean a full suit of armour. Houbraken puts William III., Marlborough, and George I. in armour. Did they really wear it, or was it only a pictorial adornment? Was armour worn in the Thirty Years' War, or by Charles XII. of Sweden? I have seen it so represented in pictures.

E. LEATON BLENKINSOPP.

THE TOWN OR VILLAGE OVEN.—Was not this in former times under the control of the lord of the manor?

MARTYN.

A PRIVATE HEARSE.—I have heard my mother mention a family who kept their own private hearse. The idea of a perpetual hearse in one's coach-house was to her exceedingly horrible. This would be towards the end of the last century. She passed much of her early life in the neighbourhood of Barnard Castle, Whitby, and Durham, so I fancy they lived in that part of the country. Can you furnish me with the name of these "peculiar people"?

P. P.



## AUTHORS OF BOOKS WANTED.—

*Posthumous Fragments of Margaret Nicholson.* These were published, at Oxford, in large 4to., in 1810, "edited by John Fitzvictor." Who was the author of these hideous productions? They have been attributed to Shelley, but I know not on what grounds. JABEZ.

*Subrinæ Corolla, in hortulis Regiæ Scholæ Salopiensis,* continebant Tres Viri Floribus Legendis, &c. Londini, impensis Georgii Bell, in vico dicto Fleet Street, MDCCCL. 8vo. Desired the names of the "Tres Viri."

*Passages from the Life of Gilbert Earle.*

JOHN PICKFORD, M.A.

*The Contest of the Twelve Nations; or, a View of the different Bases of Human Character and Talent.* Edinburgh, published by Oliver & Boyd, Tweeddale Court; and Longman, Rees, Orme, Brown & Green. London, 1826. T. HUNTLEY.

## AUTHORS OF QUOTATIONS WANTED.—

"I have sought for rest everywhere, but I have found it nowhere except in a little corner with a little book."

W. T. HYATT.

"It is better to be sitting than standing,  
It is better to be in bed than sitting,  
It is better to be dead than in bed."

X. Y. Z.

## Replies.

## THE OLD TESTAMENT: JEWISH AUTHORS.

(5th S. vii. 221.)

After reading M. GAUSSERON's interesting list of Jewish authors, I have thought that he would do well to write a regular but brief biography of all the Jewish authors of any particular note, from a little before the commencement of our era, including a list of their works and all important works. It would be a sort of literary history of the Jews, and would form a most interesting volume.

In a few works already in existence he would find ample information, such as—

Johan. Buxtorf (1564-1629). *De Abbreviaturis Hebraicis.* Op. Talmudici brevis recensio, et Bibliotheca Rabbinica nova. In-12. Basilee, 1613.

Julius Bartolucci (1613-1687), a Neapolitan Cistercian monk, Professor of the Hebrew Language at Rome, wrote a Hebrew and Latin catalogue of the Hebrew writers and writings under the following title:—

*Bibliotheca magna Rabbinica de Scriptoribus et Scriptis Hebraicis.* 4 vols. in-folio. Romæ, 1675.

Car. Jos. Imbonati. *Supplementum Bibliothecæ Julii Bartolucci, sive Bibliothecæ Latino-Hebraicæ de Scriptoribus latinis qui contra Judæos, vel de re Hebraica scripsere.* In-folio. Romæ, 1694.

So far as my experience goes, Jewish books are very rarely met with, and the Hebrews themselves seem to be quite averse to impart to Gentiles any information respecting their religious system, so we must find it out for ourselves as best we can.

I have seen one book from which much information concerning this matter is to be obtained:—

Menasseh Ben Israel (1601-1657). *De Resurrectione Mortuorum.* In-12. Amstelodami, typis et sumptibus auctoris, 1636.

This learned man was of the sect of the Pharisees, and a member of the Jewish Council or College of Amsterdam at the time when the renowned philosopher Spinoza was excommunicated by it.

A few of the principal or leading Jewish authors since the tenth century are:—

Chio Hakalbi, fl. 927.

Juda Hiug, or Ching, of Fez, fl. about 1040.

Solomon ben Isaac Jarchi, of Troyes, 1104-1180.

Abraham Aben Ezra, of Toledo, 1089-1174.

Moses Kimchi, of Spain, fl. 1190.

Moses Ben Maimon, of Cordova, 1135-1204. Vixit annos septuaginta, et tantum docendo laudem sibi comparavit, ut de eo tritum dictum sit, "A Mose (propheta) usque ad Mosen (Egyptium) non fuit." &c.

David Kimchi, of Narbonne, died 1240.

Levi Ben Gerson, died 1370.

Elias Levita, of Germany, died 1547.

Ben Hajim Jacob, fl. sixteenth century.

Cohen de Lara, of Hamburg, died about 1670.

As the style of the Chaldean Paraphrases is very barbarous, and as they are full of foreign words, the most learned Jews have a difficulty in understanding them, and this is the reason why the Rabbi de Lara thought it his duty to publish a dictionary, in which he explained the foreign words which are found in Talmudical and Rabbinical books, viz., Chaldee, Syriac, Arabic, Persian, Turkish, Greek, Latin, Italian, Spanish, Portuguese, French, German, Flemish, and English. The author employed forty years in composing this work, and he published it at Hamburg in 1668, where he died some years afterwards.

Some who wrote against Christianity are:—

Don Isaac Abravanel, or Abrabanel, of Lisbon, 1437-1508.

The Jews greatly esteem his works against Christianity.

John Christ. Wagenseil, of Nuremberg, 1633-1705. *Tela ignea Satanae* (Heb. et Lat.). *Sive Arcani et Horribiles Judæorum adversus Christum, Deum, et Christianam Religionem libri Anecdoti.*

This volume consists of six different works, the last of which is the celebrated (by name at least) *Libellus Toldos Jeschu.*

Additæ sunt latinæ interpretationes et duplex confutatio Aug. Justiniani, Episcopi Nebrensensis; et accedit Mantissa de 70 hebdomadibus Danielis adversus Johannem Marshamum. 2 vols. in-4. Aldorf, Noricorum, 1681.

Saul Levi Mortera, Spinoza's teacher in Amsterdam about 1650. *Providentia Divina de Dios con Israel.*

This is esteemed by the Jews as the shrewdest work they have against Christianity. They are forbid, under pain of excommunication, to lend it to any Christian, for fear of drawing a storm upon themselves for producing such strong objections against the Christian religion. Wherefore no copies are to be procured of it but by the greatest accidents (Collins's *Grounds*, &c., p. 82, in-8, anno 1724).

Jewish books concerning their religious system seem to be very difficult to get, for which there may be two special reasons,—first, that such books are really very scarce, and second, that the Jews seem to be very unwilling to impart any information about such matters; at least, such has been my experience. One special example I can state, viz., respecting the pronunciation of Tetragrammaton, or name of God, so called because consisting of four letters, יהוה. They generally will not give any satisfaction or information as to its pronunciation; or if any of them show some little courtesy, the word will be called Elohim or Adonai, so as to withdraw attention from the main point. The Jews think it unlawful to pronounce the word, and this may be the reason why they refuse to let Gentiles into the secret. I have, however, seen it urged that the word is unpronounceable, and therefore cannot be pronounced, or, as the learned Simon Ockley thinks, the pronunciation is now unknown. I, however, fancy it must have some sort of pronunciation, although I do not see that it is a matter of the slightest consequence in any case, beyond mere curiosity.

This seems to be an old practice with the Jews, for it is said in "Simonis Ockleii (1678-1720), Introductio ad Linguas Orientales, in-12, Cantabrigiæ, 1706," p. 37:—

"Observandum est obiter, Judæos Nomen τετραγραµµατος יהוה nunquam pronunciare, sed per Elohim vel Adonai semper effere (quod omnibus notum est) quod etiam à nostris fieri melius est, non ob religionem aliquam, sed quod cum Judæorum conversioni studeamus, illos in rebus leviculis irritare et à nobis alieniores reddere, nec pii homines est, nec prudentis: illi enim si quem audiverint nomen יהוה effere conantem (veram enim ejus pronunciationem nemo hodie novit), non minus indigne ferunt, quam plus aliquis Christianus, cum audiverit aliquem blasphemias et diras eructantem."—*Nic.*

Will M. GAUSSERON or any one else write down in Roman letters the true pronunciation of this mysterious word? D. WHYTE.

"THE CHRISTIAN (ECONOMY)" (5th S. vii. 89, 239.)—To bring a mass of old books under control my practice is to roughly sort out and tie them up in bundles, labelling the speciality they illustrate, and noticing MR. MARSHALL'S inquiry for the above, I sought and found it under my head of "Economicks," but am sorry to say my copy supplies no information as to its author. As MR. MARSHALL quotes an apparently modern copy, he may be under the impression that it is a work of later date than it is. The original bears a London imprint of 1764. Mine is an Edinburgh one of 1776, from the Apollo Press there. It is, as your correspondent supposes, a genuine offshoot from Dodsley's work, as a glance at the contents shows, in a long introduction, embodying a letter from "My dear Friend," in the fashion of its prototype, explaining how, during a visit to an island in the

Ægean Sea, the precious MS. had been confided to him by a venerable hermit residing thereon, together with the anchorite's annotations on the back of the scroll or MS. The chapters are eleven, and treat of man's redemption, faith, works, prayers, reading the Scriptures, the Lord's Supper, marks of the Spirit, persecution, death, and judgment, all apparently in an orthodox vein. At the risk of getting into your Balaam box, I venture to record the whole contents of my bundle as they lie before me. Here, then, at the foundation, is the first edition L. P. of the progenitor of the class, *The Economy of Human Life*, 1750, and a French translation of the same, also L. P., 1751, with a couple of Scotch editions, notably one printed at Kilmarnock, by Wilson, in 1786, the very year the Ayrshire ploughman was passing his now precious original volume through the same press, and, for anything I know to the contrary, it may have been the poet's copy, and worth a place in Mr. McKie's museum of Burns's relics at Ayr. My next variety is *The New Economy of Human Life*, three parts, of the imperfection and folly of man as a social being, as an individual, and as a dependent creature, 12mo., London, 1766, in the fashion of its model, but without any of its mysterious intimation as to its origin. Another is "*The Whole Duty of Woman*," by a Lady, written by desire of a Noble Lord, 1774," and as the phraseology of the masculine original runs, "Commune with thyself, O man," so this feminine adaptation, with similar gravity, claims her family relation by "Give ear, O daughters of beauty." Then comes "*Tchong-Yong, or the Right Mean*": being an Essay on True Wisdom, or the Perfection of Man, written originally by the Grandson of Confucius, 1796"; and, lastly, this novelty, "*The Elements of Morality*, compiled for the Use of Young Gentlemen. Translated from the Original Italian, Rome, 1763. Printed by Salvioni at the Sapienza." With reference to the floods of moral and religious codes which were about at this period, the editor of this, speaking disparagingly of all his predecessors in the ethical line, and of course all in my bundle, observes: "It is indeed a wonder authors of so many useless treatises have not published for our instruction the Turkish, the Siberian, the Chinese, and even the Lilliputian morality,"—offering, by implication, his mild Roman *Syllabus*, from the Sapienza, as a specific for all the errors in Christian morality they pretend to cure. J. O.

RICHARD TOPCLIFFE, THE PURSUIVANT (5th S. vii. 207.)—Richard Topcliffe is an old acquaintance of mine, and, taking him all in all, I am inclined to regard him as the most unmitigated scoundrel I have ever had to do with in ancient or modern times. MR. COX, however, must not call him a pursuivant; it would have been as much as



a man's life was worth to class him with the gang of villains whom he had in his employ. Rather Topcliffe was the great contractor for hunting Popish recusants and seminary priests in Elizabeth's reign, and how many "pursuivants" he had in his pay it would be hard to tell. Mr. Cox may see his own account of his birth and some other special particulars regarding him in Harl. 6998. He was son and heir of Robert Topcliffe, of Somerby, by Margaret, daughter of Thomas, Lord Borough, and he married Joan, daughter of Sir Edward Willoughby, of Wollaston, co. Notts. He was born some time in 1532, and appears to have been early a hanger on at the Queen's court, hungry for anything that might bring grist to his mill. As early as during the great Northern rebellion I find him a suitor for the lands of old Richard Norton, of Norton Conyers, co. York, and shortly after this he appears in some capacity as in Burghley's pay. He first comes to the fore as a zealous persecutor during the progress of Queen Elizabeth into Norfolk in 1578, and there is a letter of his in the second volume of Lodge's *Illustrations* which Mr. Cox had better turn to. He was the chief instrument in bringing about the barbarous execution of poor Robert Southwell, and was sent down to York to drag Henry Walpole from thence to the Tower. But a catalogue of his enormities would be too long for "N. & Q.," and they would appear quite incredible without some detailed evidence, which, however, is ready to my hand. If Mr. Cox wants to find out how vile the fellow was, he must read his own letters and all the horrible testimony which is to be met with in the Harleian MS. I have referred to. As to his death, I believe it occurred about 1618. At any rate, there is an Inquisition held after the death of Richard Topcliffe which I do not much doubt must be his, though I have never had the curiosity or the time to turn it up in the Record Office; but if Mr. Cox can favour me with the heads of its contents some day I shall be obliged to him. The reference is Chancery p.m. Inq., Lincoln, 15 J. L., Pars I. No. 59. I could give Mr. Cox a shoal of references if he wants them. Here are a few: Nichols, *Progresses Q. Eliz.*, ii. p. 132; Lodge, *Illust. u.s.*; *Domestic Eliz.*, vol. lxxv. n. 31, vol. xcii. n. 31; Lansdowne MS. 83, art. 47; Birch's *Elizabeth*, i. 160; Tierney's *Dodd*, vol. iii., App., p. 197. I have given a brief sketch of the wretch in my forthcoming work, *One Generation of a Norfolk House*; but Topcliffe is such an unsavoury customer that I cannot bring myself to dwell very much upon him, and I am reserving myself for an article upon him and his misdeeds when some learned Doctor of Philosophy shall undertake to edit a Biographical Dictionary of Rogues and Murderers. Then I shall be ready for the task of writing the masterpiece in the volume. AUGUSTUS JESSOPP, D.D.

If Mr. Cox will consult that well-known work, *Church Furniture*, by Mr. Edward Peacock, he will find that the Somerby with which the Topcliffes were connected was the village or hamlet of that name near Gainsborough. A note on page 62 gives a short notice of the family, but not the date of Richard's death. This may, perhaps, be given in *Athena Cantabrigienses*, where I believe some account of the notorious pursuivant is to be found. CL.

[See the stringent and comprehensive note which the late Mr. Turnbull has added to his "Memoir of the Rev. Robert Southwell," p. xxiv, prefixed to the 1856 edition of the martyred Father's *Poems*.]

W. PEIRPOINT, ARM. (5th S. vii. 106.)—I think there is no doubt but that the William Peirpoint or Pierpoint of Dugdale, and the Mr. Pierpoint of Pepys's *Diary*, Feb. 23, 1659-60, who is also mentioned in Kennett's *Register* as being chosen one of the new Council of State, on Feb. 23, 1659-60, are one and the same person. He was the second son of Robert Pierpoint, first Earl of Kingston. He was a great collector of books and MSS., and went in his family by the name of "Wise William," on account of his penetration and judgment (Collins's *Peerage*, 1741, i. 391). There is a very fair account of William Pierpoint in Jacob's *Peerage*, 1766, i. 339. After stating that the family were seated at Thoresby, in the county of Nottingham, for some generations, Jacob goes on to say that Mr. William Pierpoint's valuable collection of papers and manuscripts, including many original documents of much historical interest, was destroyed in the fire at Thoresby in 1746. It is but too probable that the MS. about which Dr. SIMPSON is inquiring was lost in this unfortunate mansion.

EDWARD SOLLY.

An extract from Evelyn's *Diary* will, I think, give the information needed as to who W. Peirpoint was:—

"Jan. 1699. My cousin Pierpoint died. She was daughter to Sir John Evelyn, of Wilts, my father's nephew. She was widow of William Pierpoint, brother to the Marquess of Dorchester, and mother to Evelyn Pierpoint, Earl of Kingston,—a most excellent and prudent lady."

Lady Mary Wortley Montagu, in one of her letters, says:—

"Mr. Wortley's family and mine have both produced some of the greatest men that have been born in England: I mean Admiral Sandwich, and my grandfather, who was distinguished by the name of 'Wise William.'"

The note to that is "William Pierpoint, second son of Robert, Earl of Kingston, died 1679, aged seventy-one."

TEIGNMOUTH.

THE HOUSE OF GIB (5th S. i. 349, 435.)—There being some notice, under this head, both of the

EMILY COLE.

Hunter's Lodge and of the White Horse of Mormond, I send the following newspaper cutting, which appears to contain a more full and accurate account of both these objects than I have anywhere seen. It is from the *Aberdeen Free Press*, and occurs in a series of articles entitled "Epitaphs and Inscriptions from Burial Grounds in the North-east of Scotland," contributed by Mr. Jervise of Brechin, who published a volume, on the same subject, in the autumn of 1875:—

"A roofless hunting lodge stands upon the summit of the west flank of Mormond Hill, and in the front wall is an inscription upon a stone panel, which bears the following quaint allusion to the friendship and hospitality which visitors were to expect when under its roof:

'IN THIS HUNTER'S LODGE  
ROB GIBB COMMANDS.  
M.D.CC.LXXIX.'

The Lodge was erected by Lord Strichen's son four years after he succeeded to Strichen; and the sentiment has reference to an old Scotch saying that, wherever *Rob Gibb* ruled or commanded, he did so from the purest of motives, and not from any selfish or sinister purpose.

"Rob is said to have been 'pleasant' or Court jester to James V., to which no salary was attached, and it is related that the King, having on one occasion asked Rob what he served him for, received as answer, 'I serve your Majesty only for stark love and kindness!' Be this as it may, the name of *Rob Gibb* is well known in Scotland as a loyal toast, and to mean simply good and true-hearted fellowship, a quality which seldom goes altogether unremunerated in any age or country; and if we are to credit a writer in the old Stat. Account (xiv. 574), Bob Gibb was not allowed to pass unrewarded either, he having received a gift of the lands of Carriber, in Linlithgowshire, from the King, in recognition of his loyal and disinterested services.

"The well-known figure of 'The White Horse of Mormond,' upon the S.W. side of the hill, has been formed by cutting the turf or heather, and filling up the space with white quartz. It was possibly constructed by order of Lord Strichen's grandson, who was an officer in the 1st Dragoons, and the White Horse is locally said to be 'The effigies of Capt. Fraser's War Horse.'

"It is told that, the Captain's horse having been shot under him in the battle-field, Sergeant Hutcheon, the son of a crofter at Brownhill of New Deer, at once gave him his charger; but, unfortunately, the Sergeant was killed at the moment he dismounted, and just as he said, 'Never mind me, Captain, I will soon find an empty saddle!' Hutcheon's death was much regretted by Capt. Fraser, who, with that magnanimity of heart which has always been a leading characteristic of old Scottish families and of British soldiers, not only had the memory of 'his friend' recorded upon a brass plate, which was fixed to a pillar in the church of Strichen, but he also had his body buried apart from the rest of the dead, and a monument placed over his grave, with a similar inscription to that upon the brass, which is as follows:—

'DEATH OR GLORY.

'Sacred to the memory of JAMES HUTCHEON, late Sergeant, King's Dragoon Guards, a native of New Deer parish, who fell gallantly fighting near Gilzen, 26 of August, 1794, under the Command of Captain Fraser of Strichen.

Can storied Urn or animated Bust

Back to its mansion call the fleeting breath?

Can Honour's voice provoke the silent Bust?

Or flattery sooth the dull, cold ear of Death?"

—After the property of Strichen passed from the late Lord Lovat, the church underwent considerable repair, and the brass being thrown aside, it was taken possession of by a grandnephew of the gallant Sergeant's, from whom (through the kindness of local friends) I have procured the above copy of the inscription. I am also told that Capt. Fraser had a copy of the inscription engrossed on parchment, and presented to Hutcheon's brothers and sisters.

"The idea of the horse on Mormond had doubtless been suggested by the White Horse in Berks, which is an object of great antiquity. It is mentioned as 'Mons Albi Equi' in a deed of A.D. 958 (Chron. Abingdon, 1100-35); but, unlike the horse in Berks, which is represented as galloping, that upon the hill of Mormond is in a stiff and erect posture, and altogether destitute of animation. The latter covers nearly half an acre of ground. It measures about 126 feet in height, from the hoofs to the ears; the body is about 106 feet in length; the distance from the foreshoulder to the tip of the nose is about 36 feet; the head is about 35 feet in length; the trunk of the body about 41 feet in depth; and its extreme length, from the tip of the nose to the outer point of the tail, is about 162 feet.

"A Stag with antlers, constructed in the same manner as the white horse, by order of Mr. W. F. Cordiner, of Cortes, in 1869-70, is upon the south side of the same mountain."

A. B. D. N.

MISUSE OF WORDS (5<sup>th</sup> S. vii. 149.)—The use of *without*, in the sense of *unless*, is extremely offensive to my taste; but it must be owned that it is not modern. This word at least is not *becoming* common, for it is an Elizabethan term. There is less to be said for *except*, which is quite as objectionable on the score of taste. I am distressed to read in recent advertisements of "well positioned houses." Surely this enormity will not be allowed to creep into the language. Are we to read shortly that Lady Asterisk has been "presentationed"? May I enter another protest against *accidently*, which in some quarters is taking the place of *accidentally*? HERMENTRUDE.

THE TITLE "HONOURABLE" (5<sup>th</sup> S. vi. 489; vii. 56, 153, 239.)—Will you allow me to point out to C. S. K. that, curiously enough, though the children of the eldest sons of peers are not mentioned in the Table of Precedence, the eldest sons of the younger sons of peers have a definite place assigned to them? With regard to the point raised by C. S. K., the children of courtesy lords, whether rightly or wrongly, have for so many generations enjoyed the titles of "lord" and "honourable" that I hardly think his strictures are likely to alter the custom. L. E.

"BEEF-EATER" (5<sup>th</sup> S. vii. 64, 108, 151.)—The following appeared in the *Naval and Military Gazette* last year:—

"The Yeomanry of the Guard were formed into a corps in 1485, and first made their appearance at the coronation of Henry VII. in white gaberdeens, ornamented with the royal device, and caps surrounded by the roses of York and Lancaster. The King, who loved



a joke, would sometimes dress himself in the habit of his yeomen, and scour the country in search of adventures. On one occasion he paid a visit to the Abbot of Chertsey, who, ignorant of his guest's rank, but nevertheless hospitably inclined, placed him before a round of beef which disappeared with marvellous rapidity. The worthy dignitary exclaimed that he would give a hundred marks for such an appetite. Shortly afterwards the Churchman was arrested on the King's warrant, and imprisoned in Windsor Castle, where he was fed on bread and water. At the end of some days a baron of beef appeared, to which the abbot did justice, and, lifting his eyes at the end of his meat, saw the yeoman before him, who claimed the hundred marks. 'Who art thou, Beef-eater?' exclaimed the priest. The King revealed himself, and took the hundred marks. But the abbot profited by the joke, for he was not long after made Bishop of Bangor."

A similar story is told in the *Book of the Court*, published about forty years ago, but in this the anecdote is told of Henry VIII. SEBASTIAN.

BERNARD DE VENTADOUR (5th S. vii. 148).—The song given by Hone in the *Year Book*, p. 236, is taken from Edgar Taylor's *Lays of the Minnesingers*, London, 8vo., 1825, p. 223. The original, which begins—

"Quan vey la laudeta mover  
De joi sas alas contra 'l rai,  
Que s'oblida e s'alais cazer  
Per la dousor qual cor li'n vai;  
Ailas! qual enueia m'en ve,  
Cui qu'ieu ne veia jauzion!  
Meraveillas m'ai, quar desse  
Lo cor de dezirier no m fon"—

is to be found in F. J. M. Raynouard's *Choix des Poésies Originales des Troubadours*, Paris, 6 vols. 8vo., 1816-1821. EDWARD SOLLY.

"MOVE TO" (5th S. vii. 217).—This expression is commonly used in Lancashire by well educated persons as an equivalent for "bow." Ladies often speak of persons "moving to" them when in town. The term is so well known that I was surprised on reading "N. & Q." to find that A. J. M. considered its use a sign of a Yorkshireman. Until I saw the editorial foot-note, I deemed it an expression current in modern English parlance, and not confined to certain northern counties.

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

UNUSUAL CHRISTIAN NAMES (5th S. vii. 206).—Among the names mentioned by HARDIC MOPHYN is that of "Bathenie Walker." This name occurs at Chesterfield, on a monumental inscription in the old Presbyterian chapel yard, as "Bathiany Walker." This resembles so closely the name of a foreign nobleman, well known on the English turf, that its use as the Christian appellation of a Derbyshire Nonconformist would seem to merit further elucidation. Hannah, the wife of the above-named Bathiany Walker, died Jan. 21, 1816, aged thirty-eight. CL.

To the list of curious Christian names, from time to time appearing in "N. & Q.," add Loruhamah, as that of a lady still living within three miles of Charing Cross. HIC ET UBIQUE.

Æneas, whence the feminine Æneasina, is a Christian name of common occurrence in the Highlands of Scotland, and is the equivalent of Angus or Aonghais in Gaelic. I know a lady who is called Angusina, after a relative who is spoken of indifferently as Angus or Æneas. I also know a case in which the same feminine termination is affixed to the name Stewart, making Stewartina; and in a genealogy of a Highland family in my possession I find Forbesia (from Forbes), as the name of a lady of the family in the last century. A. M. S.

Having occasion recently to consult a volume of birth registers at the head office, Somerset House, the following extraordinary entry attracted my attention. I suppress the surname, simply adding that the father of this oppressed boy was described as a "drainage labourer." The entry is, "Chushan Rishathaim Dodo Maher-shalal-hash-baz Maximilian." S. H.

Epsom.

DRYDEN'S "SOPHOCLES" (2nd S. xii. 209).—The passage is in p. 58 of *Œdipus, King of Thebes*, translated by Mr. Theobald, 12mo., London, 1715. It opens the chorus at the end of Act iv. and corresponds with—

ὡ γυνεῖαι Σφοτῶν,  
ὅς ἑμᾶς ἴσα καὶ τὸ μηδὲν  
ζώσας ἐναριθμῶ.  
τίς γάρ, τίς ἀνὴρ πλέον  
τᾶς εὐδαιμονίας φέρεῖ  
ἢ τοσοῦτον ὄσον δοκεῖν  
καὶ δόξαντ' ἀποκλίνει;

*Œdip. Tyr.*, vv. 1186-1192.

In the above I do not find "sail" or "dream"; but Theobald perhaps thought that Sophocles wanted a little touching up. FITZHOPKINS.

Garrick Club.

BOOKBINDING (5th S. vii. 169).—The following information has been sent to me by Mrs. Sykes, a daughter of the late Mr. Broadley's:—

"The woodcut in question was done from a drawing (I fancy by my mother), and was intended for insertion in the catalogue of my father's library, which was never completed, but which was to have been enriched with this and many other cuts, initial letters, &c., several of which were prepared. A very few copies of the first 120 pages were struck off, of which I have one, but the woodcut alluded to is not inserted, nor can I find any mention made of it. A. E. SYKES.

"Grasmere."

EMILY COLE.

Teignmouth.

"AWAITS" (5th S. vii. 166).—The point discussed under this head in "N. & Q." was treated of in the following paragraph, which appeared in a weekly literary venture (unsuccessful) in which I embarked in 1859. It may be deemed worthy of republication, inasmuch as it raises another question as to the poet's use of the words "inevitable hour" in the passage quoted :—

"There is a stanza in Gray's *Elegy in a Country Churchyard* which has occasioned some difficulty to the readers of that exquisite poem. It stands, as the poet wrote it, thus :—

'The boast of heraldry, the pomp of pow'r,  
And all that beauty, all that wealth e'er gave,  
Awaits alike th' inevitable hour :  
The paths of glory lead but to the grave.'

In this passage the words 'inevitable hour' are evidently used, by a poetical metonymy, for death. The word, however, 'awaits' cannot, with propriety, be applied to any part of time, which is constantly on the move. This inconsistency misled Mr. John Scott, a poet himself, in his construction of the stanza, in commenting on which he says : 'It should have been *await*, the plural, for it includes a number of circumstances.' But the reading he recommends would lead us into a greater absurdity, if we were to suppose that those in the enjoyment of power, beauty, and wealth were waiting for the arrival of the inevitable hour, or, indeed, thinking of it; and, besides, would be a complete departure from the poet's meaning. There can scarcely be a doubt that the sentiment Gray intended to express was that death awaits the personages signified under the abstract ideas of power, beauty, and wealth; but, unfortunately, and perhaps without fully considering their effect, he substituted the words 'inevitable hour' for 'death.' If 'overtakes' were used in the place of 'awaits' the sense would be clear enough, though perhaps some of the smoothness and flow of the line would be sacrificed."

C. ROSS.

CLERGY AND PATRONS (5th S. vii. 149).—The best source of information as to the patronage of benefices is, of course, the bishops' registers of institution, and certificates of the rights of patronage made upon inquisition, usually found in the same registers. If, however, these are not accessible to H. P. D. he may probably obtain the information he seeks from the "Certificates of Institutions," lodged in the Court of Augmentation Division, Public Record Office, London, which, I think, extend down to the year 1786.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

DEATH OF EDWARD, DUKE OF YORK, 1767 (5th S. vii. 228).—The "Monthly Chronologer" of the *London Magazine*, under date Sept. 29, 1767, says, with reference to the death of the above-named prince :—

"Whitehall.—On Sunday last Captain Wrothesley arrived here from Monaco with the melancholy account that his Royal Highness Edward Augustus, Duke of York and Albany, died at that place on the 17th inst., about eleven o'clock in the morning, of a malignant fever, after a severe illness of fourteen days, to the great grief of their majesties and all the royal family. The body was opened and embalmed, and was ordered by

Commodore Spry to be put on board his Majesty's ship *Montreal*, Captain Cosby, to be brought to England." Had the prince's death occurred by assassination, it would surely have been noticed here as well as in the "authentic account of the last honours" paid to his remains at Monaco, described in pp. 534-5 of the same magazine.

W. PHILLIPS.

EPITAPHS (5th S. vii. 226).—The "Epitaph on an old Bachelor at Aberdeen, written by himself," is from the Greek anthology, on Dionysius of Tarsus :—

Ἐξηκοντούτης Διονύσιος ἐνθάδε κείμει,  
Ταρσεὺς, μὴ γήμας' αἶθε δέ μιν ὁ πατήρ.

I subjoin a translation by R. Y. Tyrrell, Esq., F.T.C.D., which appeared in *Kottabos*, Hilary Term, 1877 :—

"After sixty years of life  
Of the burden at last I am rid.  
I never took a wife :  
Alas ! that my father did."

T. W. C.

ENGRAVINGS PASTED ON WALLS (5th S. vii. 226).—One of the rooms at Mainsforth, the seat of the late Robert Surtees, the historian of the county palatine of Durham, was thus decorated :—

"In the drawing-room no embossed paper 'warranted to light up well' was permitted to supersede the fine old prints which the hands of those long since dead had pasted with the exactest arrangement upon the yellow-washed walls, and had surrounded with narrow borders of printed paper instead of frames."—*Memoir of Rob. Surtees* (Surtees Soc.), p. 224.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"BALDERDASH" (5th S. vii. 228).—"Ribaldry, jargon (Spanish), *balda*, a trifle; *baldonar*, to insult with abuse; Welsh, *baldorddus*, tattling."—*Brewer's Phrase and Fable*. W. T. HATT.

ST. STEPHEN (5th S. vii. 107).—The Christian legend, like the Pagan myth, often came to identify—as in the case of Peter—the scene of a saint's labours and sufferings with that of his worship. Round each of the more celebrated names stories would grow up in several places simultaneously; and when the inconsistency of these was discovered, their heroes, originally identical, would come to be regarded as distinct. Thus the St. Stephen, companion of Paul, first Archbishop of Rhegium, and protomartyr of Italy (*Sym. Metaphr.*, t. ii. p. 310), was at first, perhaps, no other than the archdeacon of more orthodox tradition. We have probably another instance of "the instability of the homogeneous" in the case of SS. Victor and Stephanis (Stephana or Corona). *Metaphrastes* (t. ii. p. 267) thus concludes his account of these evidently mythical and symbolical martyrs :—

Ἐτελεύθη δὲ ὁ ἅγιος καὶ καλλίνικος μάρτυς  
τοῦ Χριστοῦ Βίκτωρ σὺν τῇ μακαρίᾳ Στεφανίδι



... ἐν πόλει Δαμασκῷ [other copies Δερμασκῷ]  
τῆς Ἰταλίας, ἐπὶ βασιλείᾳ Ἀντωνίνου καὶ  
Σεβαστιανοῦ δοῦκός, εἰς δόξαν τοῦ Πατρὸς, κ.τ.λ.

Various legends (*Act. Sanct. Maius*, t. ii. p. 265, sq.) place the scene of their triumph in Syria, at Alexandria or Lycopolis in Egypt, in Sicily, and in Italy. The absurd statement just quoted, that they suffered "at Damascus in Italy," may be an ignorant copyist's attempt to combine the first and last of these. The connexion of the protomartyr with Paul's conversion must have insured him an early *cultus* in "the city of the Damascenes," and this may explain the Stephanis of the menology. A spot associated with the latter name may have been shown our traveller, whose statement is perhaps a *lapsus calami*, or he misunderstood his dragoman.

M. J.

Amphill Square.

HENRICUS ENGELBERTUS REYNTJENS (5th S. vii. 228) was born in Amsterdam, 1817. He was a pupil of Jan Adam Kruseman, and painted portraits, interiors, &c. For a more lengthy account of this Dutch painter, see Kramm's *Lives of the Dutch and Flemish Painters*, published at Amsterdam, 1861.

BEN. NATTALI.

The Library, Windsor Castle.

NEW YEAR'S EVE: EASTER EVE (5th S. vii. 227).—"New Year's Eve" got into the Prayer Book in 1662. It was simply an every-day manner of speaking. Men talked of "Twelfth Day," meaning the Epiphany, as they do now. New Year's Eve begins at evening prayer, or evensong, on Dec. 31. Easter Eve is not the whole of the day before Easter Day, but only the latter part. "Easter Even," as being a vigil, is the whole of Holy Saturday, and therefore the collect (1662), epistle, and gospel belong respectively to the day throughout. There is, I know, a seemingly grave liturgical difficulty involved in the subject matter on which T. C. founds his queries, and on which "N. & Q." is hardly the place to note.

W. J. B.

WILLIAM, LORD MOUNTJOY (5th S. vii. 228).—Croke, who wrote a *History of the Blount Family*, gives, at some length, an account of William, fourth Lord Mountjoy, but does not name the place of his burial. His son Charles, fifth Lord Mountjoy, was buried in the church of St. Mary Aldermary, in London, in 1545. He is said to have given the east window of this church, and his arms were there when Stow published his *Survey of London* in 1633. See Croke, vol. ii. p. 227, and Stow, p. 267.

C. J. E.

ARMS WANTED (5th S. vii. 229).—The arms of Richard Plantagenet, the third Duke of York of that family, and who was slain at the battle of Wakefield in 1460, were, France ancient and England quarterly, with a label of three points

argent, each charged with as many torteaux. The arms of Cicely Neville, his wife, daughter of Ralph, fourth Baron Neville and first Earl of Westmoreland, were, Gules, a saltire argent.

G. D. T.

Huddersfield.

BRADSHAW THE REGICIDE (5th S. vii. 129).—As regards one point of this inquiry, the regicide, known to his contemporaries as "Chief Justice of Chester," may be summoned to bear witness for himself. In his will, proved in London Dec. 16, 1659, by his nephew Henry Bradshaw, he devises to his wife, and after her death to her executors a seven years' interest in, his Kentish estates, "with liberty in her lifetime to disparke the parke at Somerhill, for her subsistence, and for making provision for her kindred, God *not having vouchsafed me issue*." These estates were, however, on the restoration of Charles II., within a year of his death, revested in their rightful owners. GENEALOGIST will find an abstract of the will, as well as a pedigree of the Bradshaw family, in Ormerod's *Cheshire*, vol. iii. p. 408. The latter is given also, though at less length, in Burke's *Landed Gentry*, under "Isherwood of Marple." John Bradshaw had married Mary, daughter of Thomas Marbury, of Marbury, who pre-deceased him. She was of an old Cheshire family, also now extinct in the male line, whose pedigree will be found in Ormerod, vol. i. p. 473, or on pp. 636-7 of the admirable new edition.

H. W.

New Univ. Club.

KYLEVINE PEN (2nd S. x. 58).—So long ago as 1860, I find it asked in "N. & Q." why, in Scotland, a lead pencil has been called a Kylevine pen, and the question has not been answered. Permit me to reproduce the query for the sake of myself and others.

VIRION NIGHTON.

Oxon.

SURNAME "COATS" (5th S. vii. 129).—This name would appear to be of local derivation. According to the Black Book of the Exchequer, one Thomas de Cotes, who lived in the twelfth century, had two parts of a knight's fee in the hamlet of Cotes, in Staffordshire, and it is highly probable that other places so called, in Lincolnshire and other counties, have given name to distinct families.

Lower, in his *Essays on Family Nomenclature* (ed. 1844, p. 72), describes "Cote" (Angl.-Sax. core) as "a cottage, also a den"; and that it was of exceedingly rough construction is apparent in the following extract from Chaucer's "Clerke's Tale":—

"God hath swiche favour sent here of his grace  
That it ne semeth not by likelnesse  
That she was borne and fed in rudenesse,  
As in a cote, or in an oxes stall,  
But nourished in an emperours hall."

Canterbury Tales, 8271-5.

"Cotes for flocks" are mentioned in 2 Chron. xxxii. 28; and it is noteworthy that two dove-cotes appear in the arms of Cotes, Lord Mayor of London in 1542.

WM. UNDERHILL.

Lausanne Road, Peckham.

1. From Carey-Coats, in Northumberland.  
2. From one of the eight places in England called "Coates"; from A.-S. *cot*, *cote*, *cyte* (G. *koth*, D. *kot*, W. *cwt*), a small house or hut.  
3. From Cuthberts.  
4. I.g. the surnames Coat, Coad, Coode, Coot, Coote, Cowd; from Cornish *coit*, *cuit*, *quit*, *quite* (Welsh *coed*), a wood.

R. S. CHARNOCK.

Lower gives Coates as a name of local origin, and instances parishes in cos. Gloucester, Leicester, Lincoln, Sussex, York, &c. The *Clergy List*, by the way, shows no such parish in co. Leicester, but adds another in co. Camb.

H. W.

"IMP" (5<sup>th</sup> S. vii. 146).—I believe there is but one origin for this word in all its various senses, and that this would have been what it is if Italian had never existed. The primary meaning of *imp* appears to be that of a shoot or scion; it acquired a figurative meaning as child—child of the devil, or of whom or what you will. *Imps* are not necessarily *impious*, as S. T. P. seems to suppose. Archbishop Trench says (*English Past and Present*, pp. 154, 155):—

"If any were to speak now of royal children as 'royal *imps*' it would sound, and with our present use of the word would be, impertinent and unbecoming enough; and yet 'imp' was once a name of dignity and honour, and not of slight or of undue familiarity. Thus Spenser addresses the Muses in this language:—

'Ye sacred *imps* that on Parnasso dwell';

and 'imp' was especially used of the scions of royal or illustrious houses. More than one epitaph still existing of our ancient nobility might be quoted beginning in such language as this, 'Here lies that noble *imp*.'"

As the origin of *imp*, Wedgwood's *Dictionary* gives:—

"Du. *pote*, Dan. *pode*, Pl. D. *paot*, a shoot, slip; whence Pl. D. *paten*, *inpaten*; Du. *poeten*, *inpoeten*, to plant, to set; Dan. *pode*, Limousin *empeouta*, Bret. *embaudu*, O.H.G. *impiton*, *impton*; A.-S. *impan*, G. *impfen*, to graft; in the Salic laws *impotus*, Limousin *empeut*, a graft. The total squeezing out of the long vowel is remarkable. The Du. *pote* is related to E. *put*, as Du. *botte*, Fr. *bouton*, a bud, to Du. *botten*, Fr. *bouter*, to put forth as a tree in spring."

ST. SWITHIN.

[See 4<sup>th</sup> S. iii. 81, 202, 418; vi. 323, 420, 579.]

EDITIONS OF BEN JONSON (5<sup>th</sup> S. vii. 168).—E. J. B. possesses the second volume of Ben's own edition, and one of the two volumes constituting the second edition of Ben Jonson's works, viz., that of 1640. The contents ought to have shown him that the two volumes he has belong to different editions. My copy of the folio of 1631 cost me dear: I bought it of a poor barber for 30s. It

has no title; but, if perfect, would be worth nearly as much. The other would probably be priced even lower. But, of course, all depends upon condition.

JABEZ.

Athenæum Club.

BOOKS ON SPECIAL SUBJECTS: SATIRES (5<sup>th</sup> S. vi. 181, 296, 323, 358; vii. 110, 173, 182, 254).—It may prevent misunderstanding with regard to the omission of Mr. E. Hawkins's name as part compiler of the *Catalogue of Satirical Prints, Brit. Mus.*, vols. i. and ii., if I state that his share in these volumes is comparatively and positively small. Of the third and unpublished volume his part is very much larger. I was misled in estimating the contents of the three volumes at 3,500 entries, of which about 850 are by Mr. Hawkins; it should have been about 3,850, and 650. The paragraph in the introduction to the first volume to which BIB. CUR. alludes, and its fellow in the second volume, are the only portions for which I am in no degree responsible. The third volume will shortly be presented to the Trustees.

F. G. STEPHENS.

THE REGICIDES (5<sup>th</sup> S. vii. 47, 196, 253).—Will MR. STUBBS kindly give me a reference to the pedigree of the Huson family to help in a search I am about to make at the British Museum?

F. B.

VESSELS PROPELLED BY HORSES ON BOARD (5<sup>th</sup> S. vi. 388, 543; vii. 59, 99).—MR. LE NEVE FOSTER is perfectly right. The "retrograde step" doubted by W. S. L. was certainly taken, for I recollect the occurrence and have mentioned the same in my *Perlustration of Great Yarmouth*, vol. i. p. 215, and vol. iii. p. 276. The safety of the passengers was the reason why horses were used as a propelling power, in consequence of the terror caused by the explosion, whereby eight persons were killed on the spot and many others severely injured.

Steam was first used in 1812 on the Clyde, and on the Yare in 1813.

The proprietor of the horse packet was Mr. Wright, a Quaker, personally known to me, who did not find the experiment successful, and after a time steam as the propelling power was again used on the Yare.

CHAS. JNO. PALMER.

Great Yarmouth.

These vessels were called *team-boats*, and were in use about fifty years ago between Philadelphia and Camden, N.J. There were, I think, eight horses on each boat, who, going round and round, moved the machinery which moved the paddles of the boat. Children were told that this monotonous mode of walking made the horses blind; but it is more likely that horses already blind were selected for this work as being fit for little else.

UNEDA.



TWO COPIES OF THE FOLIO SHAKSPEARE OF 1623 (5th S. vii. 247).—In the very interesting letter from MR. PAYNE COLLIER at the above reference, the venerable writer says :—

"In 1776, Garrick had presented the volume" (one of the folio copies with the autographs of David Garrick and Sarah Siddons) "to Mrs. Siddons, as a testimony to her merits and of his obligation."

On this the observation may be made that, in the season of 1775-1776, Mrs. Siddons made her first appearance in London at Drury Lane, and during the few nights she played produced no effect at all on her audiences. The following is a record of her stage work :—

Dec. 29, 1775.—*Merchant of Venice*. Shylock, Mr. King; Portia, by a Young Lady, her first appearance there." [The "Young Lady" was Mrs. Siddons, who took her name in her acting the same character on Jan. 22, 1776.]

Jan. 13, 1776.—*Epicæne, or the Silent Woman*. Morose, by Bensley; Epicæne, by Mrs. Siddons.

Feb. 1.—*Blackamoor Washed White* (a new farce). Julia, Mrs. Siddons.

Feb. 15.—*Runaway* (a new comedy by Mrs. Cowley). Emily, Mrs. Siddons. [She had to give up the character to Mr. King.]

April 15.—*Love's Metamorphoses* (a new farce by Vaughan). Maria, Mrs. Siddons.

Hitherto she had not been allowed to play Lady Macbeth, which was given to Mrs. King; nor Calista, acted by Mrs. Yates; nor Rosalind, which Garrick had seen her perform in the country, but which was now represented by Miss Younge. Mrs. Siddons played only in two pieces with Garrick—on May 23, Mrs. Strickland to his Ranger (*Suspicious Husband*), and on May 27 and June 1, Lady Anne to his Richard. Garrick noticed some awkward action of her arms, and gave her friendly advice upon it. Her comment upon her kind adviser was: "He was only afraid I should overshadow his nose." After this season Mrs. Siddons did not appear again in London till the season of 1782-3, when she began at Drury Lane, with Isabella, that career of triumph which ended thirty years later at Covent Garden as Lady Macbeth. Altogether it would seem that Garrick, being under no obligation to Mrs. Siddons, and entertaining the highest opinion of the merits of Miss Younge (Bessie), had no reason for giving away in 1776 such a treasure as the folio Shakspeare. It would be worth while knowing, however, through what hands the volume passed from Garrick to Siddons, and from Siddons to Lilly the bookseller. Ed.

[Since the above was in type an esteemed correspondent has written in the same sense, and adds :—]

That Garrick discovered the latent genius that was afterwards displayed is possible; but I submit there is no evidence to show that he did.

Had the book been presented under such circumstances, one can hardly suppose that the inscription would have been so concise as "David Garrick, 1776," and "S. Siddons"; for the ornate

part of it, relating to the "merits" of the one and the "obligation" of the other, seems to emanate from MR. COLLIER himself. A little further on MR. COLLIER speaks of the "signatures" in the book, which would rather imply a change in ownership than a presentation. CHARLES WYLIE.

BATH BIBLIOGRAPHY (5th S. vii. 20, 54, 141).—Kindly give me space to thank OLPHAR HAMST for his criticisms upon my work, and to offer one or two remarks thereon. Your correspondent says, "I observe no particular method or rule in Mr. Edwards's title-pages." My rule was this, to put first, and in alphabetical order, the author's name, then a transcript of the title (down to, but not including, the names of the publishers), then the date, size, number of pages, and illustrations. I afterwards changed this arrangement in so far that I transcribed the whole title-page instead of the part. Where this rule has not been followed I have not seen copies of the books, the particulars given having been obtained from booksellers' catalogues, advertisements in the *Gentleman's Magazine*, and other sources.

I think I am right in supplying the missing letters in the title of Anstey's *Bath Guide*. I have seen it advertised in many catalogues, but do not remember to have seen it filled up as Barnard. The disposition of the four letters that are given (B-n-r-d) would tell against such a reading.

I am greatly obliged to OLPHAR HAMST for his additions to my list under the title "Bath," the information regarding Beckford's *Memoirs*, and his reference to the *English Catalogue*, which I have not seen.

To answer the other portions of the letter would be to enter into personal explanations which would be uninteresting to the readers of "N. & Q." The regular publication of the bibliography has been interrupted in consequence of a difficulty with the editor of the *Herald*. C. P. EDWARDS.

THOMAS MILLER (5th S. vii. 169), poet and basket-maker, was born August 31, 1808, at Gainsborough, in Lincolnshire, where his father was a wharfinger. He began life as a farmer's boy at Thonock, near Gainsborough. A work called *A Day in the Woods* first drew attention to his name, and induced Colburn to make him a liberal offer to write a three-volume novel called *Royaston Gower*, which had a considerable sale. His first poetical work, *Songs of the Sea Nymphs*, attracted the notice of Thomas Moore. The poet Rogers assisted him to start as a publisher, and buy back his copyrights from Colburn. He wrote altogether forty different books, besides editing some others. He also contributed to the *Illustrated London News*, *Athenæum*, *Literary Gazette*, and other periodicals. He died at 23, New Street, Kennington Park, London, October 25, 1874. See *Men of*

the *Time*, eighth ed., 1872, p. 683; *Annual Register*, 1874, part ii. p. 171; *Illustrated London News*, lxx. 427 (1874). There was also a notice of him in the *Daily News* just after his death.

FREDERIC BOASE.

Queen Anne's Gate, Westminster.

The munificent kindness of Samuel Rogers he attributed to Rogers's appreciation of his poem, *The Evening Hymn*. For some years before his death he had been in straitened circumstances, and it was a matter of regret that a memorial for a pension, though headed by the names of Lord Macaulay and Mr. Tennyson, met with no response. He had been a widower more than twenty years, and left a son and two daughters surviving.

W. E. B.

"CHARM" (5th S. vii. 207, 257).—This word has been often discussed: see, e.g., "N. & Q.," 3rd S. xi. 221, 332, 510. It is a perfectly common English word, used, to my own knowledge, in Shropshire, and is not a Celtic, but an English word, being the A.-S. *cyrn*, the hard *c* turning into *ch* as usual. Jamieson has it in his *Dictionary*, with the spelling *chirm*; and, though he fails to give the A.-S. form, he gives the correct equivalent Dutch verb, viz. *kermen*, to lament. The A.-S. substantive is better, perhaps, spelt *cirm*; and Grein, in his *A.-S. Dict.*, s.v. *cirm*, gives fifteen examples of its use as a substantive, and six examples of the verb *cirman*, which he rightly compares with O.H.G. *karmian*, to make a noise. The word is perfectly well known, and the supposed "Gaelic" equivalent is all moonshine; so, too, is a supposed connexion with the Latin *carmen*. WALTER W. SKEAT.

G. C. G. asks what authority there is for assigning this expression to the South rather than to the North. Probably there is not any; and it was most likely only because Kingsley was so much better acquainted with the vocabulary of the former than with that of the latter that he came to believe that there was a *charm* in the speech of the southrons unknown in other parts of England. It may be proved that this is not the case from the pages of "N. & Q." itself. The question, Which is the earliest bird in the morning? was discussed in the first and second volumes of the 4th S. At vol. i. p. 551, CUTHBERT BEDE writes:—

"A *Huntingdonshire* labourer said to me, 'There's a saying, "Up with the lark"; but there's a bird that's earlier than the lark. The cuckoo's the first bird to be up in the morning, and he goes round and calls the other birds. You may hear him a-hollering and waking them, and then they set up their *charm*.'"

A correspondent writing from Slingsby, *York*, says (vol. ii. p. 111):—

"For several successive nights (moonlight) in June last a nightingale commenced its *charm* here in a neighbouring bush at about 10 p.m."

It will be seen from this latter quotation that

"charm" cannot always be rendered by "chorus"; nor does it invariably refer to sounds which are melodious. Mrs. Parker's *Glossary of Words used in Oxfordshire* (E. D. S., 1876) gives:—

"*Charm* (*chaam*), a noise such as a number of children make."

Wedgwood says:—

"The root of the Lat. *carmen* is preserved in A.-S. *cyrn*, noise, shout; O.E. *charm*, a hum or low murmuring noise, the noise of birds, whence a charm of gold-finch, a flock of those birds. 'I *cherme* as byrdes do when they make a noise a great number together' (Palsgrave)."

Halliwell, who has the quotation from Palsgrave and a reference to Peele and to Milton, attributes the word "charm" to the *West*. He suspects that Milton uses it as meaning a *company* of birds.

ST. SWITHIN.

CHURCH WINDOW (EXPLANATION) (5th S. vii. 107, 139).—When I said that the opening in the wall of the rood-loft stairs was "probably to admit air and light," I understood it to be on the outside, from the mention in the description of "handing anything in," as I thought that I remembered one to be at Ifley. ST. SWITHIN and O. suppose it to be on the inside, and make their suggestion on this supposition.

ED. MARSHALL.

"EMBLEM" AS A BAPTISMAL NAME (5th S. vii. 149, 215).—This name would corrupt from Emmeline. Emblem (var. Emblen, Emblin, Embelin) is, however, also found as a surname; perhaps originally from Emblehem, Anvers, Belgium.

R. S. CHARNOCK.

Paris.

Many curious-looking names are corruptions through mistake of the pronouncer or writer. I know an Emmeline who is always called "Emblen," and if an *e* not very distinctly an *e* was added, it would look in MS. like "Emblem." P. P.

HERALDIC (5th S. vii. 8, 175).—A lady of my neighbourhood has a part of a fine old dinner service bearing the arms of Field, but with this difference, that the chevron is *engrailed*, and the arm holding the sphere—the crest granted to John Field, of East Ardsley, Yorkshire, the proto-Copernican of England—is here represented as *armed* with a gauntlet, not pp. as in the original grant. Can O. F. or any of your correspondents kindly inform me to what branch of the family of Field these differenced arms and crest belong? J. S.

"KEENING" (5th S. vii. 29, 178, 237).—Mr. Dion Bouicault put "keening" on the stage in the wake scene of the *Shaughraun*, and here, in New York, where the play ran two hundred nights, the peculiar wail of the keeners was caught up and whistled around the streets. J. BRANDER MATTHEWS.

Lotos Club, N.Y.



AUTHORS OF QUOTATIONS WANTED (5th S. vii. 49, 79).—

"Baby, baby," &c.

Sir Walter Scott, in his *Tales of a Grandfather*, vol. i., tells us that mothers used the name of the Black Douglas for this purpose. He gives us—I quote from memory:—

"Hush ye, hush ye, little pet ye;  
Hush ye, hush ye, do not fret ye;  
The Black Douglas shall not get ye."

E. LEATON BLENKINSOPP.

Let me refer U. to "Wellington a Cannibal" (3rd S. iv. 412). J.

(5th S. vii. 250.)

"Sweetness and light."—Mr. Matthew Arnold gives the author of the words in his article, "Culture and its Enemies," *Cornhill Mag.*, July, 1867, in these words:—"A perfection in which the characters of beauty and intelligence are both present, which unites 'the two noblest of things,' as Swift, who, of one of the two at any rate, had himself all too little, most happily calls them in his *Battle of the Books*, 'the two noblest of things, sweetness and light.'" JOHN R. P. KIRBY.

The whole passage in Swift, an earlier writer than Bp. Wilson, will further elucidate the matter:—"Esop says, 'As for us, the ancients, we are content, with the bee, to pretend to nothing of our own beyond our wings and our voice: that is to say, our flights and our language. For the rest, whatever we have got has been by infinite labour and search, and ranging through every corner of nature; the difference is that, instead of dirt and poison, we have rather chosen to fill our hives with honey and wax; thus furnishing mankind with the two noblest of things, which are sweetness and light.'" Now in the allegory preceding Temple figures as the bee; and Swift in this concluding phrase was merely (while giving it a happier turn) adopting language used several years before 1697 in Temple's published essays:—"Homer had more fire and rapture, Virgil more light and sweetness" (*Miscellanies by Sir Wm. Temple: Of Poetry*).

VINCENT S. LEAN.

(5th S. vii. 269, 239, 259.)

"Byzantine boast! that on the sod," &c.

Cf. Gibbon, *Decline and Fall*, ch. xxxv.:—"It is a saying worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod."

MIDDLE TEMPLAR.

(5th S. vii. 149, 259.)

"Every husband," &c.

I believe these lines to be by Tom Moore. They are printed amongst the "Ballads, Songs, &c.," in the Leipzig and Paris editions of T. Moore's works.

W. J. B. SMITH.

### Miscellaneous.

NOTES ON BOOKS, &c.

*The Boudoir Shakespeare*. Carefully Bracketed for Reading Aloud, freed from all Objectionable Matter, and altogether Free from Notes. Edited by Henry Cundell.—Vol. I. *Cymbeline*, *Merchant of Venice*.—Vol. II. *As You Like It*, *King Lear*, *Much Ado About Nothing*. (Sampson Low & Co.)

In the last number of "N. & Q." (p. 243) Prof. Newton included among his editions of White's *Seaborne* one "arranged for young persons." "This is now known," says the Professor, "to have been edited by Lady Dover, and is dedicated to her son..... The book has conse-

quently found its way into boys' and girls' hands, who have derived much profit from it." What Lady Dover did for the above work Mr. Cundell, in the volumes before us, has done for the plays of Shakspeare. He has so arranged them that a father or mother may read them aloud to a family circle without embarrassing or being embarrassed; and any company of more advanced young people, each taking a previously assigned part for reading aloud, may go through the performance with a commonly shared pleasure, and without feeling or giving a sense of shame. Mr. Cundell has not *Bowdlerized* the text. The Bowdler version contained many things that had better been left out. Mr. Cundell in these plays omits every word that could possibly offend, and brackets passages that may be omitted, in order, without injuring the progress of the plot, to bring each play within the limits of a two hours' reading. To those who might feel inclined to raise the cry, "All Shakspeare or none," the reply might be, "There are circumstances under which *none* would be very preferable to *all*." To the same objectors the query might be put, "Have you heard the famous Mr. Brandram?" If they have, it may be safely concluded that the objectors will be so no longer. That accomplished gentleman, who has brought a new meaning to the old words, "Drawing-room entertainment," and given to them a hitherto unexperienced delight, recites a whole play from Shakspeare's works from memory. Nothing of delight is lost from the fact that Mr. Brandram avoids every perilous passage, and he leaves no one conscious that there has been any danger. The play seems perfect, and the result is peculiarly satisfactory. Mr. Cundell accomplishes the same good end in the volumes he has published, and he will continue to do so in those which are to follow. Our great poet, as Mr. Cundell knows, does not want popularizing, but he does want domesticating. And the editor of this purified edition accomplishes the latter object by printing every word of the original that is fit to be read aloud before women and children. From what has now been said the readers of "N. & Q." are aware of the distinct quality of this work. We hope Mr. Cundell will win the large amount of success he deserves. His "reading aloud" edition is much more useful than Charles Kemble's selection of the plays of Shakspeare, which he made for his Shakspeare readings, and which were edited in 1870 by Mr. R. J. Lane. Mr. Cundell has chosen a happy epigraph. His title-pages bear the motto, from *Cymbeline*, "So far I read aloud," and he could not have chosen a happier for the valuable plays he has so carefully edited for a special purpose.

*The Select Dramatic Works of John Dryden*. Edited by J. Lockwood Seton. (Hamilton, Adams & Co.)

MR. SETON has selected two of Dryden's plays as samples of the author. They are the only two that could be selected; and they are not samples of Dryden's overflowing, unclean measure, for they are, for the most part, decent and readable. The plays chosen are *All for Love* and *Don Sebastian*. The first is to Shakspeare's *Julius Cæsar* what Thomson's *Coriolanus* is to Shakspeare's historical drama of the same name. The oft-quoted line, "Men are but children of a larger growth," is here put into the mouth of Dolabella, a poor creature, who thus describes himself:—

"Nature has cast me in so soft a mould,  
That but to hear a story, feign'd for pleasure,  
Of some sad lover's death, moistens my eyes,  
And robs me of my manhood."

Doraz, in *Don Sebastian*, a play judiciously lopped by the great Betterton, is Dryden's best-drawn hero; but he swears too much in the fashion of the rakes on the Mall or in the coffee-houses. There is a delicious sim-

plicity in the emperor's query, "What's royalty but power to please myself?" Sebastian is a nonentity. Mustapha a buffoon, and the Lady Morayana as refined as a vizard-mask in Drury Lane; we speak of the original edition. The piece is in some sort a satire against churchmen and statesmen. The old stage directions are very quaint, and the figures of speech very original. Some African rabble are spoken of as "a black, shirtless train!" to which Doraz replies:—

"Each of them a host,

A million strong of vermin, ev'ry villain."

*The Devil: his Origin, Greatness, and Decadence.* From the French of the Rev. Albert Réville, D.D. (Williams & Norgate.)

THE words "second edition" on the title-page of this earnest and eloquent treatise are a proof of the interest taken in the important subject dealt with. The translator, H. A., has done his work so well that no sound sense, or appearance gives one an idea of the book not being originally English.

*A Key to the Narrative of the Four Gospels.* By J. Pilkington Norris, B.D. (Rivingtons.)

THE key is a new and revised edition by the examining chaplain of the Bishop of Manchester. Its purpose is to show to students that the four Gospels are not contradictory, but supplemental to each other.

*Sermons preached in the Parish Church of Barnes, 1871 to 1876.* By Peter Goldsmith Medd, M.A. (Rivingtons.)

THE successor of Mr. Copplestone and of Henry Melville in the pulpit of Barnes Church must have had a difficult task before him, but to judge from these discourses he seems to have surmounted the difficulty. With two exceptions the late rector describes them as "ordinary parochial sermons, prepared in the first instance without any thought of publication." The prevailing tone may be found in this sentence of a sermon on "Subjection to the Civil Power":—"The path of truest wisdom (especially amid the complicated entanglements of modern political and religious life) lies in the direction of a large and generous forbearance on all sides towards each other."

*Notes on the Colony of Victoria.* By Henry Heylin Hayter. (Melbourne, M'Carron; London, Trübner.)

A SECOND edition of a *Victorian Year Book* bristling with information, "historical, geographical, meteorological, and statistical."

AN ANCIENT MONUMENT.—E. B. writes:—"I wish to call the attention of those who value curious relics of the past to an ancient stone figure of a member of the De Ros family, standing in a field now called Hob Moor, close to the race-course at York, in the hope that some measures may be taken to preserve it from further injury or demolition. There is an engraving of it in Nichols's *History of Leicestershire*, and since that was done it has suffered much, all trace of the sword having vanished, but the shield, though much injured, still displays the three water-bougets of De Ros. Tradition says that this figure represents Robert de Ros, the second baron by tenure, who was a Knight Templar, and who gave his manor of Ribstone, near York, to that order. At present the figure stands upright in a field open to the public, with no protection whatever, and its existence is only known to those who care for antiquities. It seems a great pity that no care should be taken of it by the owner of Hob Moor, and unless it can be protected from further mutilation by a railing, surely the Museum at York would be a more fitting resting-place for it."

CAXTON CELEBRATION.—In the scheme of the exhibition in connexion with the Caxton celebration to be held in June next, one department is devoted to the exhibition

of "antique printing and writing papers with water-marks." From collectors already a very valuable collection has been offered. I shall be glad to be put into communication with any gentleman who may have made "papers with water-marks" the object of his collection, and I solicit his assistance and co-operation.

J. S. HODSON.

Gray's Inn Chambers, 20, High Holborn.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A. S.—See the *Athenæum* of February 24 for a *résumé* of "The Will of Peter the Great an Invention of Napoleon I.," which that paper describes as "the title of a valuable article in the *Russische Revue*, being an annotated German translation of the pamphlet entitled *Napoléon I. Auteur du Testament de Pierre le Grand*, published in 1863 by Dr. G. Berkholz, Keeper of the Municipal Library in Riga."

M. F. writes:—"Can you inform me who is the publisher of a story for children entitled *The Queen of the Forest*? It was published some years ago in the *Belle Assemblée*, and was, I think, written by Albert Taylor. Also a book called *The Rainbow*, or *Rainbows for Children*, a collection of fairy tales."

A. B. C. (Shakspeare and Coffee).—The Venetians are said to have been the first to use coffee in Europe; Peter de la Valle mentions it in 1615. Coffee was first introduced into England in 1652; tea in 1666. The first coffee-house was opened in George Yard, Lombard Street, by a Greek named Pasque.

M. D. Z.—Major Bernardi was one of the band accused of carrying on the assassination plot against William III. He died in 1737, after being a prisoner in Newgate about forty years. The major, at the time of his death, was in his eighty-second year.

H. A. KENNEDY.—The *Elegy on Shakspeare* by W. B. (William Basse) is printed among the commendatory verses in Dyce's *Shakspeare*, p. cxlvi, and in Mary Cowden Clarke's edition.

L. P.—It is usually called by the name of the Wicked Bible on account of the omission, in Exodus xx. 14, of the word *not*.

LL. B. (Manchester).—They are generally published at Oxford in their respective years.

J. W.—The line (not exactly as quoted) is in Lee's *Alexander the Great*.

J. S.—*Chine*, from A.-S. *cinan*, to rise. See Murray's *Handbook*, Surrey, Hants, and Isle of Wight, p. 375.

T. H.—See under "Hurrah!" the second, sixth, seventh, and ninth vols. 1<sup>st</sup> S. of "N. & Q."

J. PICKFORD.—The *Commissioner* is by Charles Lever.

C. E. D. R.—See any good collection of carols.

ALFRED S. GATTY and S. ARNOTT.—Next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, APRIL 14, 1877.

CONTENTS.—N<sup>o</sup> 172.

NOTES:—What is Literature? 281.—Dr. Hook's "Lives of the Archbishops of Canterbury," 282.—Shakspeariana—Folk-Lore 283.—The "Fourth Nobility" Roll of Arms, 284.—Antographs of Wordsworth and Kenyon, 285.—"Curiamacus": "Cock-ups"—"How do ye do?"—The Courtis Family and Sir Walter Scott, 286.

QUERIES:—Some possible Sources of Information about Shakspeare and his Family, 287.—Catesby Epitaph—Heraldic —R. Booth—Webb of Düsseldorf—T. Coke—The Crusades—"Next the heart"—Holbein's Whitehall Gate, 288.—"Dyke": "Ditch"—Coat Lap Day—Dialect Song—St. Catherine—St. George's Day—Authors of Quotations Wanted, &c., 289.

REPLIES:—A Society for the Publication of Church Registers, 290.—Chaucer's "Prologue," l. 152: "Tretys," 291.—Scott Family—Socotra, 292.—Rev. R. Penneck—Mysterious Mountain Sounds, 293.—Chespside and London Worthies—Edward, Duke of York, 1377—Special Collections of Books—W. Hogarth, 294.—Sheriffs of London and Middlesex—King and Emperor—T. Fitzherbert—Blushing—Coloured Alabaster—"E" before "S"—C. Drury, 295.—Byron's "English Bards," &c.—The Simile: Milton—C. White's Writings—Gibbon's Library at Lausanne—Words Wanted, 296.—Hatcher: Hill—Parentage of T. Becket—Heraldic—"German Ballads," &c.—The Divisions of an Orange—"W" and "V"—Prenonsstratensian Abbeys, 297.—"In Jesum cruci affixum": J. Owen—Augustus and Herod—Halcyon: Meyerbeer—"Nine-murder"—The Smallest Books in the World, 298.—Miss Bowes—"White-stockinged Horses"—Submarine Cables—Old Ballads—Authors Wanted, 299.

Notes on Books, &amp;c.

## Notes.

## WHAT IS LITERATURE?

A reviewer recently summed up his notice of a learned book by remarking that "of the higher qualities of history there is hardly a trace. In brief, it is a book of chronicles, but it is not literature." At the annual dinner of a literary society, a short time ago, the toasts were designed to illustrate the relationship of literature to religion (as represented by the churches), law, and science, and, conversely, the influence of the churches, law, science, and municipal government upon letters and culture. Oddly enough, the speakers, all authors and talking to men of letters, were at a sad disadvantage oratorically, because they could none of them determine the precise meaning to be attached to the term "literature." The reviewer, as we have seen, had no hesitation in deciding what was not literature. It seems to be hard to say what is.

The difficulty is ascribable to our deficiency in discriminating terms. The body of written and printed material is called literature, because we have no words by which we can distinguish relative values. The dramas of Shakspeare, the poetry of Spenser and Wordsworth, the essays of Bacon and Addison, the fictions of Thackeray, the works of Jeremy Taylor, Burke, and Mr. Ruskin,—these we place unhesitatingly under "literature." But we soon reach a point at which the sceptic steps

in, and refuses to admit this, that, or the other kind of book into the charmed circle. Elia, in his *Detached Thoughts on Books and Reading*, tells us that he can read anything which he calls a book. But there are things in that shape which he cannot allow for such:—

"Court Calendars, Directories, Pocket-books (the literary excepted), draught-boards bound and lettered at the back, Scientific Treatises, Almanacks, Statutes at Large; the works of Hume, Gibbon, Robertson, Beattie, Soame Jenyns, and, generally, all those volumes which 'no gentleman's library should be without': the Histories of Flavius Josephus (that learned Jew), and Paley's Moral Philosophy."

If we were to accept Charles Lamb's quaint humour seriously, we should have to make a very clean sweep indeed of a vast portion of the writing now set down as literature. Not only Gibbon and Hume, but Macaulay, Grote, Hallam, and Freeman would be excluded; Whewell, Whately, and Stuart Mill would not be admitted. Their works would be placed in Elia's "catalogue of books which are no books."

Take another section of printed matter, an enormous one—novels, periodicals, and newspapers. Are they "literature"? If not, under what term must they be classed? James Hannay made one of his characters in *Eustace Conyers* declare that "newspapers are not literature," and an essayist in the last September number of *Temple Bar* echoes the assertion:—

"Newspapers and leading articles," he says, "may be all very well, but they are not literature; and a mere journalist, no matter how able or how conscientious he may be, or deserving of respect, is not necessarily a man of letters. Neither do magazine articles, save in rare instances, deserve the designation of literature; and certainly we cannot comprehend under that head the novels that delight the subscribers to circulating libraries. The writers of these things have their just reward, but we confess we regard their employment with just as much reverence, and no more, as we regard the makers of candlesticks, billiard cues, or paper collars."

There are, of course, authorities who use the term "literature" in its inclusive sense, but then they generally take care to state that they so use it, which in itself reveals a haunting sense of an existing deficiency. Colonel Mure, in his *History of the Literature of Greece*, says he takes the term "in its primary sense, of an application of letters to the records of facts and opinions." Mr. Buckle, in his *History of Civilization*, says: "I use the word literature, not as opposed to science, but in its larger sense, including everything that is written." Men as different as Dr. Johnson and Mr. Matthew Arnold do not attempt to put a chasm between one class of writings and another—they prefer to use comparatives. Dr. Johnson speaks of "good literature" and "inferior literature." Mr. Arnold, quoting Renan, says:—

"All ages have had their inferior literature; but the great danger of our time is, that this inferior literature tends more and more to get the upper place."

De Quincey proposed to settle the difficulty by dividing literature into two sections—the literature of knowledge or instruction, and the literature of power. Histories, geographies, books of science, and cyclopædias would go into one, poems and imaginative works generally into the other. The word “power,” however, is vague. It is conceivable that there might be power in a table of statistics skilfully presented, power to convey conviction and lead to practical action, but De Quincey would hardly call this literature at all. Mr. Emerson is of opinion that

“fact books, if the facts be well and thoroughly told, are much more readily allied to poetry than many books that are written in rhyme. Every book is good to read which sets the reader in a working mood.”

Here is “power” again, but it is obvious that De Quincey would not include “fact books” in his literature of power. The Rev. Stopford Brooke, in his *Primer of English Literature*, has a definition which bears upon this subject. He says :—

“By literature we mean the written thoughts and feelings of intelligent men and women, arranged in a way which will give pleasure to the reader.....Everything that is written of any kind, except poetry, may be called prose ; but not everything that is called prose is literature. We cannot say, for instance, that a ship’s log, or a catalogue, or the daily journal of a traveller is to be called literature simply because it is written in prose. Writing is not literature, unless it gives to the reader a pleasure which arises not only from the things said, but from the way in which they are said, and that pleasure is only given when the words are carefully or curiously or beautifully put together into sentences. To do this in a special way is to have what we call style. Again, in a prose book which is fit to belong to literature we ought to feel that there is a distinct mind and character who is speaking to us through the style, that is, through the way the words are put together. Prose, then, is not literature unless it have style and character, and be written with curious care.”

Perhaps this is as close and accurate a definition as could be given of what constitutes the higher literature. But what, then, are we to call the rest, seeing that the term “literature” is decisively denied to it? In establishing a separation between the writing which is imaginative, emotional, and distinguished by style, character, and curious care, and that which is simply a record of knowledge in any of its manifold forms, it seems to me that whilst we might be willing to accord to the former the distinctive term of “literature,” we still need what we do not now possess, a phrase denoting the latter. Until it is found, I apprehend that we shall be compelled to allow the title “literature” to comprehend and cover the whole body of written thought, fact, and opinion, discriminating as best we can its relative worth and excellence.

J. H. NODAL.

Heaton Moor, near Stockport.

# A MISLEADING STATEMENT IN DR. HOOK’S “LIVES OF THE ARCHBISHOPS OF CANTERBURY.”

The heading of a query, *ante*, p. 228, “The Cultus of the Saints in the Middle Ages,” reminds me of an extraordinary passage in Dr. Hook’s *Lives of the Archbishops of Canterbury*, to which, I think, it may not be amiss to call attention, since that work enjoys a considerable amount of public favour, and is by many regarded as an authority in the matters of which it treats. It occurs in the introduction, and runs as follows :—

“The saints were not worshipped in the early portion of the Middle Ages, but in the extreme regard for their relics there was the germ of the error. Respect for relics, when it originated, was inconsistent with the worship of the saints. It proceeded from a belief in the efficacy, not of their merits, but of their intercession. Their merits could not depend upon place, but it was supposed that their intercession did. We are permitted to pray with and for one another while we are in the flesh. Why, it was asked, should not this intercession be carried on by those who have gone before us to the church triumphant? When the question received an answer affirmative of the conclusion which the querist intended to be drawn, the next question was, where the spirits of the departed were most likely to be found? The religious world concluded that they would be near their remains, and consequently the relics of pious men were carefully preserved, and in the place where they were deposited they were expected to unite with the worshippers, who, as they asked for the prayers of the living, would say also to the dead man, ‘Ora pro nobis.’”

Here is a fact stated, and with this alone I am concerned. With doctrine I have nothing to do. The worship of the saints—by which he seems to mean the invocation of the saints, though his language is not remarkable for clearness—was not, he says, practised in the early part of the Middle Ages, that is, to take the earliest date assigned to their commencement, not at the beginning of the sixth century, and we are led to infer that it was a popular superstition which grew up considerably later. Of course, also, it is implied that in still earlier times it was equally unknown.

A strange statement surely, and I am at a loss to conceive how Dr. Hook could have come to make it. He did so in honest ignorance, no doubt, but I cannot but look upon it as very culpable ignorance for all that. A very little study, I will not say of antiquity, but of the writings of divines of his own communion, would have taught him better. Thus he might, without much difficulty, have found a Thorndike saying, “It is confessed that all the Fathers, both of the Greek and Latin Churches, Basil, Nazianzen, Ambrose, Jerome, Austin, Chrysostom, Leo, and all after their time, have spoken to the saints and desired their assistance.” Or if he had taken the trouble to go to original sources, it would not have been long before he stumbled upon some such passage as the following from St. Chrysostom, to choose one out of numbers to the same effect :—



"The sepulchres of the servants of the Crucified are more splendid than the Courts of kings; not from the vastness and the beauty of the building only....but what is much more, from the zeal of those that assemble there. Yea, for even he that wears the purple goes thither to embrace those sepulchres, and, laying aside his pomp, stands begging of the saints to be his patrons with God; and he that wears the diadem begs the tentmaker (St. Paul) and the fisherman (St. Peter) as patrons, even though they be dead. And this not in Rome only may one see take place, but also at Constantinople."—Hom. xxvi. on St. Paul's Second Ep. to the Corinthians.

I need scarcely make the remark that while St. Chrysostom thus speaks of this practice as general in his time—he flourished in the fourth century—he does not seem, like the author of the *Lives of the Archbishops of Canterbury*, to regard it either as a novelty, an error, or a popular superstition.

E. R.

## SHAKSPEARIANA.

SONNET LXXXVI. (5th S. vii. 244.)—It is deplorable that Mr. LEGIS should, by one remark in his note, help to perpetuate a mistake which, without that help, is in a fair way to become prescriptive: "*Filed* is sometimes printed *filled*, but either word can be reconciled to the true sense." Yes, but the true word does not stand in need of reconciliation. The first edition reads:—

"But when your countenance fill'd up his line,  
Then lackt I matter, that infeebled mine."

Whatever may be the faults of the text of 1609, its spelling is, on the whole, pretty uniform. Mr. LEGIS will find that "*filled*" is always spelt *fil'd*, and "*filed*" always spelt *fil'd*. Accordingly we have "by all the Muses *fil'd*" (lxxxv.), "and *fil'd* his brow" (lxiii.), and—what alone is conclusive as to the word in lxxxvi.—

"Who will beleve my verse in time to come  
If it were *fil'd* with your most high deserts?"

Sonnet xvii.

If further proof be wanted, take the following from Marlow's *Hero and Leander*, 4th sestet:—

"With as much countenance fill their holy chairs."

Apart from these various proofs, I contend that the sense of lxxxvi. ought to have saved Dyce and others from the blunder of printing *fil'd*; for, as Mr. Halliwell says in his folio edition, "*fil'd* is antithetical to *lack'd*."

I note, too, that *filed up* is a less usual phrase than *fil'd*, though it is quite defensible. Mr. J. P. Collier, I see, supports *fil'd* by the same argument of uniformity of spelling in the quarto.

JABEZ.

Athenæum Club.

D. WILSON'S "CALIBAN" (5th S. vii. 44, 184.)—

"Urchins

Shall, for that vast of night that they may work,  
All exercise on thee."

Will your correspondent JABEZ kindly point out the need for correction of this passage as it stands

in the Globe and other editions? I read it to mean, "Urchins shall, for that period, extent, dead, or vast of night during which it is permitted them to work, all work on thee." See the commencement of Act ii. sc. 2, "his spirits . . . fright me with urchin-shows . . . sometimes like hedgehogs," &c. So that the urchins which tormented Caliban were shapes assumed by Prospero's spirits—spirits that rejoiced to hear "the solemn curfew" or the signal of night, and perhaps grew mournful at the approach of dawn, which put an end to their frolic or their mischief.

I cannot see that the proposed alteration is an improvement. Indeed, it is destructive; for though "shall forth at vast of night" is good sense, "that they may work all exercise on thee" is not. It was not in the power of these little elves to work "all exercise"; and, if it had been, our dear old monster's existence would have found termination in considerably less than a moment.

R. H. LEGIS.

"Do WITHAL" (5th S. vi. 405; vii. 4.)—"Withal" is used in its very common sense of "also." (Acts xxv. 27, "It seemeth to me unreasonable to send a prisoner, and not *withal* to signify the crimes laid against him.") The clause "I could not do withal" is elliptical for "which I could not do withal." R. M. SPENCE, M.A.  
Mansel of Arbutnott, N.B.

"AS GREAT TO ME AS LATE" (5th S. vii. 45, 184.)—It is marvellous that any one should see any difficulty in this passage of *The Tempest*. I only allude to it because of your correspondent's mention of the Dorsetshire meaning of "grate." In Lincolnshire "to be great" is synonymous with "to be thick," that is, to be friendly or very intimate, frequently used in an offensive sense.

R. R.

Boston, Lincolnshire.

## FOLK-LORE.

WHEN WASHING SHOULD NOT BE DONE.—The twenty-nine ladies who are stated ("N. & Q." 5th S. vii. 139) to have written as to the days when washing might be done with more or less propriety, should have taken the opportunity to say when it was unlucky or improper to have it done at all, or have quoted from Mrs. Barbauld's *Washing Day*, who thoughtfully writes:—

"Then would I sit me down

And ponder much why washings were."

There are times, in rustic households in Herefordshire and Worcestershire, when washing operations must not be permitted on any account. A trustworthy farmer's wife has informed me, not only, as stated by Mr. BORLASE in Cornwall, that no washing was to be done on New Year's Day, but that it was considered most unlucky to

have any washing done in the house between Christmas Day and New Year's Day, so that even towels were left unwashed; for if any washing took place it was feared that some one of the family would be washed out of life or an accident of a fatal nature happen before the close of the new year. The same old dame also stated that no washing was ever done on a Good Friday, as the suds of any washing done on that day would, it was believed, be turned into blood! Nor was any suds from the previous day's washing allowed to remain to Good Friday morning, for fear it would also turn to blood.

EDWIN LEES, F.L.S.

Worcester.

#### IRISH FOLK-LORE.—

"Some remains of pagan superstition still exist, as also the belief in fairies and in lucky and unlucky days. A girl chasing a butterfly was chid by her companions saying, 'That may be the soul of your grandfather.' Upon inquiry it was found that a butterfly hovering near a corpse was regarded as a sign of its everlasting happiness."—From the Account of the Parish of Ballymoyer, co. of Armagh, in Mason's *Parochial Survey of Ireland*, Dublin, 1819.

W. H. PATTERSON.

IRISH SUPERSTITION.—This paragraph appeared in the *Yorkshire Post* of Oct. 13, 1876:—

"Two men named Slattery and Clancy, of the farming class, residing outside Nenagh, Tipperary, were accidentally drowned by the cart in which they were upsetting into a small river. At their funeral a free fight between their friends took place, each party wishing to inter their corpse first, believing that the last buried would have to act as servitor to the other in the other world."

LLD. P.

FOLK-LORE: HOUSE FOUNDATIONS (5<sup>th</sup> S. vii. 163).—Consecrating a building with the blood of an animal is an Arab custom, adopted by the Turks, and I have seen a sheep killed. It may be done either on beginning or completion, and must be accompanied by prayer. See the extraordinary custom in Peru.

HYDE CLARKE.

FRENCH FOLK-LORE (5<sup>th</sup> S. vii. 163).—M. GAUSSERON quotes from *Mélusine* the custom in the valley of Andelle of serving up, a little before bedtime on All Saints' Day, soup in plates, and cider in glasses, and then retiring, so that at midnight the souls of deceased relatives might come in through the opened windows, and find a repast prepared for them. Is not this a survival of a custom which obtained among the ancients? A picture by M. Hector Leroux, painted ten years ago, and exhibited at the American Academy of Design last summer in the Centennial Loan Collection (No. 376), under the simple name of "Pompeii," represents a cemetery of the ruined city; viands have been placed on the tombs, whence the shades are expected to take them. Where

can I find an account of this custom as it existed among the Pompeians?

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

#### THE "FOURTH NOBILITY" ROLL OF ARMS.

This Roll relates to the Parliament which assembled at Westminster on the 28th of April, 1308, in compliance with a Writ of Summons bearing date the 10th of March preceding (*Parliamentary Writs*, vol. ii. part 2, p. 20). The Writ includes ten earls (counting the Earl of Lincoln, who was charged with the execution of it) and forty-seven barons. Three of the latter are missing from the Roll between William Latimer (No. 40) and Robert Clifford (No. 41), namely, Simon de Monte Acuto, Edmund Deyncourt, and William de Grandison, who follow each other consecutively in the Writ. The Roll gives the names of twelve earls and forty-six barons, but two of each are not mentioned in the Writ. They comprise the last four names in the Roll. The letters A., B., and C. distinguish coats brought forward from the Rolls already published.

#### "ATT A PARLIAMENT HOLDEN ATT WESTMESTER 1<sup>o</sup> Ed. 2<sup>o</sup>."

1. "Hen. Lacy, E. of Lincoln." [Or, a lion ramp. purpure. B., 3.]
2. "Gilb't Clare, E. of Gloc. & Hartf." No arms tricked.
3. "Tho. Plantagenet, E. of Lancast." [Gu. three lions passant gardant in pale or, and a label of three pendants az., each charged three fleurs-de-lis or. B., 9.]
4. "Piers Gaueston, E. Cornwall." Vert, three eagles displayed or.
5. "Jo. de Warren, E. Surrey." [Chequy or and az. B., 4.]
6. "Guy Beauchamp, E. Warw." [Quarterly, 1 and 4, gu. a fess inter six cross crosslets or; 2 and 3, chequy or and az., a chevron erm. A., 3.]
7. "Humphrey Bohun, E. Heref. et Essex." [Az. a bend arg. inter two cotises and six lions ramp. or. C., 6.]
8. "Edmund fitz Allen, E. Arundell." [Gu. a lion ramp. or. A., 4.]
9. "Aimer de Valence, E. Penbroke." [Barry of ten arg. and az., an orle of ten martlets gu. A., 7.]
10. "Rob. Vere, E. Oxford." [Quarterly gu. and or, in first quarter a mullet arg. A., 5.]
11. "Hen. de Lancast, B. of Monmouth." [Gu. three lions passant gardant in pale or, and a bend az. B., 22.]
12. "Hugh le Spencer, B." [Quarterly arg. and gu., in the second and third a fret or, and over all a baston az. A., 36.]
13. "Jo. de Mohun, B. of Dunster." [Or, a cross engrailed sa. B., 71.]
14. "Philip de Kyme, B. of Kyme." [Gu. crusilly and a chevron or. B., 31.]
15. "Tho. de flurnival, B. of sheffield." [Arg. a bend inter six martlets gu. A., 14.]
16. "Jo. de Segraue, B. of Segraue." [Sa. a lion ramp. arg., crowned gu. (*query* or). A., 16.]
17. "Tho. Bardolfe, B. of Wormgay." [Az. three cinquefoils or. B., 76.]
18. "Tho. Barkley, B. of Barkley." [Gu. crusilly patée and a chevron arg. A., 32.]



19. "Hen. Percy, B. of Topcliff." [Or, a lion ramp. az. B., 12.]
20. "Will. de Bruse,\* B. of Gower." Az. a lion ramp. inter three cross crosslets or.†
21. "Tho. Latimer, B." Gu. a cross patonce or, and label of three pendants az.
22. "Pet' de Malo Lacu, B. of Mulgraue." [Or, a bend sa. B., 51.]
23. "Rob. fitz Paine, B. of Lannier." Gu. three lions passant in pale arg., debriused by a bend az.
24. "Jo. de Engaine, B. of Colum." Gu. a fess dancettée inter six cross crosslets or.
25. "Jo. Lovell, B. of Tichmarsh." [Barry nebulée of six or and gu. A., 37.]
26. "Adam Welles, B. of Welles." [Or, a lion ramp., tail forked sa. B. 13.]
27. "Jo. le Strange, B. of Knocking." See C., 66, and note.
28. "Jo. Beauchamp, B. of Hach." [Vair (ancient form). A., 43.]
29. "Jo. de Mowbray, B. of Axholme." [Gu. a lion ramp. arg. A., 10.]
30. "Rog' Mortimer, B. of Wigmore." An inescutcheon arg. tricked in the centre of the shield, indicating arms of Mortimer as before, A., 26.
31. "Raff Bassett, B. of Draiton." [Or, three piles meeting in base gu. and a canton erm. B., 29.]
32. "Jo. de Cromwell, B. of Tatishall." Arg. a chief gu. and over all a bend az.
33. "Pet' Corbett, B. of Caux." [Or, a raven sa. A., 28.]
34. "Rob. Tony, B. of Castle Mantle." [Arg. a maunch gu. B., 33.]
35. "Hugh de Vere, B. of Swanscampe." [Quarterly gu. and or, in the first quarter a mullet arg., a bordure engrailed sa. C., 42.]
36. "Will. le Vauasour, B." [Or, a fess dancettée sa. B., 52.]
37. "Rob. de Monhalt, B. of Hawarden." [Az. a lion ramp. arg. B., 16.]
38. "Hugh Courtney, B." Or, three roundles gu. and a label of three pendants az.
39. "Will. Cantelophe, B. of Rauensthorp." [Az. three leopards' heads jessant de lis or. C., 57.]
40. "Jo. La Ware, B." [Gu. crusilly fitchy and a lion ramp. arg., a label of three pendants az. C., 22.]
41. "Will. Latimer, B. of Corby." [Gu. a cross patonce or. B., 75.]
42. "Rob. Clifford, B. of Appleby." [Chequy or and az., a fess gu. C., 19.]
43. "Allen le Zouch, B. of Ashby." [Gu. ten roundles, 4, 3, 2, 1, or. C., 81.]
44. "Rob. fitz Roger, B. of Clauering." Quarterly or and gu., a baston sa. and label of three pendants arg.
45. "Jo. Sudley, B. of Sudley." [Or, two bends gu. C., 68.]
46. "Rob. fitz Water, B. of Woodham." [Or, a fess inter two chevrons gu. A., 73.]
47. "Pagan de Tiptoft, B." Neither tricked here nor given before.
48. "Jo. Butler,† B. of Warrington." [Az. a bend inter six covered cups or. A., 77.]

49. "Hen. Gray, B. of Codnor." [Barry of six arg. and az. A., 50.]
50. "Will. Leborne, B." [Az. six lions ramp. arg. B., 50.]
51. "Jo. de Somery, B. of Somery." Neither tricked here nor given before.
52. "Raff' fitz Will., B. of Graistock." Barry of six arg. and az., three chaplets gu.
53. "Will. Butler, B. of Wem." Gu. a fess chequy arg. and sa. inter six crosses patée fitchy at the foot arg.
54. "Tho. de Grelly, B. of Manchester." ....., three bends enhanced.....
55. "Johñ, E. of Richmond, Keeper of Scotland."
56. "Rob't de Roos, being tenant of Scotland."
57. "Rob't Vmferuile, E. of Angos."
58. "Will's de Bevercote, Chancellor of Scotland."
- "These were called at y' same time by writt." (This and the last four names written across blank shields.)

"Finis."

JAMES GREENSTREET.

## AUTOGRAPHS OF WORDSWORTH AND KENYON.—

"Thy shades, thy silence, now be mine,  
Thy charms my only theme,  
My haunt the hollow cliff, where pine  
Waves o'er the gloomy stream;  
Where the scared owl, on pinions grey,  
Breaks from the rustling boughs,  
And down the lone vale sails away  
To more profound repose.—*Beattie.*

"WM. WORDSWORTH.

"Vale of Grasmere, August 7th, 1821.

"Written for Miss Emma Trevelyan.

"The God of Love, oh benedictie!  
How mighty and how great a Lord is he!

*Geoffrey Chaucer.*

"W. W.

"Mr. Wordsworth has selected the above quotation from Chaucer for his autograph. The quotation from *Beattie* was written specially to meet the *wild taste* of Miss Emma T. J. K."

"Miss Emma Trevelyan will value this Autograph (of W. Wordsworth) when she knows that Mr. Wordsworth is said to have the Organ of Veneration more developed than any other person, which has probably made Haydon select him, in company with Newton and Voltaire, for his picture of Christ's entry into Jerusalem—Newton meditating, Voltaire sneering, and Wordsworth adoring."

"J. KENTON."

From the same collection of autographs from which I sent to "N. & Q." (5th S. vi. 387) a copy of one of Charles Lamb, I have transcribed the above of Wm. Wordsworth and of John Kenyon, who procured the first from the poet of Grasmere for "Miss Emma Trevelyan" (afterwards Mrs. Alex. Wyndham).

It is interesting to remark that poor Haydon, in his *Autobiography*, writing, in 1817 (Tom Taylor's *Life of Haydon*, i. 342), of his work on his great picture of Christ's entry into Jerusalem, says, "I resolved to introduce Wordsworth bowing in reverence and awe"; and in March, 1820 (*ib.*, i. 372)—not long before the autograph was written

above: the arms given being, in consequence, incorrect. John Botetort's coat is tricked in the "Fifth Nobility" Roll, at No. 57, viz., Or, a saltire engrailed sa.

\* "Brewos" in the Writ.

† The circumstance of Sir Edward Dering tricking this coat again, because of the singularity of only three cross crosslets being present in the field, is clearly suggestive, I think, that he was copying from an original Roll, and wished to give all its peculiarities. His adherence also, in several places, to the different varieties of *vair* would seem to lead us to a like conclusion.

‡ "John Buteturte" in the Writ, from which correct

—after the work was finished and was being exhibited, "Wordsworth's bowing head, Newton's face of belief, Voltaire's sneer"—nearly the words of Mr. Kenyon in his note to Miss E. Trevelyan enclosing Mr. Wordsworth's autograph; though he had probably read the artist's "description of the picture" when it was shown at the Egyptian Hall, in which he wrote of the portraits he had introduced, of "Voltaire as a sneerer at Jesus, Newton as a believer, and Wordsworth, the living poet, bending down in awful veneration" (p. 10).

W. C. TREVELYAN.

"CURLAMACUES": "COCKUPS."—

"At the Clare Assizes, on Tuesday, Mr. Justice Keogh, having expressed the pleasure he felt at seeing the neat and not gaudy attire of several of the female witnesses examined, complimented one of them in particular on the good taste she displayed in not wearing any *curlamacue* on her head."—*Dublin Express*, March 1, 1877.

What a "curlamacue" may be I know not, but I apprehend it must be something analogous to the "cockup" which, nearly two centuries ago, vexed another worthy man, namely, the "Reverend Sententious Mr. James Kirkton," as he was called in Covenanting times, the author of *The Secret and True Hist. of the Ch. of Scotland, from the Rest, to 1673*. In one of his sermons, preached, probably, about the end of the seventeenth century, he is reported to have given his opinion on ladies' dress in terms far more bold than those employed by the Irish judge, for—observe—the extravagance complained of was in his own family. He said:—

"I have been this year of God preaching against the vanity of women, yet I see my own daughters in the kirk, even now, have as high a cockup as any of you all." Early in the following century, these same "cockups" were destined to play a curious part as instruments of Divine punishment upon a rebellious parishioner in a country parish in Scotland. A tract printed in 1714, entitled *A True Account of Wonderful Signs of God's Judgments against Mockers and Slighters of God's Ministers*, thus details a judgment foretold upon a certain James Sherer for quarrelling with his minister:—

"That he should have a hen should bring out a cleecking of birds, and amongst these birds there should be one with a woman's face and cockups upon the head of it."

The fulfilment of this terrible prophecy is thus described:—

"A hen belonging to him [James Sherer] when a cleecking brought forth chickens, one whereof was most dreadful to behold, the like not happening in the memory of man, being a woman's face with cockups upon the head of it.....This is attested by all the neighbourhood, being all honest men that never would make such lies, but still aver it for the truth."—*Kirkton's Ch. Hist.*, xix.

Notwithstanding all this, James Sherer appears to have remained to the end a "lewd man," at variance with his minister.

A. FERGUSON, Lieut.-Col.

"HOW DO YE DO?"—A writer in the *Saturday Review* (Dec. 30, p. 818), following in the wake of a *Quarterly* reviewer, adduces this familiar salutation as eminently characteristic of our national activity, and proceeds to moralize thereon in the following fashion:—

"An Englishman must perforce be always *doing* something; a German must be *going* ahead with some ultimate design; a polite Frenchman *carries* himself; and an Italian is supposed to be always *standing* listlessly and idly in the warmth of his Southern sun."

This complacent piece of philosophy, though creditable to the writer's patriotism, speaks badly for his philology. It is now generally acknowledged that *do* in the question, "How do ye do?" (*Benene valetis?*) is only the same combination of letters, and by no means the same word, as *do* in "What are you doing?" (*Quid facitis?*) It is the old Eng. *dow*, to thrive, profit, or avail (e.g. "*Atrophe*, one with whom his meat *dowes* not, or to whom it does no good," Cotgrave); Scot. *dow*, to thrive as to health; A.-S. *dugan*; Ger. *tugen*, to profit, avail, be good for (see Morris, *Accidence*, § 308; Latham, *Eng. Language*, p. 325). So in Jeffrey's famous dictum, "This will never *do*!" the meaning is, "This will never succeed, thrive, or be of any use." Compare Dan. *due*, to be good or fit, in the phrase, "Det duer ikke," "It won't *do*"; Swed. *duga* (*id.*); Icel. *duga*, to help, suffice, be strong. Cognate with these are Scot. *dought*, strength; A.-S. *dugub*, health, power (*vid. dugud*, Verstegan, *Restitution of Decayed Intelligence*, p. 216); Ger. *tugend*, virtue; *doughty*, strong, vigorous, valiant; A.-S. *dohtig*; Ger. *tuechtig*, able, strong (*vid. Carlyle, Heroes and Hero Worship*, p. 201, pop. ed.).

A. SMYTHE PALMER.

Lower Norwood, S.E.

THE COUTTS FAMILY AND SIR WALTER SCOTT.

—In his *Life of Scott* Mr. J. G. Lockhart remarks that Sir Walter had "some remote connexion" with Mr. Coutts, the banker, "through the Stuarts of Allanbank, or perhaps the Swintons of Swinton." Had Mr. Lockhart looked carefully into *The Memorials of the Haliburtons*, a publication detailing the family history of a branch of the poet's progenitors, and of which Sir Walter in 1820 printed thirty copies for private circulation, he would have ascertained the precise character of the relationship. It was not distant. A daughter of Patrick Coutts of Edinburgh, the banker's grandfather, married Thomas Haliburton of Newmains, advocate. A daughter of this marriage, Barbara Haliburton, married Robert Scott of Sandyknowe, whose son, Walter Scott, writer to the signet, was father of Sir Walter Scott. Sir Walter Scott's grandmother and Thomas Coutts the banker were therefore cousins-german. Sir Walter, who was intimately acquainted with the history of his house, of course knew of this relationship, and he was on terms of friendship with the great banker. But it would



appear he had not generally spoken of the connexion; he has not named it in his *Autobiography*. In *The Memorials of the Haliburtons* the great banker's birth is thus notified (even the year of his birth has hitherto been unknown to his biographers):—

"His (John Coutts') fourth son and fifth child was born early upon Sabbath morning, being the 7th of September 1735 years, named Thomas, and was baptized by Mr. Smith, Principall of the Colledge of Edinburgh."

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SOME POSSIBLE SOURCES OF INFORMATION ABOUT SHAKSPEARE AND HIS FAMILY.—Has any one looked through the registers of the universities of Leyden and Paris for the name of John Hall, Shakspeare's son-in-law? Cooke, the editor of Hall's book, tells us that his author spoke French well and had travelled. It seems probable, therefore, that he may have graduated at one of those places or even at Padua, where many Englishmen of Elizabeth's time received their medical education. As Hall was born in 1575, his name may be expected to occur during the last years of the century.

Who was the "Mr. Boles" to whom Dr. Hall would have left his manuscripts "if he had been here" (Nuncupative will, quoted by Malone)? These manuscripts were probably his case-books, and it seems likely, therefore, that Boles was a doctor; but it does not necessarily follow. He may have been a friend of the family with a literary turn. There was a Richard Boles who was Rector of Whitnash, not far from Stratford, to whom this last description might apply. He wrote an epitaph upon N. Greenhill, one of the first masters of Rugby School, and another upon himself, which he put up in Whitnash Church during his own life. Both of these are printed in the first volume of your Second Series. If he were the Mr. Boles alluded to by Dr. Hall, it is probable that he may have written the epitaphs upon Hall and his wife. It is quite possible also that he may have practised as a doctor, for the conjunction of offices was not uncommon at this time. James Cooke, who published Dr. Hall's medical observations, practised for many years at Warwick as a surgeon. He wrote a book entitled *Mellificium Chirurgiæ; or, the Marrow of Chirurgery, Anatomy, and Physick*, which passed through several editions. Like Hall, Cooke was in the habit of keeping a minute record of his cases, and we know that he had some of Hall's manuscripts in his possession. It is not at all improbable that some of

their case-books are still in existence, hidden away in some quiet Warwickshire retreat. Old medical MSS. frequently occur at country sales, and are perhaps the commonest of all English manuscripts. Henry Stubbe, the well-known opponent of the Royal Society, also practised as a physician at Warwick, and for a time, I believe, at Stratford-on-Avon. He left manuscripts. Is it known what became of them?

Many years ago I was told in Warwickshire that a representative of the Dover family was in possession of some papers dating from the reign of Elizabeth. Was there any truth in this statement, and if so, where are they now? A grandson of Dover was Vicar of Drayton, in Oxfordshire, as late as 1720, and was said to have been born in the sixty-second year of his mother's age. Mr. Gilchrist had a copy of the *Annales Dubrensis*, which contained some manuscript memoranda about the Dover family. In whose possession is it now?

What has become of the MS. of Sir John Finett from which Howell printed that curious book, *Finetti Philoxensis*, Lond., 1656? It was in existence in the time of Oldys, who describes it as containing a great deal more matter than the editor thought it worth while to print. There are so many allusions in the printed volume to the performances of masques and dramas at Court that one cannot help hoping the original may contain still more interesting particulars upon this subject. The old Master of the Ceremonies, whose love of gossip and passion for minute detail often remind one of Pepys, appears to have written his observations in diary form. Howell in his preface says:—

"Amongst other parts of industry which were known to be in that worthy knight, one was to couch in writing and keep an exact diary of what things had passed in his province as Master of the Ceremonies, according to the laudable custom of the Italians, and transmitted by them to the high and low Dutch Ministers of State, with others."

Dr. Bigsby, the author of *Old Places Revisited*, states with great circumstantiality that the late Col. Gardiner, of Thurgarton, in Nottinghamshire, who was a descendant of the Barnards, had several letters written by or relating to Shakspeare. As nothing ever came of the inquiries made into this matter, I suspect that this story, like so many similar ones, originated in "probability." Given a reputed family descent and an old muniment chest, and the Shakspeare manuscript myth is straightway evolved. So many curious things, however, are constantly turning up that it would be unsafe to infer that all such stories are baseless. The wide circulation of some simply written account of the descent of Shakspeare's property, pointing out the various quarters in which deeds and papers should be sought for, especially through the line of the Bagleys and Gilberts, might even now result in some interesting find. That Malone's essay in this line towards

the close of last century was unsuccessful, producing nothing indeed but the Ireland forgeries, is no reason why a similar attempt should fail in these days, when the press penetrates into all classes of the community, and the interest in Shakspeare matters is so vastly extended.

C. ELLIOT BROWNE.

CATESBY EPITAPH.—The following inscription is to be found in Hardmead Church, co. Bucks. I take the task of construing these lines to be well nigh as hopeless as that of scanning them. But if any of the readers of "N. & Q." can discover any consecutive sense in them, I shall be grateful for their translation. Perhaps, even though I should be doomed to disappointment in this respect, they deserve a corner as a curiosity of seventeenth century monumental literature:—

"Epitaphium in memoriam Francisci Catesby Armigeri, qui decessit die 3<sup>o</sup> Novembris, An<sup>o</sup> Domini 1636.

Hic videas hodie quam pregnant numine templum  
Corporis in tenuem quod nunc deiecit urnam:  
En jacet ad vitam properans similisque superba  
Dum premitur flamma quo prouior altius arcem  
Ad cœlum instruxit grandi cognomine dignus  
Sancti falicis (sic) tanto sed nomina desinit  
Virtutis tandem credito quem palma coronat  
Iustitia justum patrem quem sacra creauit  
Concio Musarum Trojano sanguine natum  
Quis nescit vixit patriæ si gloria gloria (sic) transit."

H. W.

New Univ. Club.

HERALDIC.—Can you favour me with information as to the family to which the following crest and arms belong?—Crest,—A falcon or goshawk proper, closed, and belled or, holding in its bill a small shield charged with a bar between three billets. Coat,—Gules, charged with a chevron argent, and thereon a couple-close of the first between three falcons like the crest, and impaling argent, charged with a wild man proper, girded and wreathed, and holding a club in the sinister hand.

G.

ROBERT BOOTH.—In the year 1713 he came from Knaresborough, Yorkshire, to Bethel, Pennsylvania. He was in membership with Friends, and brought a certificate from that people with him. Will some one give the names of his parents, also those of his brothers and sisters?

JOHN T. BOOTH.

Wyoming, Hamilton co., Ohio.

P.S.—I shall be thankful if some friend will favour me with the etymology of my name, Booth.

WEBB OF DUSSELDORF.—What information is there concerning him? England, I believe, may claim this most accomplished painter for a worthily honoured son.

E. D.

THOMAS COKE.—Can any one tell me to what family Thomas Coke, King's Serjeant-at-Arms,

who married, May 7, 1749, a daughter of James Payzant, of the Foreign Office, belonged?

F. DE H. L.

Madras.

THE CRUSADES.—Can any of your readers tell me where I can find an old English ballad recounting the history of Baron Jonas and his seven sons, who are there related to have been all killed in one of the wars in the Holy Land?

A. J.

OLD IRISH COINS.—Can any of your readers supply me with some information on the different coins used in Ireland before the Conquest? Where could any be seen or purchased? Is there any work on the subject?

O'NEILL.

RAPHAEL'S "HOURS."—Where are the original pictures of Raphael's "Hours"?

J. N.

"NEXT THE HEART."—What is the origin and force of this expression? Wright (*Dict. of Obsolete English*) says "in the morning, fasting," is its meaning, and so Halliwell. Cogan in his *Haven of Health*, 1596, discussing the wisdom of the old custom of drinking wine the first thing in the morning, as advised by the school of Salerno, and still followed by the Italians—in Rome you may hear the dram-seller making his early rounds, and serving his customers of the upper floors by means of a string let down to him—sums up thus: "So that it is not altogether unwholesome to drink wine next the heart, so there be respect had to the time, to the country, to the age, to custom" (p. 216). But at p. 164 he says that vinegar is injurious "if it be taken fasting, as I have known some maidens to drink vinegar next their hart (sic) to abate their colour, and to make them fair, and sometime to eat toasts dipt in vinegar." Here there is no reference to the morning. Can the phrase be found in any other writer? I have only observed it besides in *The School of Slovenrie*, by R. F., 1605: "Many there are which next their heart do burnt wine wholesome think:

For why? (say they) our senses are restored by that warm drink" (p. 43).

He is speaking of taking "a hair of the dog that has bitten you" after a debauch.

VINCENT S. LEAN.

"Pd y<sup>e</sup> COMMITTEE OF Y<sup>e</sup> BODY OF ADVENT<sup>rs</sup> 1884 HALF PENCE, 3l. 18s. 6d."—In 1655 the Corporation of Exeter obtained, jointly with twenty-four other adventurers, an allotment of land in Ireland, which had been confiscated in the rebellion. A committee sat at Grocers' Hall, London, for the purpose of making the allotments. In the bill of costs of Exeter's agent is the above entry. What were the halfpence for?

W. C.

Exeter.

HOLBEIN'S WHITEHALL GATE.—I am anxious to ascertain if the remains of this gate, mentioned



in Brayley's *Londiniana*, 1829, as then forming part of the decorations of Hatfield Priory, near Witham, in Essex, are still in existence. These relics consisted of three terra-cotta busts of Henry VII., Henry VIII., and Bishop Fisher.

E. W. H.

Whitehall Club.

"DYKE": "DITCH."—In the "Old English Colony," of which I gave an account in 5th S. v. 361, the former of these terms is used to designate a trench cut in the ground, and the latter an embankment. Does a similar usage prevail in any part of England other than that mentioned by Mr. PATERSON, 5th S. v. 495? SCOTO-AMERICUS.

COAT LAP DAY.—In Furness and Cumberland Candlemas Day is called Coat Lap Day. What is the origin of this? A. F.

THE "SPECTATOR," No. 66, contains the following:

"When a girl is safely brought from her nurse, before she is capable of forming one simple notion of anything in life, she is delivered to the hands of her dancing master, and, with a collar round her neck, the pretty wild thing is taught a fantastical gravity of behaviour, and forced to a particular way of holding her head, heaving her breast, and moving with her whole body; and all this under pain of never having a husband if she steps, looks, or moves awry."

Can any of your readers supply information as to the "collar" mentioned? The carriage of the ladies in Queen Anne's time, if we may judge from pictures, was far more graceful than that of modern belles. Is this to be attributed to the use of this salutary instrument in early girlhood, and are such appliances for "figure training" wholly abandoned now? BETA.

Hongkong.

HERALDIC.—A friend of mine has recently come into possession of what was an ancient mansion on an estate in the co. of Berks. It has some finely carved mantelpieces, bearing in the centre the arms following:—1. Quarterly, 1 and 4, in chief a helmet, in base a billet fesswise; 2 and 3, two chevrons. 2. Quarterly, 1 and 4, Az., a helmet or; 2 and 3, Gules, a billet ar. palewise. I should be greatly obliged for any information concerning these coats. ROYSSÉ.

ROYSSÉ.

DIALECT SONG.—Can you give information touching the name, words, and air of a dialect song, probably Lancashire, relating to a wrestling tournament, with the chorus, "I have come down here my brother Will to back, and all your odds I'll take"? I heard the song in Sussex.

LLEWELYN THOMAS, M.D.

ST. CATHERINE.—I have a chromo-lithograph of Leonardo da Vinci's "Burial of St. Catherine" (from the Brera at Milan). On the tomb are the letters "C. V. S. X." What do they stand for? F. L.

STUBBE, AUTHOR OF "FRAUS HONESTA."—In Bohn's edition of Lowndes, Philip is given as the Christian name of the author of the above play, the title-page of which is as follows:—

"Fraus Honesta | Comedia | Cantabrigie | Olim Acta. | Authore M<sup>o</sup> Stybbe Col- | legii Trinitatis Socio. | Londini | 1632."

Is this correct? If so, was he related to the author of *The Anatomy of Abuses*, and what was his father's name? H. STUBBS, B.A.

Danby, Ballyshannon.

ST. GEORGE'S DAY.—Is St. George's Day (April 23) kept up as a national festival in any way at the present time? I have heard that it is observed in some of the colonies. It might not be out of place to choose such a day for concerts consisting solely of English national music, a class of music unfortunately too much neglected at the present day. W. H. P.

"WARLOCH DOCTOR."—A working man from the fens of Cambridgeshire, hearing a mate of his telling an improbable story, exclaimed at its climax, in a cautioning tone of voice, and with a frowning look on his face, "Warloch doctor," as if reproving for going beyond the bounds of truth. On analyzing the meaning of the words "Warloch doctor," I came to the conclusion that *warloch*, being the masculine of "witch," was used with intent to check a spirit of evil in the narrator, and *doctor* added showed that he was diluting his story with medicaments altogether unpalatable to the listener's taste. Can any reader of "N. & Q." give a truer definition of the meaning of the words? J. E. T.

Cambridge.

JOYE.—"In 1531 Joye's *Isaye* (Isaiah) was published at Strasburg."—Townsend's *Manual of Dates*, p. 145. What was Joye? E. T. M. W.

TITLES OF BOOKS, &c., required, containing collections of metaphors and similes from the poets and orators. R. P.

AUTHORS OF QUOTATIONS WANTED.—

"It is not easy to be bad or good:

Vice plagues the mind, and virtue flesh and blood."

"The good old times,

Before the birth of care or crimes."

"And here and there some stern old patriot stood,  
Who could not get the place for which he sued."

"Which sate beneath the laurels day by day,  
And s'rd' with burning faith in God and night  
Doubted men's doubts away."

What blind poet was it who wrote thus of himself?—

"Me, though blind,

God's mercy spared from social snares with ease,  
Saved by that gracious gift, inaptitude to please."

VINCENT S. LEAN.

### Replies.

#### A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS.

(5th S. vi. 484 ; vii. 9, 89, 131, 239.)

Whatever may be the differences as to the manner in which this great desideratum should be carried out (I mean the printing of parish registers), everybody is agreed that some steps should be taken towards its furtherance. SIR JOHN MACLEAN thinks that parish registers are not, generally, worth printing *in toto*, an opinion in which most people will agree with him. It seems to me that no plan for the preservation of these valuable records would be an efficient one which stopped short at printing them. The faded ink, the torn edges, and many other dilapidations which time and misuse have made upon them can only be efficiently remedied by the transcriber or printer. And surely, the additional labour being so very small, if they are worth transcribing they are worth printing also. And if they are worth printing they should be printed at length, for I conceive it would be next to impossible for the acutest genealogist to distinguish between the wheat and the chaff. Moreover, it should not be forgotten that, although it would be a matter of no public utility to place the names of rude forefathers of the hamlets on permanent record, yet there are many of their descendants who would be anxious for their preservation, and would be only too glad to contribute their quota towards rescuing their pedigrees from oblivion, if a rescue it may be called. That the attempt would succeed, if fairly organized, I see no reason to doubt. With regard to the more practical part of the question, I think it would be too much to expect the Government to undertake the work ; for supposing the whole of the registers in England and Wales to be printed and indexed by the Record Commissioners, few people would think of buying them, as every man would be able to see them in the public libraries, or to borrow from his neighbour. Yet so great is men's curiosity to know whence they come and with what great families they are connected, that, were the registers published in every parish by subscription, ample means would, I venture to think, be found.

The objection urged by Mr. Cox, that it would be vandalism to remove the registers from their ancient and hallowed associations, is an æsthetic one, and is, on that account, the more difficult to answer ; excepting, however, the possible loss of the whole by fire, the reasons for their being placed in some metropolitan depository appear to preponderate. Surely Mr. Cox does not think that the ecclesiastical MSS. in the British Museum would be more highly prized or stand a better chance of preservation by being scattered amongst the various churches to which they once belonged. There is a

reason for the centralization of these registers which has not been noticed, viz., the impending disestablishment of the Church. It is hardly probable that Government will permit the registers, which are, if anything ever was, public property, to remain in the hands of what will then be one amongst many sects. S. O. ADDY, M.A.

Sheffield.

I am one of those who consider that any attempt to publish all the registers would be futile, and that to publish any of them in their entirety would be a waste of money and time. On the other hand, an occasional volume of well annotated extracts from the records of important parishes would be very acceptable to the general public as well as to the members of the Harleian Society. The success of Col. Chester's book is scarcely likely to be paralleled, for the editor stands alone in his familiarity with English genealogy in the sixteenth and seventeenth centuries ; but the society numbers amongst its members several who have large collections of extracts from parish registers, and who would readily contribute towards making up a suitable volume. There is no need for the society to alter its rules in order to undertake such a publication, as it comes within the scope of its original prospectus. I would suggest a volume of extracts from the registers of City churches (including St. Paul's), and that at an early period attention should be given to the registers of Bath, Tunbridge Wells, and other places which were the haunts of fashion in the last century. Again, your genealogical readers would, I am sure, give hearty welcome to a volume of extracts from the marriage allegations at the Vicar-General's office, and to one made up of selections from wills in the Prerogative Court. The Harleian Society would, I think, add greatly to its popularity by including such collections as these amongst its publications, nor are they altogether beyond the reach of "private venture."

CHARLES J. ROBINSON.

Norton Canon, Hereford.

MR. COX writes, *ante*, p. 89, "Having recently had occasion to consult the muniment room of Lincoln Cathedral, I am in a position to say that MR. LODOWICK's description of it is as contrary to its present condition as words can possibly make it." Now, I never said anything about the muniment room of Lincoln Cathedral and its contents ; I spoke, as Mr. Cox goes on to say he supposes, of the records of the "ancient see of Lincoln." The records of the cathedral are comparatively of little importance, but the episcopal records, which MR. COX confesses he had never consulted, are connected with all the numerous parishes, far and near, over which the ancient Bishops of Lincoln had jurisdiction, and are, therefore, of very extended interest. With all respect



for the sentimentality of Mr. Cox, and notwithstanding the alleged similarity to those who, he says, two centuries ago, carried away the brasses that belonged to Lincoln Cathedral, I am still of opinion that it would be much better to deposit all old and valuable records "in the iron pigeon-holes of a comfortable room in Fetter Lane," than to leave them exposed to the risk, as was witnessed by Mr. Cox, of being used to wipe a schoolboy's knife or to support a sexton's pot of beer. And thus deposited, free and without charge, for every one's inspection, they would be as accessible to the poor as to the rich. Mr. Cox admits that it would be an advantage to the book-makers; and surely this would be of importance, for who are the book-makers but historians and others, who put into print the result of their researches, and publish them for the world at large? I will not enter into the question which Mr. Cox thinks too polemical for "N. & Q.," as to how the examination of ancient ecclesiastical documents would show that both tithes and land, not then in the possession of the Church, were often granted to the "parsons" of the estate or to religious houses; or again, whether it would not be a strong argument if, as Mr. Cox states, matters relating to two different counties were written on the same cartulary, so that one county could not claim the document without injury to the other, that they should all be brought to some central depository. At all events, I hope that the discussion and the different opinions on the subject which have lately appeared in "N. & Q." will attract attention, and lead to the better preservation of ancient deeds and to a greater facility for their examination by those who are interested in their contents.

J. W. LODOWICK.

There is an idea in connexion with this subject which does not appear to have yet been put forward. It is the publication of the transcripts of the parish registers in the bishops' registry offices. In several of the dioceses these documents have been fairly and orderly preserved; in others, they have been much neglected. It is true that they are incomplete in parishes and in years, but they are, nevertheless, numerous, and contain much information which, from loss of the original registers in many instances, cannot be obtained elsewhere. Could not a society be established for the publication of these transcripts? Half-a-dozen working members of it in the various dioceses would be sufficient for the purpose. There is a West-country diocese rich in historical matters where the transcripts, when I last saw them some few years since, lay in a chaotic mass, as they had lain for ages, on the floor of an upper room in an old turret of the registry office of the diocese, a heap of crumpled parchments. At the time I mention, I endeavoured to get up subscriptions to

pay a competent person to put them into order, but was unsuccessful. Such a society as I suggest would soon put all this straight, make notes, and "print 'em." I feel sure every facility would be afforded by the registrars of the dioceses. If such a society be started, I shall have much pleasure in becoming a member of it. W. H. COTTELL.

The fact, that in the registry of a cathedral city there is not a copying clerk who can be trusted to make a faithful transcript of a Latin will, surely does not make in favour of those who would centralize our archives. All that I should infer would be that at the registry in question there ought to be a duly qualified person added to the staff. I know of such a registry "in a cathedral city" where the staff is flagrantly inadequate, although that same registry returns a handsome income to the Revenue. What would be easier than to move up one of the clerks from the Record Office to this registry at a salary, say, of 200*l.* or 300*l.* a year? A. JESSOPP, D.D.

Norwich.

CHAUCER'S "PROLOGUE," L. 152: "TRETYS" (5th S. vii. 204.)—The commentators on Chaucer have certainly taken small pains about explaining the reading *tretys*, which is perfectly right, *streyt* being but a gloss on it. Surely it is rather rash to pronounce a word in Chaucer to be wrong *without even so much as glancing at Tyrwhitt's "Glossary" to see whether it occurs elsewhere!* I do not say that the particular translation of the *Romaunt of the Rose* which we possess is Chaucer's version, but I do say that the word *tretis* occurs twice in it—ll. 1016, 1216; and that Tyrwhitt gives the references. Here are the passages:—

"As white as lily or rose on rise,  
Her face gentil and *tretis*."

"Her nose was wrought and point devis,  
For it was gentil and *tretis*."

Here we have *tretis* applied to a nose. We see that it is accented on the second syllable; also, it rhimes with *rise* (Mid. Eng. for *bough*, and pronounced *rees*, or perhaps *rees-e*, if *tretis-e* is to be taken as feminine); and again with *devis* (or perhaps *devis-e*). We also see that *nose*, properly a dissyllable, was pronounced (occasionally, at least) almost as a monosyllable, the final *e* being very light; see l. 123 of the *Prologue*. The word *tretis* is really common enough in Old French, which students of Middle English might study with some advantage. Roquefort gives *seven spellings* of it, and a quotation from the *Roman de Gerard de Nevers*. And Bartsch, in his *Chrestomathie Française*, has, "*Traitis*, doux, joli, bien fait, süß, niedlich, hübsch," giving explanations both in French and German, to show that he at least knows the word well. Instances in Bartsch are given at pp. 122, 178, 190:—

"Plaint et sospir, qui d'amor vient,  
Sont molt traitis, pres del coer tienent."

*Roman d'Eneas.*

"Membres orent bien fais, vis formés et traitis."

*Roman d'Alexandre.*

"Clere ot le face, le vis traitis asés."

*Huon de Bordeaux.*

Thus it was especially used as an epithet of the features. I think this may suffice for the present, though of course many more examples of so common a word may easily be found. My experience of the Chaucer MSS. is this, that when the Ellesmere, Hengwrt, and Cambridge MSS. agree, it is fifty to one that they are right. It is not a question of the *number* of the MSS. that give the reading, but of their *value*. The Harleian MS., beautifully written as it is, really exhibits several inferior readings, and the Lansdowne MS. is a very poor one.

WALTER W. SKEAT.

Cambridge.

SCOTT FAMILY (5th S. vii. 89, 139, 158.)—If MR. SCOTT has obtained direct evidence that Archbishop Rotherham was a son of Sir John Scotte, of Scotshall, he has established a point of very great interest. The archbishop himself successfully conceals the fact of his connexion with the Kentish family of Scott, both in the will made by him when Bishop of Lincoln (Close Roll, 15 Edw. IV., m. 26), and in his last will (Hearne, *Liber Niger Scacc.*, 667), completed, as he states, on the anniversary of his birth, Aug. 24, 1498, when he was seventy-five years old. In the former he writes, "I Thomas Bysshope of Lincolne"; in the latter, "Ego Thomas Rotherham Archiepiscopus Ebor." Here he does not mention Rotherham as a "place of his early preferment," although the information relating to his career is precise:—Born in the town of Rotherham, and baptized in the church there; Fellow of New (*i.e.* King's) College, Cambridge; Rector of Rippill; Provost of Wyngham; Bishop of Rochester; Bishop of Lincoln; and Archbishop of York (but nothing about *cardinal*). His last will is truly admirable, as well for its clear and comprehensive character as for its genuine ring of piety. His affectionate remembrance embraces all his relations in succession (except the Scotts of Kent), and, lastly, it takes in his cousins, John Scott and Richard Scott of Ecclesfield.

Singularly enough, the public records have his name as Rotherham only, and *never* (at least so far as I have yet seen) Scott, even by an *alias*. The king grants as follows:—

A yearly rent of 360 marks "dilecto et fideli clerico nostro Magistro Thome Rotherham Custodi privati Sigilli nostri" (Pat. R., 7 Edw. IV., p. 1, m. 8).

A messuage and lands, &c., in Preston, Asshe, Staple, and Whyngham, &c., "Thome Rotheram Custodi privati Sigilli nostri preposito Collegij

nostri de Whyngham," and the canons there, &c. To hold in pure and perpetual alms, &c. (Pat. R., 7 Edw. IV., p. 2, m. 12).

Licence to found a chantry in the parish church of Rotherham, at the prayer "Magistri Thome Rotheram Lincoln. Ep'i" (Pat. R., 20 Edw. IV., p. 1, m. 3).

"Ven'abili in xp'o p'ri Thome Rotherham Ep'o Lincoln' Cancellario n'ro custodiam o'im temporalium Archiep'atus Ebor" (Pat. R., 20 Edw. IV., p. 1, m. 8).

Licence to found a college at Rotherham, at the prayer "Thome Rotheram Ebor' archiep'i Cancellarij n'ri Anglie" (Pat. R., 22, 23 Edw. IV., p. 2, m. 33).

So during his official life, and so, too, after his death. By an inquisition it was found that "Thomas Roderham," late Archbishop of York, without obtaining licence of the king, enclosed, Oct. 1, 20 Edw. IV. (1480), three hundred acres of land, and made a park, called the New Park, at Southwell, co. Nottingham, which park was continued by Thomas Savage, his successor in the archbishopric. He (Savage) being now dead, and the see vacant, James Savage, of Southwell, Esq., hunted there, &c. (Chanc. Inq., 24 Hen. VII., No. 89).

Archbishop Rotherham makes mention of one brother only, "John Rotheram Squier, my brother," who was living at the date of the will made May 12, 1475, but deceased before that made Aug. 6-24, 1498, and buried together with his (and the archbishop's) mother at Luton, in Bedfordshire. Here I am reminded of another interesting question. Is MR. SCOTT able to state whether the archbishop was buried in York Minster (where his monument is) or at Luton?

JOHN A. C. VINCENT.

I should be glad to know what evidence there is to prove that Thomas Scott, *alias* Rotherham, Archbishop of York, was a son of Sir John Scott, of Scots Hall, co. Kent, as stated by MR. SCOTT, p. 158. The archbishop was born Aug. 24, 1423, and was, as he himself states, a native of Rotherham, co. York, and baptized in the church there. He further tells us that his family sprang from the parish of Ecclesfield, co. York, where they had enjoyed a small patrimony from a time prior to the memory of man. ALFRED SCOTT GATTY.

Ecclesfield, Sheffield.

SOCOTRA (5th S. vi. 487; vii. 79.)—DR. HYDE CLARKE's note on Socotra at the former reference, while calling attention to an event that is deserving of record, contains a few inaccuracies, which it may be as well to correct. The island has not been bought, nor does the English flag fly over it. It belongs to the Mahri shaiikh of Kishin, on the opposite coast of Arabia, with whom, at the beginning of last year, the Political Resident



at Aden, on behalf of the British Government, concluded an agreement by which the chief bound himself not to sell or otherwise cede the island to any foreign power, and also engaged to protect any ships or seamen that might be wrecked within his territory, a contingency of not infrequent occurrence since the opening of the Suez Canal. On our part we agreed to pay the chief a monthly stipend of thirty dollars, so long as he observed the foregoing conditions. The interest attaching to the island of Socotra, from its early connexion with Christianity, has often been remarked upon; and Colonel Yule, in the notes to the thirty-second chapter of his edition of *Marco Polo*, has summarized most of the information on the subject. The latest account of Socotra, so far as I know, is contained in an article that appeared in the *Bombay Gazette* of May 18, 1876. It was contributed by an officer who had recently visited the island.

Not much is known about the language spoken on Socotra. Wellsted collected a short vocabulary, from which Hoefler judged the language to be connected with the Phœnician; but Renan says that most of the words which are cited in support of this conclusion can be equally well accounted for by the Arabic and Syriac (*Histoire des Langues Sémitiques*, p. 319, note). The writer in the *Bombay Gazette*, who is well acquainted with Arabic, says:—

"The language of the island is peculiar to it, and no affinity can be observed to any of the languages of the neighbouring coast. It sounds a little like Kiswahili, but not so soft; it is not a dialect of Mahri, for the Sultan (of Kishin) who belongs to that tribe declares it in no way resembles his own tongue; the sound is not so guttural as Arabic, and seems to require less effort in enunciation."

Von Maltzan says the language of Socotra is the West Mahri, but that unfortunate traveller never visited the island, and was somewhat prone to draw his conclusions from insufficient data. It is probably the case that the island, which if not, as Renan says, the Malta of the Indian Ocean, may at all events be styled the Cyprus of those seas, contains in its speech traces of Sanscrit, Phœnician, Greek, Syrian, Arab, and probably Swahili elements. The problem is well worth studying; and those who would begin at Mahri would find some interesting information in Von Maltzan's papers, which, as mentioned by Dr. HYDE CLARKE, are contained in the *Zeitschrift d. Deutsche Morgenländischen Gesellschaft*, bd. xxv. 196, and xxvii. 225 and 252. The Mahri is not, however, a branch of the Arabic, if by that term is meant the language of the Koran, but is a distinct dialect, belonging to that group of the Semitic tongues which comprises the Æthiopic and the Himyaritic.

W. F. PRIDEAUX, Lieut.-Col.

British Residency, Bushire.

REV. RICHARD PENNECK (5th S. vii. 101).—Having read the interesting letters addressed by Dr. Johnson and Goldsmith to the Rev. Richard Penneck (for that is the proper spelling of the name), we think that the readers of "N. & Q." will be gratified by the perusal of the following additional information concerning the latter gentleman. He was the most distinguished member of a family, long connected with West Cornwall, which grew with the growth of the Godolphins. The seat of the Penneck family was at Tregembo, in St. Hilary, but Charles Penneck, the father of the Rev. Richard Penneck, resided at Taskus, in Gwinear, and in the parish church of Gwinear Richard Penneck, his fifth son, was baptized, April 14, 1728. He was educated at Helston Grammar School, under Mr. White, and admitted at Trinity College, Cambridge, March 7, 1745-46, and proceeded B.A. 1749, M.A. 1753. He held, in addition to the preferments already mentioned, the lectureship at St. Catherine Cree. His character and attainments are favourably mentioned in Richard Cumberland's *Memoirs* (1807), i. 146; *Letters of Lady Hervey* (1821), p. 263; Hazlitt's *Conversations of James Northcote* (1830), p. 143; Nichols's *Lit. Anecdotes*, iii. 260, viii. 650; *Records of My Life*, by John Taylor, author of *Monsieur Tonson*, i. 145, 173-75, 228, 320; ii. 81, 87, 162, 225, 229, 306, 307, 379, 410-11; *Gentleman's Magazine*, 1803, pp. 94, 189-90, 376; 1811, p. 239; "N. & Q." 4th S. iii. 26, 27, 53, 54.

His only publication was "A Sermon preached on the General Fast Day, March 12, 1762, at the Parish Church of St. Catherine Cree. By R. Penneck, M.A. London, printed in the year 1762, 4to." He rendered assistance to Rev. John Brand's *History of Newcastle-upon-Tyne* (1789), as will be seen by the preface, p. viii. Two of the letters (Nos. xv. and xvi.) of Charles Dibdin's *Observations on a Tour through almost the Whole of England, &c.*, are addressed to him. The Rev. Henry Penneck, the last bearer of the name, died at Penzance, April 24, 1862. He occasionally contributed to "N. & Q." and the *Gentleman's Magazine*.

EDITORS OF THE "BIBLIOTHECA CORNUBIENSIS."  
Queen Anne's Gate, Westminster.

MYSTERIOUS MOUNTAIN SOUNDS (5th S. vi. 389; vii. 95).—In *Geology of British Guiana*, by Mr. James G. Sawkins, F.G.S., I find the following example of these curious phenomena:—

"1869. Oct. 14. At 5 P.M. we heard a very loud noise, which sounded like that of a large cannon; such reports are frequently heard by the Indians, who declare they proceed from the mountains. I heard such reports while on the Mazaruni river, where the Indians have the same ideas regarding them. Sir R. Schomburgk speaks of them. I cannot account for this phenomenon, but suppose it is caused by some electric agent in the rarefied atmosphere that pervades the higher lands in these districts."—P. 83.

Mr. Charles B. Brown, who accompanied Mr.

Sawkins to the mouth of the Rewa, a tributary of the Rupununi, and then proceeded up that river alone, heard the same sound at the same time, although the travellers were distant thirty miles apart. Mr. Brown thus describes the occurrence:

"After having been encamped for about an hour, we were startled by a loud report, resembling the discharge of a 32-pounder cannon, heard from a distance of half a mile. It sounded in the direction of Ataraiu rock, and woke up numerous echoes amongst the neighbouring hills. There was no sensible vibration of either the earth or air produced by it. At the time the sun shone brightly, not a cloud was to be seen in any portion of the heavens, and a deep stillness pervaded the atmosphere. This is the third time that I have heard these sounds, once near Merumé on the Mazaruni, at Achramucra rocks on the Essequibo, and finally at this place. It is extremely difficult to hazard a conjecture as to the nature and cause of these strange sounds."—Reports *B. G.* as above, p. 100.

Turnham Green.

S. ARNOTT.

CHEAPSIDE AND LONDON WORTHIES (5th S. vii. 181, 201.)—It would be a great pity if MR. F. HENDRIKS'S defence of the literary glories of Cheapside were passed by without some practical result. London is the birthplace of most of the great Englishmen, but therein not one of them has a monument. The last tablet to Milton in Cheapside has been displaced. Churches no longer afford a safeguard for monuments, and every City church is doomed. St. Paul's yet remains as a tomb for the great dead; but the admirals, generals, and artists therein buried are not the worthies who were born in Cheapside, or dwelt in the City and its neighbourhood. There is, however, a fitting hall of glory in Guildhall, which might become their Walhall. On its walls, above Nelson, Wellington, the Pitts, and Beckford, might be busts and tablets of commemoration, adding to its interest and its adornments. These might be supplied by the Corporation or by subscription. At the Society of Arts we have a fund for placing commemorative tablets on houses, but we can seldom do so, as we cannot get leave from a house-owner, or cannot trust to the tablet remaining. In Guildhall may be brought home to memory Thomas à Becket, Chaucer, Spenser, Milton, Cowley, De Foe, Pope, Gray, Keats, and so many more. Westminster Hall might become our Western Walhall, and fitting minister to the Abbey, enrolling Bacon, Ben Jonson, Camden, Gibbon, and Byron, among others. The new Palace of Justice might yield some of its space for such duties.

One institution we still want is a National Monuments Committee to look after this department of our public duties. With Westminster Abbey, St. Paul's, the Halls, and the Embankment we might make London a monumental city, for there is many a street as full of history as Cheapside.

HYDE CLARKE.

32, St. George's Square, S.W.

DEATH OF EDWARD, DUKE OF YORK, 1767 (5th S. vii. 228, 274.)—I have not seen the statement that the Duke was assassinated near Monaco, and had there been a shadow of ground for such a rumour surely there was no reason to suppress it, and there were those with the Duke who would have taken good care that it should not be suppressed. The details of his last illness and death are tolerably fully given in the *Annual Register* for 1767, p. 131, and in the *Political Register* for the same year, p. 392. The latter was one of Almon's publications, and it is pretty certain that he would not have suppressed such a rumour if it had then existed. From all accounts, the Duke was not accompanied by any medical man; at first he physicked himself, and if at the last he was attended by the medical adviser of the Prince of Monaco, which is not stated, it is quite possible that the Duke's attendants may have said that he was killed by an ignorant doctor. It is certainly remarkable that the accounts published make no mention of any medical adviser being called in whilst the Duke was alive; though in the account of the funeral procession at Monaco in the *London Magazine* for October, 1767, p. 535, two surgeons are mentioned as following the Duke's servants. It is probable that these gentlemen were those who opened and embalmed the body; and if they were Navy surgeons, it is quite possible that they may have expressed an opinion subsequently that the Duke's life might have been saved, and that he was in truth killed by unskilful medical treatment.

EDWARD SOLLY.

SPECIAL COLLECTIONS OF BOOKS (5th S. vi. 483, 544; vii. 40, 153.)—Seeing the various responses which have now been made to MR. EARWAKER'S valuable suggestion on this subject, I desire to show its special application to my own case. I have for many years been collecting the literature of Insurance in all its branches—marine, fire, life, fidelity, hail, glass, floods, frosts, lottery, marriage, apprenticeship, birth, adventure, and scores of other phases which it has assumed during the last five or six centuries; extending the collection to friendly societies (including guilds), as also to mortality observations generally, and to vital statistics. My collection is believed to be the most complete in the world, and is open to all who desire to see it. Many come even from distant parts of the globe. But it lacks many small and obscure "proposals" (i.e. prospectuses), pamphlets, broadsides relating to fires, &c. For such I could frequently make appropriate return.

CORNELIUS WALFORD.

86, Belsize Park Gardens, N.W.

WILLIAM HOGARTH (5th S. vii. 108, 256.)—In answer to one of the queries of E. T. M. W., I may state that I find the name written "Hogart" in the



case of John Hogart at Greenknowe, in the county of Berwick, who was born about 1648 and died in 1728. I have taken great pains in tracing the genealogy of the Scotch family of the name, who were settled in the Border counties, and were believed to be connected with the Cumberland Hogarths, of whom the painter was one, and this with a view to trace a relationship to him; and have framed a family tree leading back to the John Hogart to whom I have referred. I have not, however, succeeded in tracing this connexion, the only matter that I have obtained being a *tradition* that two of the sons of this John Hogart, who seems to have died about the middle of the eighteenth century, were in the habit of riding occasionally to London from Berwickshire "to visit their cousin the painter." What grounds there may be for this I cannot tell; but I shall be very glad to receive from E. T. M. W. any information he can afford as to the history of the family, and in turn to communicate to him what I know regarding the Scotch family.

GEORGE HOGARTH.

Cupar, Fife.

SHERIFFS OF LONDON AND MIDDLESEX (5th S. vii. 169).—The reason why the two Sheriffs of London are said to make the one Sheriff of Middlesex is because the charter of King John, which relates both to London and Middlesex, expressly makes use of the word "sheriffs" in the plural number, while that of Henry I., which only relates to Middlesex, speaks but of one person. The Corporation of London had a right to place a third person as Sheriff of Middlesex, wholly unconnected with the shrievalty of London, but it was considered better to place the same officers over both counties. The duties of the two offices are perfectly distinct, and performed by distinct deputies. In the second edition of Pulling's *Laws of the City and Port of London* (1843) the whole of chap. xi. is devoted to this subject.

FREDERIC BOASE.

Queen Anne's Gate, Westminster.

KING AND EMPEROR (5th S. vii. 105).—William III. appears not to have been the first of our Emperors. I have before me a 4to. equestrian portrait of Cromwell, which bears the following inscription:—

"Oliverus Dom. Cromwell Invictissimus Archistrategus; Primarius in Angliæ prima Curia, Senator; Hiberniæ totius dom. Gubernator, et Præfector. Ad venerandi Concilij statum Delegatus; Celebris. Oxon. Academiæ Cancellarius; nec non Exercituum supremus DUX DOMINUS ET IMPERATOR."

CALCUTTENSIS.

THOMAS FITZHERBERT (5th S. vii. 208).—I do not think Mr. Cox will be able to hunt up any more works of Thos. Fitzherbert than are named in Oliver's *Collections*. At any rate, in the great

work of the brothers De Backer (*Bibliothèque des Ecrivains de la Compagnie de Jésus*) nothing further is adduced. Mr. Cox will do well to get *Records of the English Province S.J.*, Series ii. iii. iv., now published by Burns & Oates in one volume. He will find there all that has yet been discovered, and a great deal more than is generally known, about Thomas Fitzherbert and a great many other people whom it appears that Mr. Cox is interested in. AUGUSTUS JESSOP, D.D.

DOES BLUSHING EVER TAKE PLACE IN THE DARK? (5th S. vii. 145).—If the habit of blushing "originally arose from *thinking* about what others think of us," what is to hinder blushing in the dark, if there be no hindrance to thinking? I always understood Juliet to mean that Romeo would have seen her blush had it not been dark. Why darkness should be supposed to affect the sensation of blushing I cannot imagine; what change of colour really takes place, to the eye of a spectator, when we suppose ourselves to blush, is a separate question.

HERMENTRUDE.

COLOURED ALABASTER (5th S. vii. 169).—The red vein complained of by Mr. HEMS in his statuette is due to oxide of iron, originally in and almost universal to Derbyshire alabaster. By exposure to the air, this oxide becomes carbonated, and thus turns red in colour. Little can be done with it, as the vein probably runs some depth into the alabaster. However, some good can be done to the surface by washing the mark with a solution of oxalic acid, say, one drachm of acid to one ounce of water; also with very weak chlorohydric acid. The statuette should be washed with strong soap and water the day previously.

H. W. DISRAELI PIESSE.

Hughenden House, Chiswick.

The alabaster of Tuscany, used in sculpture, is white and, when first worked, semi-transparent. When the figures made from it are nearly finished, they are subjected to the process of boiling for several hours, in order to render the surface opaque and somewhat like statuary marble, not to remove stains. Most of our English alabaster has reddish-brown veins, caused, I believe, by oxide of iron; but these traverse its entire substance, and must be indelible.

W. J. BERNHARD SMITH.

Temple.

E BEFORE S (5th S. vii. 29).—This form has a Portuguese (or Spanish) origin, e.g. *Esperanza*, from *spes*, &c. An old Portuguese chief clerk in my office in a remote colony used to lay before me an official document from the Surveyor-General's department with the announcement that it was a "Report and Especification."

W. T. M.

CHARLES DRURY, OF NOTTINGHAM (5th S. vii. 67).—The family of Drury occupied important

posts in the sixteenth and seventeenth centuries. John Drury (or Drewry or Druryes) was presented by the Crown to the vicarage of Brighton, on Sept. 9, 1575. He was of Lincoln College, Oxford, and took the degree of doctor of laws on March 17, 1583; see Wood's *Athenæ*, which also states that "in 1592 he succeeded Dr. John Kennall in the archdeaconry of Oxford, and, dying in the Cathedral Close at Chichester (where he had a dignity), June 9, 1614, was succeeded by Wm. Bridges. He was near of kin to William Drury, D.C.L., commissary of the Prerogative Court of Canterbury, d. 1589, and to Sir Will. Drury, Knt., Lord Justice of Ireland, d. 1579." A commission to detect heretics, &c., dated Feb. 3, 1600, was addressed to John Drury amongst others (Rymer's *Federa*). Amongst the persons who attended Henry VIII. to the Field of the Cloth of Gold, June, 1520, was Sir Robert Drury, Knt., who was also appointed to attend Cardinal Wolsey at Dover on the visit of Charles V. to England in 1522 (*Rutland Papers*, Camden Soc.). Charles Drury is referred to in Chamberlain's *Letters temp. Eliz.* (Camden Soc.) as brother of Sir Robert. In the same book is a letter dated March 1, 1598-9, which says:—"The Lady Drury (Sir Robert's mother) died some ten or twelve days since, and hath left Sir John Scott a fresh widower"; and also another letter dated Dec. 22, 1600:—"Sir Robert Drury is committed to the custody of Alderman Saltingstall for speaking and hearing certain buggs words at his being in France, as is pretended," &c. Robert Drewrie, a Popish priest, was executed in London in 1607; Wm. Drury was author of *Dramatica Poemata*, Ant., 1641 (see Lowndes's *Bibliographer's Manual*). Is anything more known of the Drury family? Is there any published pedigree? Was Drury Lane so named from any of the persons before referred to?

FREDERICK E. SAWYER.

Brighton.

BYRON'S "ENGLISH BARDS AND SCOTCH REVIEWERS" (5th S. vii. 145, 203).—MR. LEICESTER-WARREN has given some interesting particulars as to the publication of Lord Byron's satire; but there is an error in the information he has obtained as regards the third edition, which I am able to correct without entirely depending upon my memory. Having been interested in an action that was before one of the Federal Courts, I sailed for America in October, 1809, and amongst the books of amusement which I took with me for what, in those days, used to be a rather long voyage, was the third edition of *English Bards and Scotch Reviewers*, so that there must have been three editions in 1809; and from this copy the "first American edition" was handsomely printed by Morford, Willington & Co., of Charleston, S.C., in 1811, and as it agrees exactly, in the number of

lines and in the typographical peculiarities mentioned by MR. LEICESTER-WARREN in describing what he terms the "second, third, and fourth editions of 1810," it is pretty clear that the edition of October, 1809, was not the second but the third edition, and that the "third and fourth editions of 1810" were merely reprints of the same 1050 lines, to which nothing was added till 1811. When I called, before leaving England, upon the historian of the Medici, speaking *inter alia* of the acknowledged authorship of the poem, "I never doubted" (he said) "Lord Byron's power of writing it; but I could not believe that so young a man could have had such an extensive knowledge of literature and of the world." W. M. TARTT.

THE SIMILE: MILTON (5th S. vii. 186).—It has been formerly suggested, with some show of probability, that when Milton wrote these lines he had in his mind a somewhat similar image in Giles Fletcher's *Christ's Victorie*, 1610:—

"Like as a ship, in which no ballance lies,  
Without a pilot, on the sleeping waves,  
Fairly along with winde and water flies,  
And painted masts with silken sails embraves,  
That Neptune's self the bragging vessel saves,  
To laugh awhile at her so proud array;  
Her waving streamers loosely she lets play,  
And flagging colours shine as bright as smiling day."

The expression, "a sermon preached before King James I.," is very vague; we ought to have been told who was the preacher and when it was printed. EDWARD SOLLY.

GILBERT WHITE'S WRITINGS: SELBORNE (5th S. vii. 241, 264).—I have a copy of an edition of which the title-page is as follows. It is probably the edition referred to by PROF. NEWTON (p. 242) as dated 1836:—

"The Natural History of Selborne, with its Antiquities, Naturalist's Calendar, &c., by the Rev. Gilbert White, A.M. A New Edition, with Notes by Edward Blyth. London, Published by Orr & Smith, Paternoster Row, 1836."

The woodcuts are very good.

J. W.

My copy of the edition described by PROF. NEWTON as "1832" is dated 1833.

P. J. F. GANTILLON.

GIBBON'S LIBRARY AT LAUSANNE (5th S. v. 425; vii. 234).—Matthews, in his *Diary of an Invalid* (1820), went to Lausanne, and, under the date of June 17, 1818 (p. 319), he says:—

"Gibbon's library still remains, but it is buried and lost to the world. It is the property of Mr. Beckford, and lies locked up in an uninhabited house at Lausanne."

RALPH THOMAS.

WORDS WANTED (5th S. vi. 443, 496; vii. 156, 234).—I think some historical proof is necessary before W. D.'s statement, *ante*, p. 236, can be accepted that our familiar word "comrade" is "a genuine



Irish term." He should show some proof that it was ever used in English speech or English literature as an equivalent for "talkmate"; and some likelihood that the Irish *comhradh* = dialogue, and *comhráidhim*, v. intr. = talk (*ráidhim* = say, *comh* = similarly, not "together"), should have found their way not only into English, but into French, Italian, Spanish and Portuguese, German and Danish.

W. D. has, I think, been misled by the letter *o* in "comrade," which has finally prevailed over its competitor *a* in the other, and I think anciently more usual, form of the word.

Whether spelt "camerade," "camerado," "camerard," or "comrade," it surely means, like the Spanish and Italian *camerada*, and the French *camarade*, a chamber-fellow, a chum, and hence a companion.

The word is found in the *Plumpton Correspondence*, p. 63, about A.D. 1488:—"You, with my lades, your mother and your wife, my *comered*, to preserve." It would be difficult to conceive why the writer of this should have used an Irish word here, or how he should have come by it.

Nor is it likely that "comrade" in Shakspeare's time could have had any flavour of the sense of the Irish word. Lear did not desire to be "talk-mate with the wolf and owl." Greene, in his *Quip for an Upstart Courtier*, has, "His *camerard* that bears him company."

I think we may content ourselves with the Latin *camera* and Greek *καμάρα* as the origin of the word.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

If GLANIRVON can pardon anything which he has so thoroughly extinguished as your humble servant, I venture to cry him mercy. I might, had the process been less overwhelming, have presumed to hint that the word I seriously meant to suggest was *talkmate*, and that the horrible deformities which have outraged his feelings were more than half satirical; but I "feel mean" to too low a depth for any more arrogant language than a tremulous assurance that I won't do it again.

HERMENTRUDE.

HATCHER: HILL (5th S. vii. 267).—I do not at the moment identify "the Lady Hill" inquired about, but "the Lady Elizabeth Hatcher" was doubtless Lady Elizabeth Livingston, only daughter of James, first Earl of Newburgh, by his first wife Lady Catharine Howard, widow of George, Lord D'Aubigny. She married first Robert Delaval, Esq., to whose estate she administered Dec. 20, 1684, when he was described as of Windsor, Berks. He appears to be identical with the Robert Delaval mentioned in Burke's *Extinct Baronetage* as the son of Sir Ralph Delaval, first baronet, of Seaton Delaval, who, dying *vita patris*, left two sons successors to the baronetcy. This

statement, however, appears to be apocryphal, as it is apparent from her will that she left no issue by either of her husbands. She married secondly, at St. Gregory's, London, April 1, 1686, Henry Hatcher, Esq., of Kirkby, co. Lincoln, who died before December, 1715, at "Roan" (? Rouen), France, when and where her will was dated. It has a codicil dated Jan. 9, 1716-17, and was proved in London July 16, 1717.

J. L. C.

PARENTAGE OF THOMAS BECKET (5th S. vii. 28, 94, 156).—I venture to think that we have not fully solved the question of Becket's parentage, for that he was born at Acre seems to be pretty certain. For what other reason should his own sister Agnes (if Speed tells us truly) have dedicated the church which she founded to his memory to St. Thomas of Acon? Is there any evidence to show that Gilbert and Matilda were Crusaders?

HERMENTRUDE.

HERALDIC (5th S. vii. 8, 175).—All the Cummings, or (anciently) De Comines or Comyn, who descend from Charlemagne through Flanders (Count) and Tonsberg (Baron), bear arms three garbs or, on azure, one of the branches (Culter-Cumyn, Bart., Aberdeenshire) having the crest a "garb." This family must have been in early times as common as the Smiths are nowadays, as representatives of the name are scattered over the United Kingdom—Comyns, or Commins, or Cumings being found in Ireland, and from the north of Scotland down to Cornwall. M. S.

"GERMAN BALLADS, SONGS," &c. (5th S. vii. 14, 118).—The initials "R. I. W.," in *German Ballads, Songs, &c.*, in Burns's Fireside Library, are no doubt those of the late Robert Isaac Wilberforce, Archdeacon of the East Riding. "F. E. S." I take to be those of the late Francis Edward Smedley, the accomplished author of *Frank Fairleigh*, *Lewis Arundel*, and other high-class tales, most of which first appeared in Sharpe's *London Magazine*.

H. P. D.

THE DIVISIONS OF AN ORANGE (5th S. vi. 513; vii. 134).—The word "pasty" is used in Cornwall, from the likeness to the shape of the Cornish pasty baked without a dish.

O. W. T.

W AND V (5th S. vii. 28, 58, 75, 217).—In the supplement to the December number of the *Oxford Magazine*, 1771, is a short paper on "What will the World say?" wherein "Miss Cod, the fishmonger's daughter, gets a new gown, in which she is to appear next Sunday at church, and wonders what the Vurld will say of it" (p. 277).

CUTHBERT BEDE.

PREMONSTRATENSIAN ABBEYS (5th S. vi. 288, 411, 524; vii. 234).—Amongst the abbeys belonging to this order mentioned in "N. & Q.

I have seen no notice of Halesowen Abbey. A full account of it is given in Nash's *Worcestershire*, Appendix, p. xix. It was founded by King John, in the sixteenth year of his reign, who conferred for that purpose upon Peter de Rupibus, Bishop of Winton, the manor and advowson of Hales, and the chapels of St. Kenelm and Frankley. The abbey was dedicated to St. John and the Blessed Virgin, and was furnished with monks from Welbeck, in Northamptonshire. The abbots of Halesowen had also jurisdiction over Titchfield Priory, in Hampshire, and the priory of Dodford, in Worcestershire. Besides many details concerning this abbey, some notice of the order in general will be found at the place cited above.

Clent, Stourbridge.

VIGORN.

"IN JESUM CRUCI AFFIXUM": JOHN OWEN (1<sup>st</sup> S. vii. 283; 5<sup>th</sup> S. vi. 541; vii. 59, 99, 155.)—In *A New and General Biographical Dictionary*, London, 1798, there is an account of John Owen, in which the following passage occurs:—

"He found a patron in his relation and countryman, Williams, Bishop of Lincoln, and Lord Keeper of the Great Seal, who contributed to support him several years during his life; and after his death, which happened in 1622, erected a monument to his memory, with his bust in brass, crowned with laurel, on the pillar next to the consistory stairs in St. Paul's Cathedral, London, where he was interred. Under the bust is an hexastic epigram, from which we learn that his person was little as well as his fortune, but not so his fame."

My copy of Owen's epigrams, which is a very tiny volume, is entitled:—

"Joannis Owen | Oxoniensis | Angli | epigrammatum  
| editio postrema. | Amstelodami | apud Joannē Jans-  
sonium | A° MDCXXXIII."

Like your correspondent MR. TANCOCK'S copy, it contains the letter referred to by him, dated Hamburg, 1627. There is also at the end a complimentary epigram by G. Hegenitius of six lines, which may perhaps be that which was placed under his bust in St. Paul's.

G. DE JEANVILLE.

AUGUSTUS AND HEROD (5<sup>th</sup> S. iv. 345.)—Why should MR. MARSHALL want to rob Augustus of his witty play on *ὄν* and *νίδν*, in the well-known saying, "He would rather be Herod's pig than child"? The remark, "Augustus must be supposed to have spoken in Latin," is by no means true to history. Under the Empire (as the Dean of Ely observes, in the thirty-ninth chapter of his well-known *History of the Romans under the Empire*), "every educated Roman in private was in the habit of talking Greek almost as commonly as Latin." Nor can any one read Suetonius without seeing that all the emperors were able and accustomed to speak Greek with fluency. So that I cannot but be of opinion that this famous joke of Augustus is authentic in the Greek. And I have often thought it throws light on a passage in St. Luke xiv. 5, *τίνος ἑμῶν ὄνος ἢ βοῦς εἰς*

*φρέαρ ἐμπεσῇται*, where the Vatican and Alexandrine MSS. for *ὄνος* have (what Alford calls "evidently the original reading") *νίδς*. Now I have scarcely any doubt that the original word here was *ὄς*, a word altered by MS. copiers for the sake of Jewish reputation, but which yet to those who remember the drowning of the Gadarene swine is by no means an improbable one, and conveys a peculiar sting. I should, therefore, be inclined boldly to read (while, of course, giving the various readings in a note) *τίνος ἑμῶν ὄς ἢ βοῦς*, &c. One cannot see where else *νίδς* can have come from, and got into two such very respectable MSS. as the Vatican and Alexandrine. I am aware *χοῖρος* is the general Greek Testament word, but *ὄς* is found 2 Pet. ii. 22, in the graphic proverb, *ὄς λουσαμένη εἰς κύλισμα βορβορόν*.

ERATO HILLS.

Cambridge.

HALÉVY: MEYERBEER (5<sup>th</sup> S. vii. 117, 215, 253.)—DR. BIKKERS'S friend was either mistaken or joking when he said that the name Halévy was compounded of Lévy and the initials H. A. It is merely a form of the common Jewish name Lévy or Levi, and was thus borne by the composer's father Elie Halévy, a Bavarian Jew, who settled in Paris and married Julie Meyer, a native of Lorraine. The son's names (I must not say Christian names) were Jacques Fromental Elie, and he was born at Paris May 27, 1799.

Meyerbeer's name was originally Jacob Meyer Beer. He afterwards wrote the last two names as one, just as Mr. Brown Smith might adopt the signature of Brownsmith. Meyerbeer's brothers, of course, remained Beers.

G. A. C.

"NINE-MURDER" (5<sup>th</sup> S. vii. 69, 133, 238, 253.)—In the *Annual Register* for 1800, p. 441, is this article:—"Account of the remarkable Instinct of a Bird called the Nine-killer, communicated by Mr. John Herkewalder to Dr. Barton. From the American Philosophical Transactions."

CHARLES F. S. WARREN, M.A.

Bexhill.

THE SMALLEST BOOKS IN THE WORLD (5<sup>th</sup> S. vi. 265, 316, 378, 524; vii. 79, 118, 253.)—E. E. D. does not seem aware that his little book, *Verbum Sempiternum*, has made an earlier appearance in "N. & Q." See 2<sup>nd</sup> S. xii. 122, where some other editions of it are noticed. It is the work of John Taylor, the Water Poet. E. E. D.'s copy is the earliest example I have seen or heard of in its diminutive form, but it is found in *All the Workes* of that queer character, folio, 1630.

J. O.

Though a "booklet" of four leaves will hardly rank as a book, yet such an exquisite little piece of work as the *Last Hours of the Prince Consort*, an *Extract*, printed some fifteen years ago by that prince of modern printers, John Bellows, of



Gloucester, deserves notice. Its size is  $1\frac{1}{4}$  inch square, and it is printed in the smallest type yet cast.

GEO. C.

MISS BOWES (5th S. vii. 47, 238.)—I was already aware that Miss Bowes was the daughter of George Bowes, Esq., of Streatlam Castle, not far from Bowes; but I find no mention in my copy of the *Westminster Abbey Registers* of Sir Jerome Bowes, Queen Elizabeth's valiant representative at the Russian Court. I am ashamed to know so little of an Englishman who, according to Pepys, was held in high esteem by the Russians on account of his patriotic behaviour.

F. B.

"WHITE-STOCKING HORSES" (5th S. vii. 64, 158.)—The following rhymes respecting the merits of horses with white legs are current in the neighbourhood of Stoke-in-Teignhead, Devon:—

"If you have a horse with four white legs,  
Keep him not a day;  
If you have a horse with three white legs,  
Send him far away;  
If you have a horse with two white legs,  
Sell him to a friend;  
And if you have a horse with one white leg,  
Keep him to his end."

PAUL Q. KARKEK.

Terquay.

SUBMARINE CABLES (5th S. vii. 26, 214, 254.)—MR. THORNE has omitted to notice that my remark on cable laying has reference to, and was intended as a correction of, a preceding statement (p. 26) that "the name of the vessel that first attempted to lay the *Atlantic* cable was *Faraday*."

KINGSTON.

OLD BALLADS (5th S. vi. 469; vii. 113.)—*The Map of Man's Misery*, quoted by your correspondent, is brought to notice in "N. & Q.," 1st S. xi. 225, and 4th S. ii. 102, where it is attempted to show how Peter or Patrick Ker, the author, was.

J. O.

AUTHORS OF BOOKS WANTED (5th S. vii. 250.)—*Diary of a Dutiful Son*, by H. E. O.—The author of this work was Thomas George Fonnereau, the letters H. E. O. being made up of the second letter in each of his three names. The first edition (1849) consisted of one hundred copies printed for private circulation among his friends, and copies of this edition have no publisher's name. Very rarely indeed can it be found in a second-hand book catalogue. A copy, however, came into the hands of Lockhart, and he was so pleased with its perusal as to cause a selection from its contents to be inserted in the *Quarterly Review* for March, 1850, and to recommend its reprint for the general public. Fonnereau adopted Lockhart's views, and prepared a preface for the reprint, but was stopped from the completion of the work by his death on November 13 in the same year. It was not until 1864 that the work was republished by Mr. Murray with a short prefatory memoir of the author. The text of the second edition varies in a few particulars from that of the first, and it may be added that the cir-

cumstances narrated in the preface and postscript of the original edition are altogether fictitious. "*A Practical View of the Question of Parliamentary Reform*," by Thomas George Fonnereau, was published in 1831, and passed into two editions. I presume that the pamphlet was written by the same gentleman.

W. PRIDEAUX COURTNEY.

(5th S. vii. 269.)

The *Posthumous Fragments of Margaret Nicholson* are currently and credibly ascribed to Shelley, on the authority of his biographer, Thomas Jefferson Hogg, who, by-the-bye, claims a kind of share in the composition, and excepts from this joint authorship the first poem in the book. This is said to have come from a third hand. With the exception of this first poem, the contents of the volume are given in Mr. Rossetti's two-volume edition of 1870. The whole book was reprinted, in a smaller sized quarto than the original, a few years ago, and this reprint may still be had of Mr. Pearson, of York Street, Covent Garden, or might a few weeks ago.

H. BUXTON FORMAN.

The account of how these "fragments" came to see the light of publication may be read in the first volume, pp. 261-268, of "*The Life of Percy Bysshe Shelley*," by T. J. Hogg, in four volumes (two only published), London, Moxon, 1858, 8vo., 2 vols. Hogg informs us that Shelley originally submitted these poems to him as serious compositions, and those who have read *Zastrozzi*, also published in 1811, and *St. Irvyne*, in 1812, will not find much difficulty in believing that it was so. At Hogg's suggestion and with Hogg's help a burlesque tinge was superadded, but chiefly a burlesque and fictitious title-page and "advertizement" were prefixed. Shelley's first literary effort, "*Original Poetry*," by Victor and Cazire, London, J. J. Stockdale, 41, Pall Mall, 1810, royal 8vo., pp. 61" (of which no copy is known), was also the work of collaboration, the Victor of that volume being the Fitzvictor of the *Fragments*. During the last few years Mrs. Nicholson's *Remains* have been reprinted in fac-simile.

J. LEICESTER-WARREN.

[See the first and second chapters of *Shelley's Early Life*, by D. F. MacCarthy (J. C. Hotten), and *Shelley Memorials*, by Lady Shelley, p. 30.]

*The Contest of the Twelve Nations*. By William Howison.

OLPHAR HAMST.

(5th S. vii. 280.)

*The Commissioner* is by G. P. R. James; see 4th S. i. 408, and *The London Catalogue*, 1816-1851, p. 292.

OLPHAR HAMST.

[Allibone, under "James, G. P. R.," assigns to him the authorship of *The Commissioner*; or, *De Lunatico Inquirendo*, 1 vol., 1842. The same authority, under "Lever," assigns the authorship of the work to Lever, without date or description. The *Dictionary of Contemporary Biography* (Griffin & Co., 1861) states that *The Commissioner* is by Lever.]

AUTHORS OF QUOTATIONS WANTED (5th S. v. 19.)—

"Children we are all

Of one great Father," &c.

These lines are in Southey's *Roderick, the Last of the Goths*, second vol., part xxi., "The Fountain in the Forest."

FREDK. RULE.

(5th S. vii. 189.)

"Man flattering man not always can prevail;  
But woman flattering man can never fail."

I have copied this motto from somewhere into a MS.

book, and opposite I have written "Marriott": this may be a clue.

RICHARD HEMMING.

(5th S. vii. 229, 259.)

"Be the day weary," &c.

I have never seen these lines traced higher than their quotation at the stake by George Tankerfield, the St. Albans martyr, Aug. 26, 1555. Since I wrote this to "N. & Q." (see 5th S. iii. 74) I have noticed them in the *Book of Christian Prayers*, 1578, which is illustrated, among other woodcuts, with Holbein's "Dance of Death," each seizure by Death having a motto, and this couplet standing under that of the "Aged Woman," in the form—

"Be the day never so long,  
At last cometh evensong."

I quote from Mr. Clay's *Private Prayers of the Reign of Elizabeth*, Parker Society, 1851.

C. F. S. WARREN, M.A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Orthodox Doctrine of the Church of England explained in a Commentary on the Thirty-Nine Articles.*  
By the Rev. T. J. Ball. (Rivingtons.)

It has been recently stated, by a distinguished divine, that the Thirty-Nine Articles are not the essential or the best characteristic of the Church of England. Whatever their merits or demerits may be, certainly the comprehension of the Articles must be boundless when we consider that, despite the favour and disfavour in which they are variously held, each party within the Church can boast the possession of champions who have proved equally to their own satisfaction the Catholic, Calvinistic, or Erastian teaching, as the case might be, of these venerable documents. The question of to-day, however, is, Is there no limit to the strain to which even this exceeding comprehension may be put? To the volume before us Mr. Bennett, of Frome, has contributed a very thoughtful preface; it certainly will make many a one doubt as to the morality of still requiring from the clergy subscription, limited though that required subscription now happily is, to documents capable, as these are, of such very diverse interpretation. Mr. Ball has succeeded in his effort to produce the commentary he set before himself. He has so handled his matter as to impart an interest to a subject which, if not positively uninviting, has been hitherto thought no concern of the ordinary layman, and to encourage a wider recourse being had to more pretentious works.

*Documents relating to the Proceedings against William Prynne in 1634 and 1637.* With a Biographical Fragment by the late John Bruce. Edited by Samuel Rawson Gardiner. (Printed for the Camden Society.)

THE late Mr. John Bruce intended to write a life of Prynne. These documents were a part of his materials, and the fragment is so masterly a sample of the noble way in which Mr. Bruce would have executed his task, as to excite the greatest regret at its brevity. The reader will be struck by the coarse and violent epithets which gentlemen and divines applied to Prynne and his *Histriomastix*—epithets which no gentleman or scholar would use in these days, however much he might hate the offender at whom they were originally flung. One of Prynne's charges against the players was that some of them dressed up in women's clothes. Dr. Goade "put to him the case that if a man in his house were besieged by pagans, would he not disguise himself in his maid's apparel to escape?" Prynne said he would die first. "Deponent" (Goade) "said he would justify the contrary opinion."

*Shall we ever Reach the Pole?* (Provost & Co.)

THE epigraph to this book runs thus, "Very curious and remarkable propositions." The authority is described as "A distinguished statesman and scholar." There will be no difference of opinion from that of the vaguely explained authority. The Polar mystery is here rendered more mysterious, and it is easier to allude to its mysteriousness than to say what it is. Prophecy and Job have something to do with it; and the Arctic Circle will turn round something very different from that which is supposed to be at the centre of the mystery.

FROM Messrs. Rivingtons we have also received *The Reconciliation of Reason and Faith*, by R. E. Molyneux, M.A., and parts xix., xx., and xxi. of Mr. Garland's *Genesis*, with Notes.

If precentors should wish to see what good method and proper organization can effect in the arrangement of the services and musical library of a cathedral, they should consult *A Year's Music in St. Paul's Cathedral*, Easter, 1876—Easter, 1877. Report to the Dean and Chapter. By W. Sparrow Simpson, D.D., F.S.A., Succentor.

THE REV. B. H. WORTHAM, Shepreth Vicarage, Royston, is about to publish, by subscription, a churchwarden's book of the reign of Hen. VII. and part of Hen. VIII., containing inventory of church goods, images, accounts relating to a mystery play, and a variety of miscellaneous information.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

P. AVENUE JOSEPHINE.—An instance is to be found in the address of the ambassador of the Sultan to Louis XV. in January, 1742. The address began with the words, "Empereur des Français."

H. H.—The history of cockades has been exhausted in the first four series of "N. & Q."

C. will, no doubt, receive all the information he requires by writing to J. D. Mullins, Esq., Librarian of the Free Libraries, Birmingham, where upwards of 6,000 vols. in connexion with Shakespeare have found a home under the name of the Shakespeare Memorial Library.

W. N. MOENS ("Van den Bempde Family.")—You had better raise the question again in these columns, and refer to the original query, in 4th S. v. 33, by E. P. See 4th S. vi. 29.

E. MARSHALL.—It was noticed at p. 160 that Owen had taken (without acknowledgment) the words from Horace.

S. W. ("Devonshire Parish Register.")—See "N. & Q." 5th S. vi. 206, 253, 377.

SCOTO-AMERICUS.—See 5th S. vi. 99.

COL. JOLLIFFE.—Letter forwarded.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, APRIL 21, 1877.

## CONTENTS.—No 173.

NOTES:—Sarah Duchess of Marlborough's Unpublished Letters, 301—Bianchi and Albat—The Story of "Notes and Queries," 303—Judge Morton—"Travail": "Travel," 305—Russia in the Bible—Chronogrammes—"Queers"—"Chivalry"—Sonnets—Bull of Pope Pius V., &c., 306.

QUERIES:—Christ Church Cathedral, Dublin—M. Lercedekne—"Manchester al Mondo," and Henry, first Earl of Manchester—"Sinople"—"Inkennig," &c., 307—Foreign Heraldic Bibliography—"Vieux Noël"—"Nuremberg Chronicle"—Tintoretto's Daughter—Heraldic—Jay, &c., Families—"Than" used as a Preposition—Rite of Sati or Widow Burning, 308—Rousseau: Madame de Warens: General Doppel—Collection for Mr. Dutton, of Chester—Latin Bible—Authors of Quotations Wanted, &c., 309.

REPLIES:—The Passion of Christ, 309—Christian Heroism, 310—Coleridge in Manchester—Chronology of English, 311—The Norman Cross Barracks—Signatures of Peers, 312—St. George's Day, April 23—Fen (or Fend?)—De Hochepeel: Porter, &c., 313—"Kemb"—"George" as the Sign of an Inn—Howell's Letters—"Paddington spectacles"—St. Mary Matfelon, 314—Bishop Burnet and Swift—"Golds"—History of the Music Scale—Socotra—"Visions of the Western Railways," 315—R. Brome's Plays—Varia—T. Nash—Style and Title—Verse on the Inadequate Powers of Portraiture, 316—The Long-tailed Titmouse—Unusual Christian Names—Origin of the American Dollar Mark, 317—"Faint heart," &c.—Armour last Worn—Submarine Cables—Raphael's "Hours"—Editions of Ben Jonson—H. R. Addison—New Year's Eve: Easter Eve, 318—Old Wills: Tynte, &c., Families—Rushbearings—Irish Hedge Schools—Authors Wanted, 319.

Notes on Books, &amp;c.

## Notes.

## SARAH DUCHESS OF MARLBOROUGH'S UNPUBLISHED LETTERS.

"THE LAWYER'S FORTUNE" (5th S. vii. 27, 93, 155.)

Since writing my note on this curious comedy (p. 155) I have, by the courtesy of the Earl of Verulam, been favoured with the sight of several letters preserved in the archives at Gorbamby relating to the borough of St. Albans, and the part which the Grimston and Churchill families took in the elections for the borough in the early part of the last century. These letters do not at all clear up the question which I have asked, namely, Did the duchess really cause this play to be reprinted? but they are so interesting that, with his lordship's kind permission, I will present some of them to the readers of "N. & Q." For many years after the Restoration, the patrons of the seat of St. Albans were the Grimston and Churchill families. The exact position of matters in 1713 is well shown by the following letter:—

"Frankfort, Aug<sup>th</sup> the 6, 1713.

"S<sup>r</sup>,—I have reciev'd the favour of your letter, and I am sorry to find there should bee any struggle to chuse a stranger for St. Albans rather then so honest a Gentleman as your self, and who will have so considerable an Estate from Your Ancestors, that for so many yeares spent so much money, and did so much good in that town. I hope still that you will have a majority in the next Election, and I have inclos'd a letter to Charles Middleton to go to every body that he thinks may bee in-

fluenced by my earnest desire, and if I were upon the place I shoud take all occations to shew my great concern upon your account, being very sincerely

"S<sup>r</sup>, your most obedient, humble servant,

"MARLBOROUGH."

Endorsed:—"For Mr. Grimston at Gorbamby, near St. Albans."

This was a kindly and generous letter. It will be remembered that three years before this, when the duchess wished to go and canvass for Mr. Lomax, the duke wrote to her (*Private Correspondence of the Duchess of Marlborough, 1838, i. 368*):—

"What you write of assisting Mr. Lomax at St. Albans, as things now are, I believe there will be no real opposition to the same members who served them in the last Parliament; and really as violences run, I would beg of you not to be at St. Albans, neither before nor at the election, fearing you might meet with some insult, which would be a mortification to me."

It may be presumed that the duchess obeyed these instructions. She did not canvass, and Mr. Lomax was not returned. No doubt she was displeased. In a letter to Mr. Grimston (the Earl of Verulam's MSS.), written about 1713-14, bearing date only July 1, she says:—

"S<sup>r</sup>,—I am confydent the report you have had att St Albans of a dissolution of the Parliament, which has assisted the queen so well to get the better of france, is only put about by the enemys to the government; but if so unlikely a thing should happen, I believe I have very little interest in St. Albans, & I can't doe any thing in a business of that nature without first acquainting the Duke of Marlborough."

The duke died in 1722, and after this the position, feelings, and influence of the duchess underwent a great change. Mr. Grimston had done good service in the House, and had been created a peer in 1719. In 1727 there was an election; and how matters then stood is shown by the following letter from the duchess to Lord Grimston:—

"Aug. 4, 1727.

"My Lord,—I have had an account from St. Albans that Mr. Lomax's Interest is so strong, that your Lordship and my grandson cannot be chose, without spending and bribing to the amount of a thousand Pounds. It is said that your Lordship is willing to come into any proper measures: I suppose that means to bear half the expence. But when I was told that it would not cost above three or four hundred between Mr. Gower and me, I know it cost near five times the biggest sum to us alone: tho I am satisfy'd there were several Abuses in that, by different People. And I have reason to believe, that, should I consent to this, the same Proposal would be encreas'd in proportion, and therefore I am determin'd to have no more to do with this Election. I think it better to keep the money to help pay the Taxes, that a single member can't prevent. This I think I ought to acquaint you with, the minute I have taken my resolution, in return of your civility to me; and because I really think a man of your Fortune, who inherit such a place from your Ancestors, and that live so near St. Albans, ought to be chose in that Borough without Bribing or doing more than is proper for a Man of Birth in Treating. And since I give it up entirely, if you manage it right, I should think you must be chose without Trouble. All I fear is, that some of the Town may encourage some-

body else to oppose you, to get mony, upon it's being known that I won't set up my Grandson. However, I can do no more to serve you than to give you this Notice, and to assure you that I wish you success in the right way, and am,

"Your Lordship's most obedient  
and most humble servant,  
(Signed) "S. MARLBOROUGH."

At this election Lord Grimston and Mr. Lomax were returned. Three years later Mr. Lomax died; and Lord Grimston, remembering the expressions in the preceding letter, appears to have sounded the duchess as to his proposing his son as a candidate for the second seat at St. Albans. This greatly displeased her, perhaps all the more so because Lord Grimston used a certain amount of diplomacy in the matter. The following letter, written a week before the death of Mr. Lomax, to Thomas Gape, Esq., a mutual friend, fixes the real date of the quarrel between the duchess and Lord Grimston:—

"Feb. 27, 1729.

"Sir,—The occasion of my troubling you with this letter is upon hearing by my Lord Grimston that Mr. Lomax is dying. His Lordship seem'd to be desirous to serve me, which I think I might well expect from his Lordship; but I found before he went away that he onely came with those professions to feel my pulse, and that his design is to set up his son, which I think would be very hard usage in St. Albans to my family. I design to set up the onely Grandson I have now that is a Commoner, John Spencer, who has a very considerable fortune for a younger brother, and I will make it as good as most elder brothers. I believe nobody more capable of giving me advice in that matter than yourself, and I have reason to believe that it will be sincere from what I know of your character, and remember very well of your father's; and I hope you have no ingagement that will hinder you from assisting me in this matter, which I shall always acknowledge as a great obligation. I can assure you upon my certain knowledge that my Lord Grimston has never failed in contributing his Vote in all those grievous things which this Nation is now oppressed with. Pray do me the favour to let me hear from you soon upon this affair, which will very much oblige,

"Sir, your most faithful, humble servant,  
(Signed) "S. MARLBOROUGH."

Endorsed:—"A True Copy."

The duchess does not seem to have gained much assistance from Mr. Thomas Gape. Mr. Lomax died on March 7, 1730, and on March 23 following the vacant seat was filled up by the election of Mr. Thomas Gape, jun., the same gentleman, I presume, who married Lord Grimston's eldest daughter. To say that this made the proud old duchess very angry would be too mild an expression—she was furious; and she had certainly some grounds for her wrath, though the whole affair was quite justifiable, whether as a question of love or electioneering. She had her revenge in 1734, and the following characteristic letter shows the temper and spirit in which she acted at the next general election:—

"Marlborough House, March, 1733.

"My Lord,—It was a very unnecessary Step in your Lordship to make an apology for your standing at St.

Albans. You have an undoubted Right to offer your Service to that or any other Burrough; but I cannot imagine how you come to think to impose upon me by saying that you do not intend any opposition to the Gentleman I recommend, when the Fact is plainly contrary, and stands thus: Two Gentlemen have long ago declar'd themselves candidates for that Town; great numbers of the electors have engaged one of their Voices, some to the one, some to the other of these Gentlemen, reserving one Voice for my Recommendation. All this while Your Lordship did not declare yourself a Candidate; nay, you went farther, and declared you would not stand. But as soon as I recommended Sr Thomas Aston to the Town, you then declared. And Your Lordship may assure yourself that I will support the Gentleman I have recommended, which I can with more truth say is not in opposition to you, because I had no Reason to believe you would stand when I declar'd for him. As to your saying you do it in Compliance with the request of the Electors, I am very well assured that no great number have asked it of you; nay, I know farther, that several even of them who wish you well, think you have been ill advised to declare such a part cular Opposition to me, at a Time when the Town of St. Albans hath great inclinations as well as some Reason to oblige me. I am

"My Lord, your Lordship's most humble servant,  
(Signed) "S. MARLBOROUGH."

The members elected on this occasion were Sir Thomas Aston, Bart., and Thomas Ashby, Esq.

I now return to the play itself, almost all the statements relating to which given in the *Biographia Dramatica* are incorrect. Baker states that Lord Grimston was born about 1692, and wrote the play at the age of thirteen; that it was printed in 1705, probably to gratify childish vanity and from the partiality of parents.

Now the fact is, Lord Grimston was born in 1684; consequently he was twenty-one years of age when the play was printed. Two things may be observed with respect to this play: the one is, that it is very improbable that the whole of it could be written by a boy of thirteen; and the other is, that it was probably printed entirely without Mr. Grimston's consent. This is rendered probable by the preface, which, from a note in the fourth edition, appears to have been written by Thomas Baker, the son of a London attorney, best known as the author of *Tunbridge Walks* and the *Female Tatler*. I suspect that the play as written by the schoolboy of thirteen, and the same play when dressed up for publication by Mr. Baker, were very different things. It is certain that at the age of twenty-one Mr. Grimston must have felt that it was not a creditable production, and have wished, if possible, to suppress it. If he had written it when he was thirteen years old, that is in 1697, he could not have introduced the references to the Duke of Marlborough which the play contains, as John Churchill was not created duke till the year 1702.

From the letter of the duchess of August 4, 1727, it is plain that she was on friendly terms with Lord Grimston; and it is most improbable



that she then encouraged Thomas Johnson, the well-known publisher of surreptitious editions, to have the play printed in 1728 at Rotterdam. As for the two later editions of 1736, it is plain that the duchess was then bitter enough against Lord Grimston; but is it likely that she would have spent money to reprint *The Lawyer's Fortune*, when her doing so could hardly injure him, and certainly would not influence the electors?

EDWARD SOLLY.

[It may be taken as certain that the readers of "N. & Q." would be much gratified by having further opportunity of making acquaintance with other papers among the archives of Gorbamby, if it be not trespassing too much on the ever prompt kindness of the Earl of Verulam.]

#### BIANCHI AND ALBATI.

This mediæval sect seems not unworthy of a note. Under date 1399, in the pontificate of Boniface IX., Poggio Bracciolini says, in his *History of Florence*:—

"C'est dans ce tems là que parut en Italie la secte des Blancs, qui vêtus d'habits blancs couraient les villes en procession, hommes, femmes, enfans, avec une apparence de dévotion toute extraordinaire."—*Poggiana*, part iii. p. 58.

Dr. Lingard says:—

"They were opposed by the Pope and severely forbidden in France. Henry IV. in this Parliament issued a proclamation, with the assent of the lords spiritual and temporal, ordering that if any of them arrived in an English harbour they should not be permitted to land. It is singular that some Italian and contemporary writers should say that the founders of the sect came from England or Scotland, and that the description of them in the proclamation should be nearly the same as that of the itinerant priests in the 5th of Richard II."—*Hist. of England*, ed. 1874, vol. iii. p. 200.

The following is Fleury's description of this sect, taken from Thierri de Niem:—

"L'an dixième de Boniface vinrent d'Ecosse en Italie certains imposteurs qui portoient des croix faites de briques fort artistement arrangées, d'où ils exprimoient du sang qu'ils y avoient fait adroitement entrer. En été ils faisoient suer ces croix avec de l'huile dont ils les frottoient en dedans. Ils disoient que l'un d'eux étoit Elie le Prophète; qu'il étoit revenu du paradis, et que le monde alloit bientôt périr par un tremblement de terre. Ils parcoururent presque toute l'Italie, Rome, et sa Campagne, où ils séduisirent une infinité de monde. Ce n'étoit pas seulement le peuple, les ecclésiastiques eux-mêmes se revêtirent comme eux de sacs ou de chemises blanches, et alloient par les villes en procession, chantant de nouveaux cantiques en forme de litanies. Ces pèlerinages duroient environ treize jours, après quoi ils retournoient dans leurs maisons. Pendant leur voyage ils conduisoient dans les églises, dans les monastères, dans les cimetières, faisant du dégât et de l'ordure partout où ils s'arrêtoient. Durant leurs processions et leurs stations ils se committoient de grandes irrégularités. Jeunes, vieux, femmes, filles, garçons, tout couchoit pêle mêle dans un même lieu sans qu'on y soupçonnoit rien de mauvais. Mais un de ces faux prophètes ayant été arrêté et mis à la question, confessa son crime et fut

brûlé. Platine dit que ce fut Boniface qui fit brûler ce fanatique, mais il paroît douter que ce fût un imposteur." Fleury adds that this sect was quite the rage at Florence for some time, until the imposture was detected, when "tous ces faux pénitents perdirent si absolument leur crédit que peu de tems après leur ordre disparut et cessa entièrement" (*Hist. Eccl.*, ed. 1726, vol. xxi. p. lvi).

Mosheim says that the chief of this new sect was a certain priest, whose name is not known, and who descended from the Alps arrayed in a white garment; that Boniface IX., apprehending that this enthusiast or impostor concealed insidious and ambitious views, had him seized and committed to the flames, upon which his followers were dispersed and his sect entirely extinguished. He adds:—

"Sigonius and Platina inform us that this enthusiast came from France; that he was clothed in white, carried in his aspect the greatest modesty, and seduced prodigious numbers of people of both sexes and of all ages; that his followers (called penitents), among whom were several cardinals and priests, were clothed in white linen down to their heels, with caps which covered their whole faces except their eyes; that they went in great troops of ten, twenty, and forty thousand persons, from one city to another, calling out for mercy and singing hymns; that wherever they came they were received with great hospitality and made innumerable proselytes; that they fasted or lived upon bread and water during the time of their pilgrimage, which continued generally nine or ten days."—Mosheim, *Hist. Eccl.*, Century xv.

This sect appears to be quite distinct from the other sects which arose in the same century, and I cannot find that the members of it held heretical opinions or differed much from the itinerant friars; but probably some of your readers can tell us more about them.

S. W. T.

#### THE STORY OF "NOTES AND QUERIES."

(Concluded from p. 223.)

My sixth number opened with an interesting account of "Monmouth's Ash," forwarded with characteristic kindness by the late Earl of Shaftesbury, in reply to the inquiry for information on the subject made by Mr. Bruce in the opening number.

But "dear old Lord Shaftesbury," as he is still affectionately called by those who had the good fortune to serve under him, was not the first peer who contributed to "N. & Q.," although he was the first whose name appeared in its columns.

The first Noble Author—to speak after the fashion of Horace Walpole—who wrote in these columns, uniformly signed his communications with his initials only, P. C. S. S.; and the first of these was a curious note on Southey's "Doctor Dove of Doncaster and his horse Nobbs," which called forth one or two notes equally curious.

P. C. S. S. was my most kind and accomplished friend (I trust I may be permitted to call him so)

Percy Clinton Sydney-Smythe, Viscount Strangford. Most of my readers will remember that his translation of Camoens earned him a place in the *English Bards and Scotch Reviewers*; few of them perhaps that Byron's *Hours of Idleness* contained "Stanzas to a Lady, with the Poems of Camoens," and that, as we learn from a note in the recent editions of Byron, "Lord Strangford's translation of Camoens' Amatory Verses was, with Little's Poems, a favourite study of Lord Byron's at the period."

Lord Strangford, who was Dublin Gold Medalist in 1800, was a ripe and good scholar; and in the course of his long career as a diplomatist had seen and heard so much that was noteworthy, that it is little wonder if his conversation was always full of interest and illustrated by capital anecdotes. Many and many such has it been my good fortune to hear from him in the course of the pleasant familiar chats with which he honoured me, sometimes the subject originating in a "proof" of an article for the forthcoming number of the *Quarterly*. One of his anecdotes, as showing what trifling incidents may bring about a change of fashion and taste in a whole nation, is so germane to the objects of "N. & Q." that I must, on some more fitting occasion, ask the editor to find room for it.

But from Dec. 1, 1849, to May 26, 1855, Lord Strangford was a more or less frequent contributor. Three days after the appearance of his last communication Lord Strangford was no more. His death was at once a shock and a surprise to me; for though I knew he was too unwell to be present at the great debate on Lord Grey's motion, on the 25th, respecting the Russian War—for I had had a letter from him on the subject—I little anticipated that I was to see him no more. A phrase which has been repeated over and over again during the recent discussion on the Eastern Question has continually called Lord Strangford to my remembrance, with reference to a conversation which I had with him on the state of affairs—a conversation which showed how little the most experienced of statesmen or diplomatists (for it must be remembered that Lord Strangford had been our Ambassador both at Constantinople and St. Petersburg) can forecast coming events. "Well, my lord," said I, one day, "is it to be peace or war?" "Mr. Thoms, I have had a long talk with Heytesbury this morning; and we will undertake to keep the peace of Europe for *sicence*. All that is wanted is to build a bridge for Russia to retire over." Lord Heytesbury, it will be remembered, had played as important a part as a diplomatist as Lord Strangford, and, like him, had been Ambassador at the Court of St. Petersburg.

But Lord Strangford's communications were not the only good service which he rendered to "N. & Q." and to myself. It was owing to his

introduction that this same number contained the first of a long series of most interesting Notes, Queries, and Replies from one of his oldest and most intimate friends; one who, like the noble lord, having won laurels at Trinity College, Dublin, added to them the highest reputation as a statesman and politician. The modest C. by which all these articles were signed told to very few that the author of them was the Right Hon. John Wilson Croker.

Mr. Croker's communications to "N. & Q." might be numbered by hundreds. I must quote from one of them in "N. & Q." of July 7, 1855, in which he bears the following tribute to the "accomplished and able nobleman" of whom I have been speaking:—

"One who has known him for fifty-eight years has a melancholy pleasure in bearing—*valent quantum*—his testimony to the extent and variety of his information—the liveliness of his fancy—the soundness of his principles—the goodness of his heart—and the private and public integrity of his long and distinguished life."

Mr. Croker is not the only kind and warm-hearted man whom it would be unjust to judge from the severity of his criticisms, and whose nature seemed to alter, the moment he took pen in hand as a public writer. His private letters, of which I have many, are admirable, kindly, full of information, and very suggestive; and in the few interviews which it was my good fortune to have with him, his conversation rivalled in interest and anecdote that of his old friend of fifty-eight years' standing.

At the last of these interviews, when I had called on him at Kensington Palace to answer, or rather to talk over with him, a literary question on which he had written to me, he was particularly cheerful and chatty; and on that occasion told me several interesting anecdotes of the Great Duke and other celebrities. The readers of the article on Mr. Croker in the *Quarterly Review* of July last will remember that Mr. Croker, in his diary, under the date Sept. 4, 1852, recording the particulars of a visit paid to him at Folkestone by the Duke, says:—

"Lady Barrow's five little girls were with us, and he won their hearts by writing his name in their albums; in the signature of one, the best written of the five, he wrote his name with a single *l*. His good humour and kindness to the children, indeed to everybody, was remarkable."

As Mr. Croker told me the story, it was this very good nature that led to the misspelling. When he wrote his name in the album of the youngest of the little girls, he, with characteristic thoughtfulness, wrote it in a large text hand. This no doubt led to the error. The young lady discovered the mistake, and said, "Why, you don't know how to spell your own name." The Duke looked at it and laughed, and said, "My dear, you take care



of that signature, for it is the only time in my life I ever made such a mistake.”\*

The last communication from Mr. Croker, a query respecting Pope and Gay, appeared in “N. & Q.” of August 1, 1857. On the morning of Monday, the 10th, the post brought me an interesting letter from him in connexion with his proposed edition of Pope; and before that day had closed the long, useful, and distinguished career of Mr. Croker came to an end. He had ceased from his labours and was at rest.

Strangely enough, the only other new name in my sixth number was that of another distinguished scion of Trinity College, Dublin, the Rev. James Henthorn Todd, at that time, I believe, Senior Fellow and Regius Professor of Hebrew. He was a great friend and literary ally of Dr. Maitland, and there was much similarity between them, alike in the depth of their scholarship and their keen sense of the witty and humorous. I made Dr. Todd's acquaintance at the meeting of the Archaeological Institute at Winchester, when it was my good fortune to make the fourth in the carriage which conveyed Drs. Maitland and Todd and that most genial of antiquaries, Charles Frederick Barnwell,† of the British Museum, to Romsey. It was a day to be remembered; and how vividly does the jotting down of this trifling incident recall to my mind those pleasant anniversaries of the Society of Antiquaries on St. George's Day, when Lord Aberdeen presided over our dinner at the Freemasons' Tavern, and after dinner a Fellow, far from the least learned and accomplished of those present, used to charm us all by singing the good old song “St. George he was for England.” Though after some time Dr. Todd's communications gradually grew less frequent—probably as he became more engaged by his various duties in connexion with his college, the Irish Archaeological Society, and the Royal Irish Academy, of which he was at one time President—he never ceased to write in these columns until, on June 27, 1869, death deprived Ireland of one of her ripest scholars and most distinguished Churchmen in James Henthorn Todd, whose loss was mourned equally on both sides the channel.

And now, *manum de tabulâ*. I commenced this long story with an allusion to honest Dogberry's assurance to Leonato as to his “tediousness”; and appeal to my readers whether I have not outdone Dogberry, and bestowed upon them what the worthy constable only promised. WILLIAM J. THOMS.

[\* This was a mistake of the Duke's. He had previously written his name in the visitors' book at Eton as “Wellington.” We remember directing Mr. Thoms's attention to this autograph when he and other joyous members of the Cocked Hat Club (all F.S.A.'s) went over Eton College a few years ago.]

† In “N. & Q.” 1st S. vi. 13, will be found a graceful tribute to the learning and urbanity of Mr. Barnwell from his friend and brother officer, Sir Frederic Madden.

JUDGE MORTON.—The south transept of the parish church at Packley, Oxfordshire, has, in the interior of its western wall, a mural tablet to the memory of ten persons named Morton, at dates from 1682 to 1746; while in the eastern wall of the same transept is a fine piece of sculptured marble, in *alto relievo*, by Bacon, the Royal Academician, consisting of a female figure, about five feet high, sandalled and arrayed in Grecian drapery, the right hand holding a sheathed sword, pointed downwards, the left (of which the elbow rests on a Bible) sustaining an evenly balanced pair of scales. There are annexed to this sculpture, in low relief, a lion's skin and a club, a mirror and a serpent. The brooch on the figure of Justice has, as its device, a burning lamp. There are also an urn and an heraldic shield, party per pale, but the tinctures are so faded as to be undecipherable with accuracy. The inscription runs thus:—

“Near this monument are deposited the remains of the Hon. John Morton, Chief Justice of Chester. He possessed great judgment, firmness of mind, and great integrity. Having served his country in Parliament more than thirty years, and near sixteen in a seat of justice, he expired on the 25th of July, 1780, aged 65 years.”

The space left for his wife's name, &c., has never been filled. Any information that can be given as to this John Morton, who is not mentioned by Foss, will be a favour. But now, what was the office of Chief Justice of Chester? A generation has passed away since the office was abolished (against the opinion of the venerable ex-Lord Chancellor Eldon) by the statute 1 William IV., c. 70, on July 23, 1830. I will try to explain what it was. In the reign of Henry VIII. judges were appointed to hold sessions twice every year in Wales, which was divided for that purpose into three districts of three counties each and one of four, Cheshire being for this purpose reckoned as a Welsh county and so associated with those of Denbigh, Flint, and Montgomery, each group having two permanent judges, who had not only the powers at Common Law of English judges, but an Equitable jurisdiction also during their circuits. They were not precluded from practising as barristers in England nor from sitting in Parliament, for Morton sat at different times for Abingdon and for Wigan. The appointment of Chief Justice of Chester was lucrative, for Thomas Jervis, a relative of Lord St. Vincent, the last holder, was awarded, on the abolition of the office, a quarterly pension of 1015*l.* 12*s.* WILLIAM WING.  
Steeple Aston, Oxford.

“TRAVAIL”: “TRAVEL.”—These two forms of the same word appear to be used indiscriminately in our printed English Bibles, except that *travel* is always used for journeying, and  *travail* for childbirth. In Cruden's *Concordance*, Lond., 1858,  *travail* is applied solely to childbirth, while  *travel*

connotes labour, trouble, or journeying. According to Hyde Clarke, *travail* is toil, labour (generally), or the same in childbirth; *travel*, journey, journeying. This distinction is based on modern usage, and ought surely to be observed uniformly in modern English Bibles. Yet, so far as I have seen, it is not, and the *Speaker's Commentary* has *travail* (rightly) at Ex. xviii. 8, but *travel* (wrongly) at Numb. xx. 14, for the same Hebrew word, which means *weariness* (LXX. *μόχθος*, Vulg. *labor*). To the modern English reader the word *travel* conveys a wrong idea, and is all the more likely to mislead because it happens to suit the context. All the passages in Cruden with *travel* ought to be *travail*, except Acts xix. 29. Job xv. 20 should be *travailleth*, but Prov. vi. 11 and xxiv. 35, and Isaiah lxiii. 1, are rightly given with *travelleth* and *travelling*.  
J. T. F.

Hatfield Hall, Durham.

RUSSIA IN THE BIBLE: GOG AND MAGOG.—Three times in Ezekiel (xxxviii. 2, 3; xxxix. 1) occur the words *nīs' rō'sh*, "prince of Rosh." Gesenius and Fürst understand by *Rosh* (LXX. *Ρῶς*) the *Russians*, and the former thinks it probable that the name is connected with the river *Araxis*. Cp. the Greek *Ρωξολανοί*, and the Finnish *Rosslanen*—"the Russian people."

In Ezek. xxxviii. 2 we meet, for the first time, with those venerated Guildhall names, *Gog* and *Magog*. Perhaps it may interest citizens of London to hear that Orientalists have identified *Gog* with the *Gugu* of the cuneiform inscriptions, and the *Gyges* of Herodotus, *Magog* being simply "the land of *Gog*," i.e. Lydia. See Cooper, *Archaic Dict.*, in voc. "*Gyges*."  
A. L. MAYHEW.  
Oxford.

CHRONOGRAMMES.—In looking over a file of French newspapers for the past year, I came across the following inscription on the new Jesuit school at Lille:—

"Christo Deo regi regVM, IVventVI, patrIac, cCLlesIae"=1876.

The writer of the article, after a short description of the above school, says:—

"L'usage des chronogrammes tend plutôt à se perdre qu'à s'étendre. Il était très répandu en Belgique et dans le nord de la France.

"Au siècle dernier, il y avait, parmi nos ouvriers lillois, des amateurs de chronogramme, en langue française, bien entendu. Voici quelques œuvres de l'un d'eux, conservées par la tradition dans la famille de ses patrons.

"A l'occasion de la réparation d'un atelier, en 1772: grand Dieu répanDez Vos grâces sVr Ce LIeV.

"A l'occasion du décès de l'un des ouvriers de la fabrique, en 1773:

prIons poVr nICoLas Joseph DereVX DêCêDê.

"A l'occasion de la réparation d'un des appareils de la fabrique, 1778:

VoILa L'année D'Vn fonD neVf poVr La petite ChâVDiêre."

G. PERRATT.

"QUEERS."—A sixpenny *Guide to the Land of Scott*, sold at Melrose, says, "The majority of parish churches seem to have had a small apartment called the queer, which is thought to have been used for baptisms, marriages, and masses." This northern ecclesiologist describes the chapels in the nave of Melrose Abbey as "a series of aisles, probably intended to serve as confessionals, private chapels, or queers." What would Sir Walter have thought of this queer guide? The necessity of metre compelled him to write "the chancel tall."  
W. G.

"CHIVALRY."—This word furnishes an instance of the capricious changes of pronunciation. In Walker's day the *ch* was sounded as in *chief*, though they pronounced *chevalier* as we now do. *Apropos* of chivalry, Archbishop Whately used to tell of a sagacious critic of his acquaintance, who discovered that, in Campbell's *Hohenlinden*, "charge with all thy chivalry" was a misprint for "all thy cavalry."  
S. T. P.

WHAT OUR FOREFATHERS THOUGHT OF TOBACCO.—The following is worth a corner in "N. & Q." It is from the proceedings and debates in the House of Commons:—

"Wednesday, April 16, 1621.—Sir William Stroud moved that he 'would have tobacco banished wholly out of the kingdom, and that it may not be brought in from any part, nor used amongst us'; and Sir Grey Palmes said 'that if tobacco be not banished, it will overthrow one hundred thousand men in England, for now it is so common that he hath seen ploughmen take it as they are at plough.'"

W. D. PINK.

Leigh, Lancashire.

SONNETS.—One of the fullest accounts of English sonnet writers, and foreign ones also, especially German and French, brought down to the present time, with copious specimens, may be found where no one would think of looking for it, in the *Dublin Review* of October, 1876, and January, 1877.  
W. L.

BULL OF POPE PIUS V.—A copy of the text of the bull authorizing the American bishops to use balsam of Peru, in making chrism for use in the offices of the Church, is to be found in the late Daniel Hanbury's *Science Papers, chiefly Pharmaceutical and Botanical*, p. 294.  
ANON.

ADMONITION TO SPENDTHRIFTS.—On the fly-leaf of an old volume, printed in 1690, occurs the following excellent precept:—

"Spend not nor spare too much; be this thy care,  
Spare but to spend, and only spend to spare;  
He that spends more may want, and so complain,  
But he spends best that spares to spend again."

R. W. H. NASH, B.A.

Florinda Place, Dublin.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**THE RESTORATION OF CHRIST CHURCH CATHEDRAL, DUBLIN.**—During the restoration of Christ Church Cathedral, Dublin, now in progress, there was found in the crypt, in what was called the Royal vault (owing to there having been a viceroy and some other persons of rank interred there), a silver heart, which, when shaken, shows that some substance, no doubt a human heart, is contained in it, in some liquid. It is said this heart was brought from France by an *émigré* nobleman, who took refuge in Ireland at the breaking out of the first French revolution, that he resided in Dublin for the remainder of his life, and being of sufficient rank to entitle him to be buried in the Royal vault, this heart was, by his desire, buried with him, and that it was formally delivered over to each succeeding verger on his being appointed to that office; all further history of the matter is lost. It is more probable that the *émigré* came over at the revocation of the Edict of Nantes—when a very large number of refugees settled in Dublin, where they introduced the silk weaving, still one of the principal manufactures in Dublin—than at the more recent period of the first revolution. Still, if the man was of such rank as is stated, it is scarcely possible that some further notice of him cannot be found. Perhaps the authorities who have access to the registers and other documents belonging to the cathedral could throw light on the subject.

K. J. J.

**MATILDA LERCEDEKNE.**—Can any one inform me who was Matilda, the wife of Sir Thomas Lercedekne? She was an heiress, and in an old pedigree (Harl. MS. 4031) she is said to have been the daughter of John de Mules. What John de Mules? She was undoubtedly the heir of John de Tracy. Her husband, Sir Thomas Lercedekne, died 1331. In 1340 she presented to the church of St. Mabon, in Trevisquite, co. Cornwall (Bishop's Reg.). In 1346 she held a moiety of one knight's fee in Trevisquite, which John de Tracy had held before (*Book of Aids*). In 1361 she again presented to St. Mabon. According to Pole (Devon) this John de Tracy was a son of Sir Henry Tracy, of Wollecombe, co. Devon, and *ob. s.p.*, leaving his two sisters his heirs—Isabella and Isold. Isabella was thrice married—first, to Sir Herbert Mauris; second, to Sir Simon Roges; and, third, to Sir Edmund Boteler. Isold was twice married—first, to Sir Richard Fitz Stephen, and, secondly, to John Mauger. Sir Edmund Boteler was patron of St. Mabon in 1325. John de Tracy was parson in 1317, and in 1267 Thomas de Tracy presented in right of his wife, who was Isolda, daughter and

heir of Andrew de Cardinan. I shall be very grateful for any assistance in tracing the descent of the above-mentioned Matilda Lercedekne.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

**"MANCHESTER AL MONDO,"** AND HENRY, FIRST EARL OF MANCHESTER.—The writer, who is interested in this little book, would like to know where he can consult a copy of the first or surreptitious edition of it, issued in 1631, which (omitting the above Italian phrase) was entitled *Contemplatio Mortis et Immortalitatis*. The 1633 (or second edition) is usually misalled the first; but the 1631 edition came under the notice of Mr. Bindley, and more recently of Mr. Hazlitt (*Collection of Notes*, Lond., 1876, p. 273). The book is mentioned in Walpole's *Royal and Noble Authors*, ed. Park, ii. 327; Bliss's *Wood's Fasti*, ii. 285-6; and there are some unsatisfactory notices of it in the bibliographies. The best account of the earl that I am acquainted with is to be found at the end of vol. i. of the Duke of Manchester's *Court and Society from Elizabeth to Anne*, the perusal of which suggests the questions:—Was there a funeral sermon on the earl's death, Nov. 7, 1642? Where are the *MS. Memoirs of [Edward] the [second] Earl of Manchester*, quoted in Nalson, ii. 206, *seq.*, to be found? JOHN E. BAILEY.

Stretford, Manchester.

**"SINOPE."**—This term, which is invariably interpreted as "vert" by French writers on heraldry, appears open to question. The following extracts on the subject have been furnished me by a friend, and I shall be glad to have the opinions of readers of "N. & Q." thereupon:—

"*Sinople*.—Is it properly green or red? See—

"1. Whethamstede's *Granarium*, MS. Cotton, Nero, c. vi. folio 156, r: 'Sinopim, colorem videlicet illum cujus tres sunt species, videlicet rubea, subrubea, et inter has media.'

"2. MS. Harl., No. 2253, fol. 52, v: c. a. d. 1310: 'Vorte mak cynopie. Tac brasyl and seoth in dickwatur.'

"Brasil takes its name from the wood used by 'wine' merchants to give colour to what they are pleased to call 'port.'

"3. Wolfram von Eschenbach *Parzival* (c. a. d. 1210), *Avent.*, v. l. 451: 'Môraz, win, sinôpel rôr'—'morat, wine, sinople red.'

"Chrestien de Troyes, in the corresponding passage, gives 'cler sirop,' which leads the German commentators to imagine a sweetened wine called *sinople*. I rather regard *sinôpel vit* as a compound epithet applied to the word *win*, as we say in English 'silver grey,' 'azure blue,' 'scarlet red,' &c.; but whichever way we regard it grammatically, there can be no doubt what colour sinople was in the thirteenth century."

ROYSSÉ.

**"INKENNIG"="INWITTY"=CONSCIOUS.**—Very young children who will not go to strangers are called in Dutch *inkennig*=*inwitty*=conscious. Can any of your readers inform me of a corresponding

word in any other language? Dutch is very rich in details and highly pictorial. I have instanced several other words of this kind in a printed paper on "The Philosophy of Verbal Monopoly."

ALEX. V. W. BIKKERS.

FOREIGN HERALDIC BIBLIOGRAPHY.—What are the best modern Spanish, Italian, and Portuguese works on heraldry?

HIRONDELLE.

"VIEUX NOELS," published in Nantes, 1876, 3 vols.—There are some introductory remarks by Henri Lemeignan; in the course of them he says:

"Nous avons contrôlé minutieusement chaque couplet sur les éditions les plus vieilles; la plupart de nos Noëls du XVI. siècle ont été par nous retrouvés et soigneusement copiés dans les éditions gothiques."

What is the meaning of "Gothic" editions? Does it mean only black-letter copies? C. A. WARD.

Mayfair.

"NUREMBERG CHRONICLE."—F. S. A. (4th S. ii. 193), quoting from a letter to the *Times*, Aug. 19, 1868, from Mr. T. Taylor about the Fairford windows, says:—

"Dürer at the time these windows were designed wrote his name Thürer, and employed a punning allusion to the significance of the second factor, a representation of the two leaves of a double door. Both this and the monogram A. T. will be found in the 'Nuremberg Chronicle,' probably the work of Dürer."

I have looked in vain for these in the book. Will some one be good enough to refer me to the pages where they are to be found? W. H. RYLANDS.

Thelwall, Cheshire.

TINTORETTO'S DAUGHTER.—Can any of your readers inform me why Tintoretto and his dead daughter Marieta Robusti frequently form the subject of a picture? In the Academy some years ago Tintoretto was represented as painting the portrait of his dead daughter, and in a copy of a German print in my possession he is represented as kneeling by a couch on which is laid her corpse. I have looked through several accounts of his life, but can find no reason for the daughter being represented as dead.

EDGAR BOGUE.

"SPALATO'S SHIFTINGS IN RELIGION."—A work so named is attributed by A'Wood to Bishop Neile. Will any of your readers oblige me by giving the full title, with date and place when and where it was printed?

E. H. A.

HERALDIC.—To what family did these armorial bearings belong:—A cross engrailed, surmounted by a bend? I cannot give the tinctures, as the arms are simply cut on a monumental slab, impaled with the arms of Bennet. They probably belonged to some West-country family.

E. K.

JAY FAMILY.—Wanted information about William James Jay, Rector of Elveden, co.

Suffolk, 1869. Also, the arms of Jay of Scotland.

P.

THE "ENGLISCHES FELD," NEAR ASPERN.—There is a kind of enclosed field or orchard near Aspern, which now goes by the name of the English field ("Englisches Feld"). Can any one give me information why this field is so named? R. G.

THE ALSTON FAMILY.—Can you give me any information regarding this family, mentioned in Playfair's *Family Antiquities*, vol. vi.? The elder branch of John Alston, of Suffolk, ends with William Alston, of Gray's Inn. A John Alston was exiled in 1685 for participating in Monmouth's rebellion, and it is conjectured that he was the son of the above W. Alston. Whether this conjecture be right and what became of the exile are the questions desired to be answered.

B. A.

Georgetown, S. Carolina.

FAMILY OF SCAWEN, OF ST. GERMANS, CORNWALL.—Having a copy of a coat of arms of this family, containing several quarterings, I am desirous of finding out what families the Scawens married into prior to 1652, which date is affixed to the carving. I can give a description of the various arms without the colouring to any one able to assist me.

F. C. HINGSTON.

"QUID HOC AD IPHICLI BOVES, what has all this to do with the shoeing of my poor nag?"—Tressilian speaks thus (*Kenilworth*, vol. i. p. 170, Black's edition, 1854) to Erasmus Holiday. Where did Sir Walter Scott get the proverb?

J. MANLEY HAWKER.

"PRÆSTAT NULLA QUAM PAUCA DE CARTHAGINE DICERE."—Whence is this old saying taken which Fuller quotes in his *Worthies* (Devonshire, Dennis Rolls)?

E. H. A.

"THAN" USED AS A PREPOSITION.—At p. 69 of an English grammar issued by the Central School Depot, 22, Paternoster Row, I find the following:

"Than is properly a conjunction, but is sometimes used as a preposition governing an objective case:—

'Thou art a girl as much brighter than her,  
As he is a poet sublimer than me.'—Prior."

Is not this simply bad grammar? In Letter Fifty-five of Goldsmith's *Citizen of the World*, we read: "A voice from within demanded, 'Who's there?'" My conductor answered that it was him."

J. W. W.

RITE OF SATI OR WIDOW BURNING.—No instance of the occurrence of this barbarous custom can, I believe, be found mentioned either in the *Rāmāyana* or the *Mahābhārata*. Can any positive evidence be adduced of its having been practised in India before the fifteenth century of the Christian era?

R. R. W. ELLIS.

Dawlish.



**HERALDIC.**—To what families do the following arms belong?—1. Quarterly, 1st and 4th, Or, a bend betw. three griffins' heads erased gu.; 2nd and 3rd, Vert, a lion pass. arg., langued and armed gu. 2. Arg., a saltire az.; on a chief gu. three fleurs-de-lis. Crest,—A demi-lion ramp., holding a thistle. Motto,—“Hæ fructus virtutis.”

H. STUBBS.

Danby, Ballyshannon.

**ARMS OF SICILY.**—What are the arms of Sicily, with the tinctures? What is the difference between the Sicilian shield and the arms of the Isle of Man? What is the legend of their origin? Was not the same device found on some old Greek coins?

W. M. M.

**ROUSSEAU: MADAME DE WARENS: GENERAL DOPPET.**—Can any reader of “N. & Q.” give me information as to General Doppet? He is mentioned by Carlyle (*French Revolution*, bk. v. ch. iii.) as being at the siege of Toulon in 1793, and is stated in *La France Littéraire*, vol. x. art. “Warens,” to have been the editor of the memoirs of Madame de Warens, published at Chambéry in 1786. I shall be much obliged by any information as to the persons or book referred to.

JOHN PAGET.

[François Amédée Doppet was born at Chambéry in 1753. He served three years in the army, then studied medicine, and next settled as a literary man in Paris. He there published *Mémoires de Madame de Warens* (1785), romances, and poetry, none of which won public favour. At the breaking out of the Revolution Doppet became an ultra-revolutionist, but was distinguished for his humanity. Re-entering the army Doppet rose to the rank of general, and served with much success and an equal amount of disaster till 1794, when illness compelled him to retire. He was elected one of the Council of Five Hundred. Doppet died at Aix, in Savoy, about 1800.]

**COLLECTION FOR MR. DUTTON, OF CHESTER.**—In the parish register of Hessett, Suffolk, is a memorandum of a “Collection made by his Majestie (Letters Patent are omitted) for Mr. Dutton, of Chester.” Is there any record of this collection in the registers or books of other parishes? The date is later than the Fire of London, for which collections had been made, and earlier than December, 1671. And who is Mr. Dutton, and why did his Majesty order a collection for him?

WILLIAM COOKE, F.S.A.

The Hill House, Wimbeldon.

**LATIN BIBLE.**—I am anxious to learn the date of a Biblia Sacra in my possession. It is small 8vo., and at the bottom of the engraved frontispiece, representing Moses and David and the four Evangelists, is, “Prestat venalia apud Nathaniëlem Ponder Bibliopolam ad insigne Pavonis in loco vulgo vocato ‘ye Poultre.’” Is it an edition of any rarity?

W. S.

**DE BURES.**—I want information of the family of De Bures, who, I believe, were in a high position in the county of Surrey in an early period of English history.

E. CHARRINGTON.

**AUTHORS OF QUOTATIONS WANTED.**

“Such were the builders of the olden days,  
Each thought for God, and every action praise.”

CH. EL. MA.

**Applies.****THE PASSION OF CHRIST.**

(5th S. vii. 227.)

The following extract, from Demogeot's *Histoire de la Littérature Française* (Paris, Hachette, 1860, 12mo. pp. 213, 214), will perhaps be interesting to Mr. WARD. Speaking of the Church, the author says:—

“Son culte n'était qu'un long et divin spectacle..... C'était, à Noël, l'office du *Præsepe* ou de la crèche; celui de l'*Etoile* et des trois rois mages, au jour de l'Epiphanie; celui du sépulcre et des trois Maries, à Pâques, véritables drames, où l'on voyait, par exemple, les trois saintes femmes, représentées par trois chanoines, la tête voilée de leur aumusse pour compléter la ressemblance, *ad similitudinem mulierum*, dit le rituel; ou bien c'était un prêtre qui, montant sur le jubé et quelquefois sur la galerie extérieure au-dessus du portail, représentait l'ascension du Christ..... Dans le récit de la Passion, les paroles que l'Evangile prête à chaque personnage sont confiées à autant de prêtres, dont chacun parle à son tour et donne ainsi plus de vérité et de vie au dialogue. Là était le germe du théâtre chrétien, des *mystères* ou actions dramatiques tirées de l'Ecriture sainte. Les *miracles*, autre genre de représentations qui avaient pour sujet la vie merveilleuse des saints, naquirent aussi du culte d'une façon analogue.”

A good deal of information will be found in *Théâtre Français au Moyen Age*, by Monmerqué and Francisque Michel (Paris, Didot, 1842, 8vo.). It is in the old Rituals that one must look to study these plays in their primitive and rudimental form. Some critical works, however, contain interesting documents and throw much light on the subject. I would recommend these, among others:—

E. Fournier. *Le théâtre français avant la Renaissance* (1450-1550), *mystères, moralités, et farces*. Paris, 1872. 8vo.

Comte de Douhet. *Dictionnaire des mystères; ou collection générale des mystères, moralités, rites, figures et cérémonies singulières, &c.* Edited by Abbé Migne. Paris, 1854. Royal 8vo.

O. Leroy. *Etudes sur les mystères, monuments historiques et littéraires*. Paris, 1837. 8vo.

A. Sorel. *Notice sur les mystères représentés à Compiègne au moyen âge*. Compiègne, 1873. 8vo.

P. Paris. *De la mise en scène des mystères de la Passion*. Paris, 1855. 8vo.

Jean Michel de Pierrevive, premier médecin du roi Charles VIII., et le mystère de la Passion. Paris, 1864. 12mo.

Alexandro d'Ancona. *Sacre rappresentazioni dei secoli* xiv., xv. e xvi. Firenze, 1872. 3 vols. 8vo.

Th. Wright. *Early Mysteries and other Latin Poems of the XII. and XIII. Centuries*. London, 1833. 8vo.

W. Hone. *Ancient Mysteries*. London, 1823. 8vo. plates.

Th. Hawkins. *Origin of the English Drama in its various species of Mystery, Morality, Tragedy, and Comedy*. Oxford, 1773. 3 vols. 8vo.

As to early printed mysteries on the Passion of Christ, I may mention:—

Le mystère de la passion de nostre saulveur Jesus-Christ, mis par personnages, et joué moult triumphelement à Angers l'an 1486. Fol. goth.

This very ancient and popular play was composed early in the fifteenth century. The first edition, mentioned above, was arranged by Jehan Michel. One copy only, and an imperfect one, is known. There are many other editions:—Paris, Anthoine Verard, 1490, fol. goth.; Paris, Nicolas Desprez, fol. goth.; another, same date, no name of publisher nor place of publication; Paris, Jehan Petit, no date, sm. fol. goth.; Paris, Anth. Verard, 1499, fol. goth.; Paris, veufve Jehan Trepperel et Jehan Jehannot, no date, 4to. goth.; Paris, "en la grande rue Saint Jacques a Penseigne de la rose blanche couronnée" (Simon Calvarin), no date, 4to. goth.; Paris, Jeha Trepperel, no date, sm. 4to. goth., woodcuts; Paris, Jehan Petit, no date, fol. goth.; no place, Michel le Noir, 1512, 4to. goth.; Paris, Alain Lotrian, no date, 4to. goth.; Paris, Ph. le Noir, 1532 or 1537, 4to. goth.; Paris, Alain Lotrian, 1539, 4to. goth.; also 1542.

La passion et la résurrection de Jesus-Christ, avec les trépas et les quinze joyes de Madame Marie, et la vie de l'homme: tragédie en vers bretons. Paris, Yves, Quillevere, 1530. 16mo.

Passione di Christo historiata in rima vulgari secondo che recita e representa de parola a parola la dignissima compagnia de la Confalene di Roma lo venerdì santo in luocho dicto Coliseo. No date (about 1500). 4to. goth., engrav.

HENRI GAUSSERON.

Ayr Academy.

MR. WARD is, I suppose, referring to the way in which the Gospels of Holy Week were sung in England before the Reformation, and are still abroad. They were, as he says, divided between three persons, either clerics or choristers; but they were, of course, the original narratives of the Evangelists, word for word, and can hardly be strictly called a play, though dramatically rendered. See a note in Mr. Blunt's *Annotated Prayer Book*, p. 96, sixth edition. I think I have heard of an attempt to revive this use in one or two churches in England at present. Mr. Tooth would probably have done it had his aggrieved parishioners let him alone.

C. F. S. WARREN, M.A.

Bexhill.

CHRISTIAN HEROISM (5th S. vii. 147).—Let me give your correspondent some particulars as to the heroism which he is inquiring about. It is now nearly forty years since I read the details. The

leading facts are the following, as given by Dr. Halbeck, a missionary of the Church of England. In the south of Africa there was a large lazaret-house for lepers. It was a very extensive one, embracing considerable space, enclosed by a high wall, and containing fields which the lepers cultivated. I do not remember the name of the place or district, nor can I recall the work of Dr. Halbeck referring to the matter. Possibly the narrative was given in the missionary intelligence published by the Church Missionary Society. There was only one entrance to the tainted enclosure, and it was strictly guarded. When any one was discovered in the neighbourhood with leprosy upon him, he was brought to this gate, thrust in, and never allowed to return. Within there were multitudes of sick in all stages of the disease. From an adjoining height, the English missionary saw them at work. Each one was doing something, according to his strength and according to the limbs still possessed by him, for (as those know who have seen the victims of the horrible disease in the East at this day) sometimes one limb and sometimes another disappears, rotted off or eaten away. He observed two, especially, sowing peas; the one had no hands, and the other had no feet. He who was without hands carried his feetless fellow worker on his back, while he who had the hands carried the bag of seed, and dropped the peas successively, which the other pressed into the ground with his foot. Two Moravian missionaries chose the lazaret-house as their field of labour. They entered it knowing that they were not to return. If they should be cut off in their heroic work, others were ready to fill their place. This is all the account that I can give your correspondent of one of the noblest exhibitions of Christian heroism which the world has ever witnessed. Perhaps the records of the Church Missionary Society may supply fuller details; or, better still, the archives of Moravian missions, if these are accessible. B.

The account referred to is in a work entitled *Six Months in the Sandwich Islands*, by Isabella L. Bird. At p. 366, *et seq.*, it says:—

"The Hawaiian Legislature, recognizing the disastrous fact that leprosy is at once contagious and incurable, passed an act to prevent its spread, and eventually the Board of Health established a leper settlement on the island of Molokai for the isolation of lepers."

After further information comes the story in question, thus detailed:—

"A small church near the landing and another at Kalawao tell of the extraordinary devotion of a Catholic priest, who, with every prospect of advancement in his Church, and with youth, culture, and refinement to hold him back from the sacrifice, is in this hideous valley a self-exiled man for Christ's sake," &c.

Not to derogate from the merit of this earnest man, I remember something of the same kind



being related more than thirty years ago at a Church missionary meeting, the hero of which was a Moravian; I think the scene was laid in India. The above account, however, is more recent (1875) and better authenticated. E. N. H. Sherborne.

ANON. will find an account of a leper village in Mitylene in *The Roving Englishman in Turkey*. A reprint of this book, which gives a vivid picture of Turkey, is, I see, advertised. The village has been in existence for years, perhaps centuries, and never fails to find a priest willing to live in such a loathsome place, completely cut off from all intercourse with the outer world.

E. LEATON BLENKINSOPP.

I have read the same anecdote of two Moravian missionaries; I think in South Africa. I do not see why both should not be true, but the Moravian history I think came out first. P. P.

COLERIDGE IN MANCHESTER (5<sup>th</sup> S. vii. 161, 217.)—As to the date of his visit to Manchester, it seems to have occurred after he left Jesus College (which was in 1793, during the second year of his residence). But, if Owen's record of the circumstance is literally exact, there must have been more than one visit. A comparison of the dates in question, and the absence of the necessary traditions in Manchester, lead to the belief that Coleridge was only once in the town. He was still at Cambridge in May, 1793, when he was attending the trial of the Rev. William Frend, M.A., which took place in the Law Schools and the Senate House from the third to the thirtieth of that month. In November of 1795 he married, and settled at Nether Stowey in the Quantock hills. Gillman states that the first number of the *Watchman* appeared Feb. 5, 1796; and it would be therefore in the latter part of the former year, before his marriage, that Coleridge made the canvassing tour, from Bristol to the North, that he has so amusingly described:—

"Preaching by the way in most great towns as a hireless volunteer, in a blue coat and white waistcoat, that not a rag of the woman of Babylon might be seen on me."—Gillman's *Life*, p. 76.

The exact date of Dalton's appointment to the tutorship in the New College at Manchester is not given in his memoir, but it was shortly before September, 1793, when he published his meteorological *Essays*. The scene which Owen has drawn of the meetings of Coleridge and his friends in the rooms of the Quaker-philosopher gives an additional historical interest to the college-buildings, which are now no more. They were situated on the west side of Mosley Street (then called Dawson Street), between Bond Street and St. Peter's Square, and are described as having been deeply recessed and enclosed within palisades. Dr. Dalton, in a letter to his cousin, dated "Manchester, 2<sup>nd</sup> mo., 20th,

1794," mentions the internal arrangements, &c., of the college, with some passing references to the old town:—

"I need not inform thee that Manchester *was* a large and flourishing place. Our academy is a large and elegant building, in the most elegant and retired street of the place. It consists of a front and two wings. The first floor of the front is the hall, where most of the business is done. Over it is a library, with about 3,000 volumes; over this are two rooms, one of which is mine. It is about eight yards by six, and above three high, has two windows and a fire-place; is handsomely papered, light, airy, and retired. Whether it is that philosophers like to approach as near to the stars as they can, or that they choose to soar above the vulgar into a purer region of the atmosphere, I know not, but my apartment is full ten yards above the surface of the earth. One of the wings is occupied by Dr. Barnes's family; he is one of the tutors, and superintendent of the seminary: the other is occupied by a family who manage the boarding, and seventeen in-students with two tutors, each individual having a separate room, &c. Our out-students from the town and neighbourhood at present amount to nine, which is as great a number as has been since the institution. They are of all religious professions; one Friend's (Quaker) son from the town has entered since I came. The tutors are all Dissenters.....Two tutors and the in-students all dine, &c., together in a room on purpose. We breakfast on tea at 8.30, dine at 1.30, drink tea at 5, and sup at 8.30. We fare as well as it is possible for any one to do. At a small extra expense we can have any friend to dine with us in our respective rooms..... There is in this town a large library [the Chetham Library], furnished with the best books in every art, science, and language, which is open to all gratis. When thou art apprised of this and such like circumstances, thou considerest me in my private apartments, undisturbed, having a good fire, and a philosophical apparatus around me, thou wilt be able to form an opinion whether I spend my time in slothful inactivity of body and mind. The watchword for my retiring to rest is 'Past 12 o'clock—cloudy morning.'"—Lonsdale's *Worthies of Cumberland*, § "Life of Dalton," pp. 97-8.

The influence of Coleridge's friends at Manchester does not appear, from the dates given, to have brought about any important change in his religious views. Coleridge states that he was a Socinian until he was twenty-five; and the passage above quoted from Gillman about his canvassing for subscribers to the *Watchman* thus continues:

"For I was at that time, though a Trinitarian (*i.e. ad normam Platonis*) in philosophy, yet a zealous Unitarian in religion; more accurately I was a philanthropist—one of those who believe our Lord to have been the real son of Joseph, and who lay the main stress on the resurrection rather than on the crucifixion.....My campaign commenced at Birmingham."

JOHN E. BAILEY.

Stretford, Manchester.

CHRONOLOGY OF ENGLISH (5<sup>th</sup> S. v. 302.)—At the above reference MR. SKEAT contributed a valuable paper on the chronology of English, in which he gave lists of French words. It is to be hoped he will not be satisfied with one paper. I should like to contribute lists of the Latin words occurring in early English writers, and to begin with those in *Beowulf*:—

Ancre (ancora, anchor), 1883, 1918. Candel (candela), 1572, 1965. Ceaster, 763. Deofla (devils), 756, 1680, 2088. Discas (dishes), 2775, 3048. Draca (draco, dragon), 892, 1426, and *passim*. Giganta (giant), 113, 1562, 1690. Gim (gem), 2072, 1157, 2749. Mil (a mile), 1362. Nefa (nepos, nephew, grandson), 881, 1203, 2170, 2206. Nón (nonæ, nona), 1600. Sealman (psalms, really "songs"), 2460. Stræt (strata, a street, road), 320, 916, 1634.

I have used Mr. Arnold's text, and have quoted the exact form of the word as it occurs at one, at least, of the references. The use of Latin words is of more interest and value in this poem than in many early books, since it is not a translation from a Latin work, nor is it a religious work. Moreover, it is worth remark that in almost every case an English synonym of the Latin word occurs in the poem, so that there was no need to use it. The question of "interpolations," which Mr. Arnold mentions in his preface, does not affect any word, since *deofla* and *giganta* are found in unsuspected passages as well as in doubtful, and his great "interpolation," lines 2900-3027, is not quoted in my list. Some words may be taken as doubtful; thus I have left out *weall* (wall), *win* (wine), as cognate rather than borrowed words. The word *ornecas* is found in line 112, and is rendered "ghosts," with a note that "Grein suggests the Lat. *orcus*" as its derivation; *segn* is in line 2957 (rejected by Mr. Arnold, following Grein, in favour of *sige*, victory), possibly intended by the scribe for *signum* (cf. Cedmon, 2364, 3056). I do not admit *restan* (verb) or *ræste* (subs.), *passim*, taking them to be uninflected by the Latin *restare*, and I would translate *ræste*, 2456, "bed or resting place," not "remains," as Mr. Arnold does, thereby giving some colour to the idea of a Latin origin. In line 1600 Mr. Arnold translates *nón daeges* "the noon of day," but it is much more likely that it means, as of old, "three o'clock, nonæ," as in "þridan siþe on midne daeg, feorþan siþe on nontid" (*Blickling Homilies*, p. 47), and this would make, I think, much better sense. O. W. TANCOCK.

THE NORMAN CROSS BARRACKS (5th S. vii. 108, 216).—It is true that a foot-note to the "Story of a French Prisoner of War in England," *Chambers's Miscellany*, vol. xiii. (not vol. vi.), No. 116, states it to be "a translation from the French, which appeared a number of years ago, and has been obligingly placed at our disposal by the proprietor." But this is an error. The story, which might have been written by Defoe or Wilkie Collins, was no translation from the French, but was the production of Mr. H. Bell, a schoolmaster, of Barnwell, near Oundle, Northamptonshire. It was based upon the fact of a prisoner's escape, and the description of the barracks and prison life is very accurate, and is in curious contrast to the misstatements in Mr. Borrow's *Lavengro*. The story originally appeared in the *Stamford Mercury*, though I am unable to give the date, and, meeting

with much favour, it was published in a pamphlet form by Mr. Robertson, bookseller, of Peterborough. It has been reprinted many times, and thoroughly deserves its fame. I imagine that its author, of whom I should like to learn further particulars, was a near relative, if not the father, of Mr. Thomas Bell, author of *The Ruins of Liveden* and *The Rural Album: containing Descriptive and Miscellaneous Poems; with Historical Notices of Barnwell and Fotheringhay Castles, &c.* (London, Joseph Masters, 1853). The author dates his preface from Barnwell, and speaks of "a cottage endeared to his heart by family associations of more than a century and a half." In the REV. W. D. SWEETING'S note relative to the French prisoner's story, the inference is made that "the Bishop of Moulins was an inmate" of the barracks. But the author stated, with correctness, that "the good and venerable Bishop of Moulins voluntarily attended to the religious duties of the prison." As a matter of fact, the bishop lodged in a house in the High Street of Stilton, near to the famous Bell Inn, on the same side of the street, towards Conington, and therefore had some distance to walk to his daily ministrations at the barracks. I have heard the bishop spoken of in the very highest terms by those who knew him intimately. The necessary funds for his own maintenance were supplied from France and from his own resources, and his charities to the prisoners were very considerable. They certainly wanted for nothing—except their liberty.

CUTHBERT BEDE.

SIGNATURES OF PEERS (5th S. vii. 249).—The answer to Mr. TOMLINSON'S query would appear to be that—apart from changes in or additions to family names enjoined upon legatees and heirs under testamentary dispositions of property—mere whim or eccentricity, and not any definite rule, has hitherto regulated the mode of signing. Francis Henry Egerton, eighth and last Earl of Bridgewater,—one of the oddest fishes amongst the Paris colony of British eccentrics of this century,—affords a notable example in point. He succeeded to his title in 1823; and, although he generally subscribed his name "Bridgewater," he not unfrequently subscribed his letters "Ellesmere." He even did so to his steward in England, Mr. Robert Clarke, as late as in 1825. It must have been a pure whim to use the inferior title. It cannot, at all events, be attributed to humility. Besides writing a life of his progenitor, Lord Chancellor Ellesmere, Lord Bridgewater left by will a considerable amount of money to be spent upon the erection of an obelisk to perpetuate the memory of that distinguished nobleman. As one among many proofs of Lord B.'s stupendous egotism may be mentioned his quarrel with his brother, the preceding earl, whom he is related



never to have forgiven, because, on his being detained a prisoner at the beginning of the French war, a ransom was arranged for him by exchange, instead of by the payment of one hundred thousand pounds, which was the modest sum at which he estimated himself.

FREDK. HENDRIKS.

There are many instances of this junction of surname and title. The late Lord Londonderry (then Lord Stewart) on his marriage with Lady Frances Anne, only child of Sir H. Vane-Tempest (by Lady Antrim), and sole heiress of the Vanes and Tempests, assumed the name of Vane, which I think the royal licence said was "to be borne before all titles of honour," or words to that effect. In consequence, he signed his name "Vane Stewart," and afterwards "Vane Londonderry," as does his son the present marquis.

A more notable instance presents itself, perhaps, in the poet Lord Byron, who, having assumed the name of Noel in right of his wife, subscribed himself "Noel Byron."

A curious subscription was that of the late Lord Auckland, Bishop of Bath and Wells—"Auckland, Bath and Wells."

ARGENT.

ST. GEORGE'S DAY, APRIL 23 (5th S. vii. 289).—In answer to W. H. P., I am not aware of any celebration here of St. George's Day as a national festival. The Urban Club, meeting at St. John's Gate, celebrate the day as the birth and death day of Shakspeare, by a Shakspeare commemoration, under the leadership of some literary man. St. George's Day is now, as of yore, celebrated in the leading cities of the United States and Canada by the numerous St. George's Societies, which do much to keep fast the bond of fellowship between Old and New England. They have now formed a North American union of St. George's Societies, of which I am a corresponding secretary. I have vainly endeavoured to promote a celebration of the national festival here, and shall gladly co-operate with any one for that useful and honourable purpose. With the death of the last King George the day has fallen to leeward, and the red cross of St. George, "the flag that braved a thousand years the battle and the breeze," is rarely seen unless in the City of London.

HYDE CLARKE.

32, St. George's Square, S.W.

FEN (OR FEND?) (5th S. vi. 348, 414; vii. 58, 98, 178, 218).—We have not this word in the sense of "to forbid," "ward off." It seems in older times to have been used on solemn occasions, as in "Heaven forefend" = God forbid (Bailey's *Dict.*), chiefly perhaps in the North; though this is not in Jamieson's *Scottish Dictionary*, which gives *fend* in all its variations, as "to fend off," and with illustrations. Its equivalents seem to be in Cumberland, among boys at marbles, "bar slips," "bar

aw" (all); and in the hunting-field, "waar seeds" and "waar wheat," unless that means beware.

Wordsworth, in *The Excursion*, has a compound which he must either have heard or have formed:

"By thrusting two rude sticks into the wall,  
And over-hanging them with mountain sods,  
To weather-fend a little turf-built seat."

Equal to our water-wear in expressiveness.

*Fend* in all its other senses is as common here as, according to the new glossaries of the Dialect Society, in the other northern counties. "Fendin and pruiuin" (proving) is a term in daily use for neighbours' quarrels and altercations short, I think, of litigation.

"To fend," *v.a.*, is to make an effort, endeavour, often for subsistence as well as protection. We hear of a man's making a good *fend*, *s.*, or a brave *fend*, even a poor *fend*, for a family—the last in pity or irony. An industrious, thrifty widow is called a *fendable* body. In Scotland a *fendy* body may be either male or female. The idea of success is properly included in the word, as, when a thing must be attempted, is shown in our phrase, "You must either *fend* or fail."

In Ferguson's *Dialect of Cumb. and West.*, where, singularly, *fend* is only once mentioned, "as *v.n.*, to manage, to make shift, to be careful and industrious," references are given to "Ang-Sax. *fandian*, to try, prove, search out; Dan. *fente*, *fente*, to strive, to acquire with toil and care," which seem to explain its active uses. The only sense in which it can be neuter seems, as in Jamieson's and some Yorkshire glossaries, "to fare"; and that we have, or had. Old persons used to say, "How are ye fendin?" (faring, getting on); "How fend ye?" (How are you?) M. P.

Cumberland.

DE HOCHÉPIED, PORTER, &c. (5th S. vii. 128).—This query recalls a familiar and extensive Huguenot refugee family connexion, and the fact of how widely and increasingly our titled aristocracy of this day may claim Huguenot ancestry. Amongst the descendants of Isaye Daubuz are the present Earl of Huntingdon and Lord Huntingfield, and, through a dau. of Sir James Porter, second wife of John Larpent, Sir G. A. de Hoche-pied Larpent, Bart. Mr. Larpent's first wife, Frances Western, was granddaughter of Gabriel Tahourdin (naturalized in England in 1687), amongst whose other descendants may be named the Earl of Milltown, of whose family was a noted beauty of the Dublin vice-regal Court, Lady Cecilia La Touche; Dorothy, first wife of Sir Edmund Head, Bart., who married secondly Mary, daughter of Daniel Raineaux; and Ann, first wife of Sir Hanson Berney, Bart. Amongst the descendants of Claude Amyand are the Earl of Malmesbury; the Earl of Minto, members of whose family have again intermarried with Boileau, Romilly, and

Portal ; Viscount Hereford, Sir W. F. A. Elliott and Sir G. Frankland Lewis, Barts. Among those of Pierre Godde may be enumerated—besides (through the marriage of his father, Henry Vernon, brother to the Countess of Grosvenor referred to, with Margaret Fisher) Mr. Vernon-Wentworth, of Wentworth Castle, whose son-in-law, Col. Thel-lusson, is again of a Huguenot stock—Sir R. Pigot, Bart., and, through the marriage of Caroline Pigot with Lord Henry Fitzroy, the Countess of Rosslyn and the youthful Lord Loughborough. Connected again with the Goddes was the family of Pierre Debonnaire, from whom derive Lord Monson, Sir Theophilus Metcalfe, Bart., and, through the marriage of Emily Theophila Metcalfe with the fourth Viscount Ashbrook, and that of her daughter with George, sixth Duke of Marlborough, the present Marchioness and Marquess of Camden. Sir George Pigot and Sir Charles Metcalfe were ennobled for their distinguished colonial services, but in each instance the peerage expired with the individual in whose favour it was created, while the baronetcy has continued. Doubtless it would be easy, by a reference to Burke, to swell the list. But my note is perhaps already too long for your columns, and I will only ask to add a query. Can Mr. BODDING-ROX tell me *why* M. La Roche took the name of Porter? Many aliens, upon or after their naturalization, preferred to find an English equivalent for, or to adopt another name in lieu of, their foreign patronymic. But England could hardly offer M. La Roche a more thoroughly old English surname than that, less the prefix, he possessed already.

New Univ. Club.

"KEMB" (5th S. vii. 208.)—This is O.E. *kem-ben*, A.-S. *kemban*, Germ. *kümmen* = to comb. "They will 'kemb' him, *i.e.* drub him heartily." I have frequently heard angry women of the lower class declare they would, if they caught the brat, "comb" his hair, or "comb" him = drub him heartily.

HIC ET UBIQUE.

Halliwell says "kemb" = to comb (A.-S.), still in use. He also gives "comb" = to cut a person's comb, to disable him. Twenty years ago a very common expression in the west of co. Down was, "I'll comb you, my boy," or "I'll give you a combin' for that."

LL.D. P.

"GEORGE" AS THE SIGN OF AN INN (5th S. vii. 188.)—In *The History of Signboards*, by J. Larwood and J. C. Hotten, seventh edition, it is said that it was after the foundation of the Order of the Garter that the George became such a favourite sign.

MIDDLE TEMPLAR.

"1636. Andover. The whole yeres rent due to the said Bayliffe, approved Men and Burgesses, from Innes and Alehouse keepers there for their sev'ral signes belonging unto their Innes and Alehouses."

The first entry is :—

"From Hen. Sandys, Esq., for the signe of his Tēte called the George, *vis. viijd.*"

In the rental for the freeholders for the same year appears :—

"Henry Sandys. From him for a Tēte in the high streete called Penyttons, nowe the George, late the said Lord Sandys, and leased by him to Alexander Twitchin, Gent., late in the Tenure of John Tarrant and nowe in the tenure of William Bagworth, *iiij.*"

I have just made out the receipt for the present year ; it is still the George, and pays the old rent of 4s. yearly.

SAM. SHAW.

Andover.

I am obliged by your note on my query. Is it not rather strange, however, that you do not hear of inns called Andrew in Scotland or Patrick in Ireland, if your solution is correct? I should be more inclined to suppose that the sign derived its origin from the badge of the Garter, the George ; and as there certainly used to be a George and Blue Boar—ancient, perhaps, as the reign of Rich. III.—this probably is the case.

It is somewhat remarkable that, St. George being our patron saint, it should have been left to a foreign family, in the year of our Lord 1714, to introduce the name of George as a common Christian name into England.

H.

HOWELL'S LETTERS (5th S. vii. 148, 211.)—I am much obliged to the various correspondents who answered my queries on Howell's *Letters*. The conjecture of ACHE, that *concastable* stands for *con-gustable*, is confirmed by the fact, of which I have been informed by a friend, that in the third edition, 1655 (my quotations were made from the ninth), the word is *con-gustable*.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"PADDINGTON SPECTACLES" (5th S. vi. 308.)—I presume that by this phrase is meant the cap pulled over the eyes of the convicted criminal on the scaffold at Paddington, the old place for capital executions. Its use in *Poor Robin's Almanack* in connexion with Newgate and Tyburn points to this as the most likely, if not the only, explanation.

W. T. M.

Shinfield Grove.

ST. MARY MATFELON (5th S. vii. 225.)—In a pamphlet, entitled "*Whitechapel Rectory Bill: Report and Evidence laid before a Public Vestry of the Inhabitants of the Parish of Whitechapel, Jan. 25, 1849.*" by the late W. H. Black, F.S.A., I find in the first paragraph the following :—

"Its other appellation Matfelon seems to have originated in some custom of tolling a bell or the performance of some ceremony on the approach in this parish of felons in their way from the City towards Execution Dock, whereby they were *mated*, that is subdued, scared, or affrighted, by the tokens of their approaching death."



To which is appended the following foot-note:—

"The attempts to account for this appellation, made by Stow, Pennant, and others, are ridiculous and absurd. The well-known custom at St. Sepulchre's, in regard to the felons condemned at Newgate, serves to confirm the natural etymology of the word *Mat-felon*. The record of 1336, given in the farther Appendix, affords the earliest instance of it, written thus, *Mathefeloun*."

T. N.

BISHOP BURNET AND SWIFT (5th S. vii. 244.)—MR. H. A. KENNEDY does not seem to be aware that Swift's notes to Burnet have been published for the most part more than once. The learned editor of Burnet's *Life and Times*, the venerable Dr. Routh, of Magdalen College, Oxford, states in the preface to his second edition, published in 1833:—

"The notes likewise of Dean Swift are there (in Speaker Onslow's copy of Burnet's *History*) transcribed, taken from his own copy of the *History*, which had come into the possession of the first Marquis of Lansdowne."

"But more than half of Swift's short and cursory remarks have been already given to the public in the twenty-seventh and two following volumes of the *European Magazine*, yet often altered in the expression. They are shrewd, caustic, and apposite, but not written with the requisite decorum; of six notes omitted by us, three are worded in so light a way, that even modesty forbade their admission."

"Since the publication of the former edition, we have been indulged by the present Lord Marquis with the use of this copy, and been enabled by it to correct some of these notes."

J. R. B.

Swift's marginal notes to Burnet's *History of His Own Time* have been printed, and I have seen and used them. I forget the edition, but it is the one placed for reference on the shelves of the Reading Room in the British Museum, in several volumes, 8vo.

C. S. JERRAM.

"GOLDA." (5th S. vi. 467; vii. 94.)—I should have prevented the error into which MR. TEW has fallen had I quoted at length the passage in which this word occurs. I say the passage advisedly, for I am not aware that it occurs elsewhere than in the Beauchief charters, and the royal confirmation of them quoted by Cowel. I think MR. TEW will be satisfied that the word does not mean "a mill dam" in the following grant:—

"Concessi etiam eisdem abbati et conventui quod liberi possint terras suas et terras tenentium, tam liberorum quam natorum, a goldis mundare per se et suos secundum consuetudinem in sociis de Alfreton et Norton usitatam; et si defectum in emundatione predicta invenerint, quod possint tenentes suos punire, et emendas ab eisdem accipere, sicut ex antiquo per me et antecessores meos consueti fuerant puniri; ita quod nec ego Thomas, nec heredes mei, nec alius per nos, seu nomine nostro, de huiusmodi emundatione intromittimus vel intromittent. Nec etiam predicti abbas et conventus, nec successores sui, nec eorum tenentes, si defectus in emundatione gol-

darum predictarum in bladis suis vel tenentium suorum inveniatur per me vel heredes meos, de cetero puniantur, graventur, seu calumpnientur, set in his ab omni fatigatione et inquietatione, sine impedimento mei vel heredum meorum, in pace in perpetuum remaneant," &c.

The feminine termination of the word *golda* furnishes a strong proof of its being a weed of some sort. MR. TEW is mistaken in supposing that instead of *emundatio* one would naturally expect such a word as *extirpatio*, for *emundare* is often used by Colomella in the sense of "to weed," e.g. *emundare segetes* (xi. 2, 7) and *emundare pennas gallinæ* (viii. 4, 4). I must observe that Beauchief was a Premonstratensian abbey, and it is well known that monks of that order devoted themselves especially to agriculture, and studied the works of Roman writers on husbandry. It is, of course, quite obvious that the meaning which Du Cange, Cowel, Bailey, and perhaps others have given to the word, viz., "a dam in a watercourse," cannot, in the passage I have quoted, be the right one. It is certainly a yellow corn-weed of some kind, and might be either the corn marigold (*Chrysanthemum segetum*) or the "charlock" (*Sinapis arvensis*). MR. KIRBY TRIMMER has shown that there is a law in Denmark compelling farmers to eradicate the former. My own observation has taught me that it is the "charlock" or wild mustard to which the charter refers, inasmuch as I have noticed corn fields in the neighbourhood of the abbey quite yellow with it. The above will furnish a striking example of Premonstratensian zeal in the cause of agriculture.

S. O. ADDY, M.A.

Sheffield.

HISTORY OF THE MUSIC SCALE (5th S. vii. 248.)

—As a new light has been thrown upon this subject in Chappell's *History of Music*, ARTHENICE should see it, especially cap. ix.

C. W. SMITH.

SOCOTRA (5th S. vi. 487; vii. 79, 292.)—I am glad my note has elicited information from a scholar so competent as COL. PRIDEAUX. I had only read Von Maltzan's papers on the Mahri, and I may suggest that it is possible Von Maltzan is right as to Mahri being spoken in the island of Socotra, for COL. PRIDEAUX says that it belongs to a Mahri sheikh. There still remains the question, according to COL. PRIDEAUX, what the language of the island is. The reference in the *Bombay Gazette* is too vague, nor would the use of Swaheli words, if true, determine it as Swaheli.

HYDE CLARKE.

St. George's Square, S.W.

"VISIONS OF THE WESTERN RAILWAYS." (5th S. v. 513; vii. 114, 258.)—MR. MIDDLETON has misunderstood my note. This work is dedicated to Sir Charles Lemon. I can see nothing in my note on p. 114 to encourage a notion that he is the author. However, your correspondent's note is of so much value that it must be a source of con-

gratulation if the misunderstanding has produced it.  
OLPHAR HAMST.

RICHARD BROME'S PLAYS (5th S. vii. 167, 238.)—What does MR. ABRAHAM mean by saying that Dick Brome "appears to have written during the time of the Commonwealth"? It is true that all his plays, except the *Northern Lass*, the *Sparagus Garden*, and the *Antipodes*, would seem to have been published for the first time during that period; but, like his contemporary playwrights, Brome wrote for the stage and not for the closet, and his dramas were necessarily therefore written and acted before the severity of the pious Roundheads closed the theatres. As is said in the preface to the *Stive New Plays*, published in 1659:—

"We call them *new*, because 'till now they never were printed. You must not think them *posthumous* productions, though they come into the world after the Author's death; they were all begotten and born (and own'd by Him before a thousand witnesses) many years since; they then trod the *Stage* (their proper place) though they passed not the Press."

Query, when did Brome die? Having regard to the age in which he flourished, I do not think it fair to describe him as "a most indelicate writer." He does not seem to me more "indelicate" than most other Elizabethan and sub-Elizabethan dramatists.

MIDDLE TEMPLAR.

[Brome died in 1652.]

The expression "Amœne Fields" of Brome is evidently, I think, an allusion to the charming passage in the sixth *Æneid*, where *Æneas* and his guide, reaching the Elysian Fields,—

"Devenere locos lætos, et amœna viæta

Fortunatorum nemorum, sedesque beatas.

Largior hic campos æther et lumine vestit

Purpureo: solemque suum, sua sidera norunt," &c.

JOHN W. BONE, F.S.A.

VARIA (5th S. vii. 149, 255.)—2. The French Ambassador to London in 1777 was Emmanuel Marie Louis, Marquis de Noailles (younger son of the Maréchal Louis, Duc de Noailles), born in 1743, and died in 1822 (see *Biographie Universelle*, 1844, vol. lxxv. p. 413).

3. Louis XVI. was crowned at Rheims on Trinity Sunday, June 11, 1775. At the end of a copy of the formal account of the whole ceremony I have a broadside by M. Marmontel, printed at Bordeaux, "chez la veuve Calamy," which gives an interesting account of the proceedings, and the deep effect produced upon all the vast assemblage in the cathedral. He ends thus:—

"Ainsi s'est passé, ce spectacle auguste et sublime. Un Afriquain en a été presque aussi attendri que nous. Oui, l'Envoyé de Tripoli est devenue Français dans ce moment; j'étois auprès de lui, et je l'ai vu baigné de larmes."

A wrong date for the coronation is often given in English books; thus in Boyle's *Chronology of the Eighteenth Century* the day given is June 7; and

in the *Annual Register*, and in Toone's *Chronological Record*, the date of the ceremony is stated to be June 12.

EDWARD SOLLY.

THOMAS NASH: "SATUM POMORUM" (5th S. vii. 207, 253.)—VIGORN. has certainly not quite correctly filled up the blank in the Clent Church inscription from the Hurdman MS. in the W. Salt Library; for although, to the benefit of the sense, he has put *seculo* where the MS. gives *secundo*, yet he has corrected this, unconsciously perhaps, from other sources, with however the slip of making the last word a substantive instead of an adjective. I see no reason to doubt that the writer meant to say that Thomas Nash was a clever man, who had done good to his generation by planting apple trees: "Depositum Tho(mæ) Nash, viri ingeniosi et per satum pomorum seculo benefici."

T. J. M.

STYLE AND TITLE (5th S. iii. 308, 337; vi. 522; vii. 12.)—In reply to MR. WOODWARD'S query, I can give, from memory, the following additional instances of peers' daughters marrying the sons of peers, and not merging their names or precedence in those of their husbands:—Lady Margt. Marsham (afterwards Countess of Romney), daughter of Duke of Buccleuch, married Viscount Marsham; Lady Constance Marsham (present Lady Romney), daughter of Marquis of Hastings, married Viscount Marsham; Lady Elizabeth Lascelles, daughter of Marquis of Clanricarde, married Viscount Lascelles, eldest son of Earl of Harewood; Lady Ulrica Thynne, daughter of Duke of Somerset, married Lord Henry Thynne, son of Marquis of Bath; Lady Rachel Butler, daughter of Duke of Bedford, married Lord James Butler, son of Marquis of Ormonde; Lady Susan Vane Tempest, daughter of Duke of Newcastle, married Lord H. V. Tempest, son of Marquis of Londonderry.

ECLECTIC.

VERSES ON THE INADEQUATE POWERS OF PORTRAITURE (5th S. iv. 363, 416, 496; v. 238, 497; vi. 276, 370; vii. 38, 136, 213.)—See Decker's beautiful lines:—

"*Hip*. My Infelices face, her brow, her eie,  
The dimple on her cheek: and such sweete skill,  
Hath from the cunning workmans pencill flowne  
These lips looke fresh and lively as her owne,  
Seeming to move and speake. Las! now I see,  
The reason why fond women love to buy  
Adulterate complexion: here 'tis read,  
False colours last after the true be dead.  
Of all the Roses grafted on her cheekes,  
Of all the graces dancing in her eyes,  
Of all the Musicke set upon her tongue,  
Of all that was past woman's excellence,  
In her white bosome; look! a painted boord,  
Circumscribes all: Earth can no blisse afford.  
Nothing of her but this? this cannot speake,  
It has no lap for me to rest upon,  
No lip worth tasting: here the wormes will feed,



As in her coffin : hence thou idle Art,  
True love's best pictured in a true love's heart :

Death's the best Painter then : They that draw shapes,  
And live by wicked faces, are but Gods Apes.  
They come but neere the life, and there they stay."  
*The Honest Whore*, sc. 10.

## MIDDLE TEMPLAR.

In Cocker's *Arithmetick*, forty-ninth edition, 1738, under his portrait, are the following lines :—

"Ingenious Cocker, now to rest thou'rt gone,  
No Art can show thee fully but thy own ;  
Thy rare Arithmetic alone can show  
Th' vast Sums of Thanks we for thy labours owe."

In an edition (the fifty-sixth) of 1767, under his portrait, are these lines :—

"Such are thy toils ! hereafter shalt thou see  
The Sons of Learning raised to fame by thee."

WM. FREELOVE.

Bury St. Edmunds.

THE LONG-TAILED TITMOUSE (5th S. vi. 536 ; vii. 34, 73, 115, 195.)—What I quoted from Yarell respecting the habits of the long-tailed titmouse, I can confirm from my own observation. As regards the pretended "hibernation" of birds, MR. RANDOLPH should see an article in *Nature*, March 29, 1877, where the fallacy of the common belief is again and most completely exposed.

LAPINE.

UNUSUAL CHRISTIAN NAMES (5th S. vii. 206, 273.)—I have never met with the example *Aneasina*, quoted by G. L. G., but among the lower and middle classes in Scotland a great many more male names than "George, William, Thomas, and Albert have their corresponding feminines in *ina*." Johnina, Robertina (more usually Robina), Jacobina, Adamina, Clementina, Davidina, Valantina, and Alexina all appear in my registers, as well as Georgeanna, Williamina, and the more usual form (in England) of Wilhelmina. I have heard also of Jamesina, Philippina, and Abrahamina. Johan, a feminine of John, was new to me when I came to Scotland, so is Emilyina, which appears in the *Scotsman* to-day. The use of these tasteless forms seems to be on the increase. I find very few of them in the registers in the earlier parts of the present century.

JOHN WOODWARD.

Montrose, N.B.

G. L. G. refers to the naming of a Surrey woman Venus as an extraordinary exhibition of taste on the part of the parents. It may be interesting to note that I know a *man*—he has been in my employ for many years—bearing the same Christian name. He is known as Venus Willmott, and is a native of Devonshire. His name is usually shortened into Ven by his companions, but all the cheques and P.O.O.'s, which in the course of business I send him every week, are made payable to

"Venus Willmott." His father and mother still live ; the former is a village mason. I may add Willmot is a feminine Christian name, in common use at one time in North Devon ; and at Iddisleigh, in that neighbourhood, "Willmot, wife of Walter Veale, Rector of Monkokehampton," who died in the seventeenth century, has a monument erected to her memory ; so, too, close by, has Richoard, wife of William Arnold, of Nethercot.

HARRY HEMS.

Exeter.

ORIGIN OF THE AMERICAN DOLLAR MARK (5th S. vi. 386, 434 ; vii. 98, 155.)—The most natural explanation of the American dollar mark seems to be this. Before the establishment of our national coinage system each state issued its own paper currency, which was naturally, from its previous colonial condition, in pounds, shillings, and pence, but the Spanish or Pillar dollar was the specie standard by which all paper money values were regulated. It was on this specie standard that the Continental currency was issued. This Spanish dollar was divided into eight parts, or reals, and wherever Spanish influence was felt or its commerce had penetrated, it freely circulated. To English speaking people it was known as the piece of eight, and thus Defoe calls it in *Robinson Crusoe*. Prior to the American revolution Florida was a Spanish province, and Louisiana, although nominally French, held intimate commercial relations with the Spanish dependencies of Mexico and Cuba. Naturally the Spanish dollar had free circulation. Accounts were kept in dollars and reals, that is, in pieces of eight and eighths ; and, as a distinguishing mark, a cancelled 8 was used, or sometimes an 8 between two slanting lines thus  $\frac{8}{/}$ . A period separated the digits representing the reals or eighths from those representing the dollars. When the dollar was adopted by the United States as its money unit, merchants found it convenient to continue the use of the sign, while the period separated the cents, now represented as hundredths, from the dollar figures. But the Spanish dollar and its fractional parts still circulated, although the word *real* was displaced by the more easily pronounced term "bit," which word is still in common use in the states bordering on the Gulf of Mexico. Dollars and "bits" are better known there than dollars and cents. Ask a shop-keeper in New Orleans, or Mobile, or in Montgomery, the price of an article, and he will say "two bits," where his Northern *confrère* would say "twenty-five cents." But the "bit" is now an imaginary coin, like the English guinea, although once it had a function for making small purchases, and was known in Philadelphia as a "levy," and in New York as a "shilling." It is but a few years since that while in the South I had occasion to verify a statement of account that had been

made out, according to ancient custom, in dollars and bits. A smaller coin was formerly in use, dear to darkies and to little children, useful for the purchase of candy, and known to common speech as the "picayune." The dollar mark from a cancelled 8 passed by an easy transformation to a cancelled S, and gave rise to a very ingenious but totally mistaken theory concerning one Uncle Sam, or the plausible but equally baseless idea that it represents the initials of the words United States. JOHN E. NORCROSS.  
Brooklyn, U.S.

"FAINT HEART NEVER WON FAIR LADY" (5th S. vii. 263).—W. B. seems to suggest that the above proverb is first found in the ballad of *The Berkshire Lady*. The lady in question was born (as appears on the same page) in 1687. The proverb has its place in Ray's *Collection*, 2nd edit., Cambridge, 1678, p. 134. The production of earlier authorities for the phrase will oblige. ACHE.

ARMOUR LAST WORN (5th S. vii. 268).—Having given this subject my especial attention, I can safely state that full suits of armour ceased to be worn in England after the civil wars in the time of Charles I., and even in that reign they were uncommon, the buff boot being substituted for the legging, as in the celebrated portrait of Charles I. on horseback by Vandyke. In the case cited, as to the portraits of William III. and Marlborough, it was no doubt conventionally introduced for the sake of pictorial effect, and has continued to be so down to the present time. Reynolds represented Lord Amherst in a full suit of armour, and Thorburn in a miniature of the Prince Consort and his brother the Duke of Saxe-Coburg did the same. In the Thirty Years' War full suits were undoubtedly worn, but Charles XII., to the best of my belief, never wore even a breastplate; in short, its introduction in portraits after the middle of the seventeenth century may be placed in the same category with the Roman togas and armour introduced by Lely and Kneller in so many of their portraits, and in the statues of the same period it was almost universally so. Armour was occasionally worn in pageants, such as by the Champion at the coronations, and at the Lord Mayor's Show, in which it continues, I believe, to be used.

E. M. WARD, R.A.

SUBMARINE CABLES (5th S. vii. 26, 214, 254, 299).—The first *Atlantic* cable was laid by the *Agamemnon* (British screw steamer) and the *Niagara* (American man-of-war) in August, 1858. The same vessels had previously made two unsuccessful attempts.

J. R. THORNE.

RAPHAEL'S "HOURS" (5th S. vii. 288).—It is not known where the original pictures of Raphael's "Hours" now are, but "probably in some room of

the Vatican." These pictures are not supposed to have been painted by Raphael, but by one of his pupils. It was once stated in my hearing that they formed the decoration of a clock-case in the Vatican. He who made the assertion not having seen them, this for the present must be considered as a conjecture only. BEN. NATTALI.

The Library, Windsor Castle.

EDITIONS OF BEN JONSON (5th S. vii. 168, 276).—With regard to the one vol. folio of Ben Jonson's *Works*—second edition, dated 1640, with the name of the printer, Richard Bishop—referred to by E. J. B. and JABEZ, may I ask if either of their copies contains the curious engraved frontispiece, with "Guliel. Hole fecit" in the margin at the bottom? Also, is the tragedy of "Cateline his Conspiracy" followed by 228 fresh pages, likewise dated 1640, comprising "Epigrammes—The Forrest" and other compositions in verse?

R. B. S.

HENRY R. ADDISON (5th S. vii. 248).—A document before me shows that this industrious *littérateur* was the author of a number of dramatic pieces which never have been printed. *The Sentinel* is probably one of them. A memoir and portrait of Addison may be found in the volume of the *Dublin University Magazine* for 1841. I am much interested by what R. G. states, and should feel greatly obliged to him for a line pointing out the most likely repository of Addison's papers; I mean his correspondence with his friends. I have a special reason for desiring to hear some suggestion of the sort.

WILLIAM J. FITZPATRICK.

75, Pembroke Road, Dublin.

NEW YEAR'S EVE: EASTER EVE (5th S. vii. 227, 275).—Your correspondent T. C. asks, "How and when did the expression 'New Year's Eve' get into the Prayer Book?" The "when" is easily answered, viz., at the last review, in 1662; the Prayer Books of 1552, 1559, and 1604 had "New Year's Day." The "how" is not so clear; and I can only reply by quoting Wheatly, who remarks upon the alteration in the rubric referred to:—

"The changing day for eve looks something remarkable, and as if they purposely designed that the Collect of the *Circumcision* should be used on the evening before, and that the Collect of the *Nativity* should be then left off.....What answer to make to this, I own I am at a loss. The best I can think of is, that *New Year's Eve* being the common name given to the last day of the year, the person that altered the rubric might imagine that the Feast of the *Circumcision* had really an Eve."—P. 199, edit. 1720.

I fear that this explanation may not be satisfactory, but it is "the best that I can give."

E. C. HARINGTON.

The Close, Exeter.

The rubric which T. C. inquires about was first



inserted in 1552, when "New Year's Day" was the expression of it; the word "Eve" was substituted in 1662. No doubt T. C. is perfectly correct in all he says; but for long before 1752 the year was popularly, though not legally, reckoned to begin on Jan. 1, and I do not really see why the use of such a simple popular form of words need puzzle him. In the latter part of his query he confounds the two uses of the word "eve." Strictly and liturgically speaking, the eve of a festival of course does not begin till about six o'clock P.M., but it is often loosely applied to the whole day, as in the case of Easter Eve; in that of New Year's Eve, the interpretation given by common consent would seem to be the more strict one, though there can be no certainty because there is no Collect for the day except the Christmas Day one. C. F. S. WARREN, M.A.  
Bexhill.

OLD WILLS: TYNTE, &C., FAMILIES (5<sup>th</sup> S. vi. 349; vii. 178).—As MR. J. MCC. BROWNE knows no one who so directly represents the Tynte family as himself, I think it as well to acquaint him that my father, Colonel Kemeys-Tynte, of Halswell, Somersetshire, is the present representative and head of that family, being lineally descended (in the female line certainly) from Edward Tynte (b. 1570, d. 1629), of Chelvy Court and Manor, Somersetshire, elder brother of Sir Robert Tynte (b. 1571, d. 1643), who settled in Ireland, and from whom MR. BROWNE claims descent (also through the female line). Chelvy Court and Manor (for a description of which see "N. & Q.," Sept. 8, 1855) have continued in the Tynte family down to my father, the present owner, who is great-great-great-great-great grandson of the above-mentioned Edward Tynte, and therefore the direct representative of that family, whereas MR. BROWNE is great-great-great-great-great-great-great grandson of Sir Robert Tynte, Edward Tynte's younger brother. ST. DAVID M. KEMEYS-TYNTE.  
Leversdown, Bridgwater.

Colonel Charles Kemeys-Tynte, living in 1858, was the grand nephew and heir of Sir C. K. Tynte, the last baronet of the name, who died *s.p.* 1785. The children and grandchildren of Colonel Tynte are the representatives of the English branch of this family. The Irish branch was settled in the co. of Cork, and in or about 1675-84 Bridget, daughter of — Tynte, Esq., of that county, married Sir Thomas Crosbie, Knight, of Ardfert House, co. Kerry. From this marriage descended the Earls of Glandore (extinct) and the present William Talbot Crosbie, Esq., D.L., of Ardfert, as well as Lord Dacre and the Speaker of the House of Commons. I rather think, but am not sure, that the father-in-law of Sir Thomas Crosbie was the head of the Irish family of Tynte and a knight, and that his will or his father's will is in the Dublin

Public Record Office, showing that the representation of the Irish branch rests with Mr. W. T. Crosbie. Sir Thomas Harris (Knight), about the middle of the seventeenth century or earlier, married Elizabeth, daughter of Sir Anthony Forrest, and widow of Arthur Denny, Esq., of Tralee Castle (grandson of Sir Anthony Denny, the favourite of Henry VIII.), and served against the Irish in 1641. A deed securing to Lady Harris, or Dame Elizabeth Harris, otherwise Denny, her jointure out of the Irish seignior of Dennyvale is now before me. It is dated May 26, 1639, and is signed by the following witnesses:—Hardress Waller, Robert Tynte, William Wykes, Daniel O'Healy, Michael Onslowe (perhaps Onslow), John Evans, Thomas Acton, and — Styles. The Dennys were nearly related to Raleigh and to the Champagnons of Devonshire, the Edgcumbes and Luttrells, &c. M. A. H.

RUSHBEARINGS (5<sup>th</sup> S. vi. 144, 186, 297, 496.)—A friend tells me that it is at Grassmere (not Bowness, as I thought) that there is an annual rushbearing. Having witnessed the ceremony, she will, I hope, kindly describe it in "N. & Q." What I gave was from recollection of paragraphs in local papers only.

There are written laws of the reign of Elizabeth, in an old Westmorland parish, by which, on a certain day in each year, the women and girls were bound to carry bents and rushes to strew the church with; the day was appointed by the curate. It would be interesting to hear how long a time elapsed between the discontinuance of this and the beginning of the new and more picturesque ceremony. M. P.

Cumberland.

IRISH HEDGE SCHOOLS (5<sup>th</sup> S. vii. 105.)—Cf. Porter's *Life and Times of Dr. Cooke of Belfast*, pp. 3, &c.; also, Carleton's description of the village and school of Findamore in his *Traits and Stories of the Irish Peasantry*, first series. LL.D. P.

AUTHORS OF QUOTATIONS WANTED (5<sup>th</sup> S. vii. 149.)—

"Earth's remotest regions  
Lie half unpeopled by the feuds of Rome."

—Addison's *Cato*, Act ii. sc. 1.

G. T. D.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Nature's Embassy; Divine and Moral Satyres; Shepherd's Tales, both parts; Omphale; Odes, or Philomel's Tears.* By R. Brathwaite. (Boston, Lincolnshire, Robert Roberts.)

AMONG the numerous fac-simile reprints of bygone authors of sterling merit this work, from the pen of him who is best remembered as the clever writer of *Drunken Barnaby's Journal*, stands distinguished. "Dapper Dick," as his friends called the well-dressed little poet and gentleman, who was born in 1588, *Elizabetha regnante*,

departed this life in the reign of Charles II., 1673. On the title-page of his once famous work, *A Strappado for the Devil* (1615), was printed the author's anagram, "Richarde Brathwaite, Vertu hath bar credit." Anagrams are often made to stand on rickety foundations; seldom has there been worse ground for one to keep steady upon than the above, as any one may find by trying it. There is a pleasant flavour of the old times in this volume, and much opportunity of adding to a dictionary of quotations. The whole is creditable in the highest degree to Mr. Roberts as both editor and printer.

*The Sulphur Waters of Strathpeffer, in the Highlands of Ross-shire.* With District Guide. By D. Manson, M.A., M.D. (J. & A. Churchill.)

THE sulphurous waters of Strathpeffer, near Dingwall, Ross-shire, are among the most celebrated and beneficial of the Scottish mineral waters. The vale of Strathpeffer itself is one of the most picturesque in a picturesque country. Almost under the shadow of the Mountain of Storms and the mighty dome of Ben Wyvis was the old battle-ground of the Mackenzies, now against the Macdonalds, now against the Munroes. Victory generally sat on the bonnets of the former. To speak in local phrase, the "Caberfash" carried the day. To this district Dr. Manson has written a valuable, concise guide—one not only for invalids, but for healthy tourists; for idlers, loungers, men of science, excursionists who have done the Engadine, and should now be thankful for the opportunity Dr. Manson gives them to explore this Scottish home of beauty with his book in hand. It is a sensible book, put together by a competent man of science, who, having something to say, knows how to say it, and how to leave off when he has said enough.

MR. MURRAY'S list of forthcoming works is especially rich in books on antiquarian subjects. It includes:—*Discoveries on the Site of Ancient Mycenæ and Tiryns*, by Dr. Schliemann, —*Cyprus: its Ancient Cities, Tombs, and Temples*, by General Louis P. di Cesnola, —*The Ancient Egyptians*, by Sir J. Gardner Wilkinson, a new edition, edited and brought down to the present state of knowledge by Samuel Birch, LL.D., —*History of Egypt from the Earliest Period*, by Dr. Brugsch, of Göttingen, translated by H. Danby Seymour, F.R.G.S., —*The Cities and Cemeteries of Etruria*, an entirely new edition, by George Dennis, —*Notes on the Churches of Kent*, by the late Sir Stephen Glynne, Bart., with illustrations, 8vo., —*Historic Interments in the Chapel of St. Peter ad Vincula, in the Tower of London*, with an account of the discovery of the supposed remains of Queen Anne Boleyn, by Doyne C. Bell, F.S.A., with illustrations, 8vo., —*A Medieval Latin-English Dictionary*, based on the great work of Ducange, and edited by E. A. Dayman, B.D., assisted by J. H. Hessels, —and *The Lex Salica: the Ten Texts with the Glosses*, edited by Dr. H. Kern, Professor of Sanscrit, University of Leyden, and J. H. Hessels, Joint-Editor of the new Ducange's *Dictionary of Medieval Latin and English*, 4to.

ROYAL ARCHEOLOGICAL INSTITUTE.—On Friday the 6th inst., Lord Talbot de Malahide, President, in the chair, a memoir by Mr. G. T. Clark, F.S.A., on Norham Castle was read, and a most interesting paper by Mr. Bloxam on a recently discovered memorial slab in the ancient Anglo-Saxon church of Monks Wearmouth, on the Durham coast.—Prof. Church exhibited a very finely inscribed silver-mounted mazer bowl of the early part of the sixteenth century.—Mr. Arthur Sawyer showed a curiously constructed musket.

### Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

AV. J.—Balzac wrote no book especially on the French press, but in his *Illusions Perdus* there is much about the French press and press men. Both are spoken of in the very worst terms. If the assertions are not more to be trusted than what Balzac there says of the English press, which he describes as even more infamous in principle than the French, they must be treated with contempt.

E. J. S. asks for the title of a cheap work which gives briefly and clearly the leading features of the different styles of architecture, and more particularly of the Gothic, so that he may be able with ease to determine to what style any building belongs.

R. A. L.—The hymn beginning with, "Oh the hour when this material," &c., is by the late Josiah Conder, an account of whose works in writing and editing hymns is contained in Mr. Josiah Miller's excellent book, *Singers and Songs of the Church*.

M. T.—For Cold Harbour, or Cole Harbour, see the very numerous articles thereon in the first four series of "N. & Q."

T. SARGENT should apply to the clergyman of his parish, or to any priest or minister. He would receive full information from any of those gentlemen.

E. S. H. ("The Counter.")—Beaumont and Fletcher allude to the well-known City prison.

JOHN E. NORCROSS, Brooklyn, U.S. ("I live for those who love me," &c.), is referred to *ante*, p. 179.

W. S. M. ("Clocks" on Stockings.)—See "N. & Q.," 5th S. vi. 308, 436, 494, 523.

J. MANUEL.—Misquoted; see Pope's *Dunciad*, bk. i. l. 279.

"HUNE TO ROBERTSON."—Where is this letter to be found in print?

P. BENEY BROWN.—We will forward a prepaid letter.

F. R. DAVIES (Hawthorn).—Next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, APRIL 28, 1877.

## CONTENTS. — No 174.

NOTES:—Sir Robert Walpole and Mr. R. Stockwell, 321—Freemasons and Bektashgees, 323—Shakspeariana, 324—The Gospel according to St. Matthew—"Paradise Lost," 325—Glastonbury and Celtic Romance—Indian Thaumaturgy—Charles Dickens, Sen., as Editor—Ulster Words, 326.

QUERIES:—The Rhodian, "Pleasures of Hope"—Scottish Ecclesiastical Titles—Shakespeare—Early Notice of Fossil Bones, 327—Division of Houses into Paris—"Minnis"—"Dyed in an oven"—Rousham, Oxfordshire—Hair and Tea—Fees to Judges—Children and Language, 328—W. Benbow—Barlond of March—Loggon's MSS.—A. Hart—Pliny's Doves—Berney Family—"Parliament of Roses"—Wooden Spoon—Dr. Shaw—Authors of Books and Quotations Wanted, &c., 329.

REPLIES:—Scott Family, 330—R. Topcliffe, 331—Phonetics: "To Write," &c., 332—Some possible Sources of Information about Shakespeare, 333—The First Appearance of Mrs. Siddons's Name in a Play-bill—Kylevine Pen, 334—"Beef-eater"—Pancake Tuesday—Heraldic, 335—Augustus and Herod—The Letter "H"—"Pitchering"—Bradshaw the Regicide—Citizen and Girdellor of London, 336—Rousseau: General Doppel—Mediæval Education—St. Catherine—Italian Novels—"The Archaeological Library"—Funch and Joan—"Yankee" 337—Dryden—Jocky Bell—Thomas, third Lord Fairfax—Rev. J. Stittie—"The Harmonious Blacksmith"—The Published Writings of Gilbert White—Scotch Hereditary Offices, 338—The Phrase "He dare not"—T. Skinner Surr—Authors Wanted, 339.

Notes on Books, &amp;c.

## Notes.

## SIR ROBERT WALPOLE AND MR. R. STOCKWELL.

The following extracts, from a scarce pamphlet, give a distinct idea of how Sir Robert dealt with friend or foe, and of the general corruption prevalent in his time. All the names were inserted in MS. by a contemporary hand. The pamphlet is entitled *The Case stated upon Oath between His Honour and R. S., Esq., &c.*, London, 1741. It contains "The Copy of a Letter (dated Jan. 9, 1740) sent to His Honour," &c., which begins:—

"Enclosed I do myself the honour to send you one of the cases in print, which I some time since submitted to your consideration in manuscript, with the addition of a Dedication to yourself and a Postscript: 'Tis the only one as yet printed off, nor shall the press proceed for one week longer, that you may, if you please, direct the correction of any part of it which you have just grounds to think is erroneous, or put a final stop to the publication,' &c.

Next comes the "Dedication," which contains nothing worth giving. It is followed by "The Case stated between His Honour and R. S., Esq.," which I will now condense as much as possible, and insert the names given in the margins. After a few introductory sentences, Stockwell says:—

"During the Election of the present Parliament, the honourable John Spencer, Esq., was returned both for the County of Bedford and Borough of Woodstock; and it being usual for the member to chuse his seat as knight

of the shire, I half resolved to declare myself a candidate for Woodstock; but as I had then a profound respect for, and a high opinion of, his Honour (Walpole), I thought proper first to communicate my thoughts on this head to Colonel Duckett, and withal desired him to introduce me to the Great man."

The result was that Stockwell had several interviews with Walpole, and convinced him that he (Stockwell) was in a fair way of being elected for Woodstock. He then goes on with his story thus:

"At this crisis a gentleman told me, if I would accept 2,000*l.* to relinquish my interest at Woodstock it should be paid down."

Before he returned an answer Stockwell again saw Walpole, and the following is Stockwell's account of what passed:—

"I then waited on his Honour, acquainted him with the offer that had been made me, and that I would act in it as he thought proper: upon which he several times repeated, How shall I make you amends? I replied, I do not come to make terms with your Honour; no doubt you will find both means and opportunity; and in the mean time signify your pleasure and it shall be obeyed. He then proceeded to explain himself to this effect. If you relinquish the Borough of Woodstock, Mr. Spencer will sit for the County, and put his friend in for the Borough. On the contrary, if you are steady, he will be obliged to stand for the Borough himself, and relinquish the County; by which means I shall be able to put in Sir Roger Burgoyne for the last in his room. Give me your word and honour, therefore, to stand your ground; and not comply with the proposal then under consideration. I did so, and kept it; for which I had in exchange the glory of having obliged a great man. Mr. Spencer, as foreseen, was now obliged to quit the county, and make his return for the borough, being the last person, to the best of my remembrance, that fixed his choice in Parliament. Sir Roger Burgoyne was elected for the county in his stead; and thus far it appeared the great man had got the better of those that, according to him (would cut his throat).

"To proceed: during my last adventure at Woodstock, my cash fell short, and I was obliged to take up a sum, for which I drew a bill on myself in London for 300*l.*, little suspecting that my ruin would be the consequence; but so it was. When this fatal bill was presented for payment, it was not in my power to answer it; I had been for eight months together at very great expense, in pursuing the point I had in view; and as I had exhausted my purse in the service of his Honour, never once dreamt that an officer under his influence would be permitted to tear me to pieces. However Mr. Wilmot, Receiver-General for Oxfordshire, into whose hands the bill fell, thought it his duty to make all sure; and accordingly applied for an Extent in aid against me. It was granted, and, at a time my wife was lying in, the officers entered my house, and my goods were sold, even my wearing apparel, for 195*l.* odd shillings, which cost me upwards of 500*l.* In this miserable interval, it must be observed, I did not fail to wait on the great man, whom I had so implicitly complimented with 2,000*l.*, laid before him the state of the case, the terrors of my wife, my own agonies, and all the circumstances of calamity which then surrounded me. To all which he coolly replied, 'I do not know what to say to it. *Petition the Lords of the Treasury.*'"

Stockwell subsequently delivered his petition into Walpole's own hand, who gave him "to under-

stand that nothing could be done in it yet"; and Stockwell goes on to explain:—

"Access was not so easy to me now, as when the Woodstock affair was in agitation; therefore I was obliged to make use of a Levee day, in order to snatch a private audience, had no other shift but to wait till the crowd was dismissed, and he left almost alone. I accordingly did so, and had an opportunity of addressing him as he was removing to another apartment. I then told him that the motions of the Treasury were too dilatory for my unhappy circumstances, and therefore desired him to lend me 600*l.*, at which he shook his head by way of denial. I added, 'It is very hard your Honour should refuse to lend me 600*l.* to save me and my family from ruin, when I trusted to your Honour for 2,000*l.*' Upon this, seeing me determined to extort a positive answer, he called some of his people, and left me abruptly. I then retired into a room where were some of his principal domesticks, his old friend Robin Man and several others; and being full of indignation at so harsh a reception. I expressed myself aloud with all the freedom which I thought such unworthy treatment deserved. Robin Man endeavoured to pacify me, and could not help saying that it was not to be doubted but his Honour would provide for me. I replied there was little prospect of it when he had already suffered me to be undone for my fidelity to him and his interest."

Finding he could not after this speak to Walpole at his levees, Stockwell tells us:—

"I repaired one Sunday to Chelsea, and, according to custom, was first denied admittance; but on my assuring his people, somewhat earnestly, that I would not leave the house till I saw him, I had once more the honour of an audience, or rather conference, for he began first with signifying it was very hard that he should bear the whole aspersions of my affair. To which I replied 'twas much harder that I should be his martyr. He then condescended to move that we might talk over the whole affair, to which I agreed, and he began first, but, after his usual manner, avoided coming to the point; acknowledged, however, I had given him an opportunity to put in a member for the county; told me he never expected a demand for money, but always intended to provide for me; nay, confessed I had a right to demand it, and concluded all with saying if he had known the ill state of my affairs he would not have desired me to proceed in the manner I did. To this, after asking if he had said all he intended, I replied."

Here Stockwell repeated all that had passed at their second interview, Walpole denying only that he had used the word *amends*, and while doing so Stockwell tells us:—

"Sir Francis Drake came in, so ended this conversation, without any other benefit than unbosoming my grievances to one who never thought of them afterwards. Well, I waited on him once more, and to convince him how totally I was ruined, if he did not at last take my case into consideration, gave him to understand that I had an uncle near ninety years of age, and reputed worth 30,000*l.*, who, I had great reason to believe, would not leave me a shilling if my dependance on his Honour (Walpole) was not properly acknowledged; and this I had learned from my uncle's own mouth, who declared I was deceived in the man, and that he was not fit to be trusted with money who took his word for anything."

Stockwell did not gain anything by this strange communication, and was some time afterwards arrested for a debt of 100*l.*, occasioned by the elec-

tion at Woodstock, and remained two years in the Fleet prison. While there he wrote to Walpole, and he goes on to:—

"All that I ever heard from him during my confinement was from a gentleman who came to the Fleet to visit a friend in the like unhappy situation with myself, who just signified that his Honour was not unacquainted with the calamities I then laboured under, which recalled to mind the whole series of my misfortunes and provoked me so highly that I could not contain my resentment, but spoke of him as I thought his barbarity deserved. During this melancholy interval my uncle died, and, as I before observed, left me out of his will, and it is owing to the goodness of the gentleman he made his heir that I am now at large, and able to tell this great man that thus and thus you have used me."

Stockwell next induced Charles Eversfield, Esq., M.P., "who was presumed to have an interest with his Honour," to make application on his behalf to Walpole, and tells us:—

"The consequence of which was that his Honour desired to hear nothing of the Woodstock affair, but gave him leave to introduce me to a new audience, which I was favoured with soon after his second Lady died. He was then upon recovery of a fit of illness, which had rendered him more gracious and condescending than I had ever found him since my misfortunes, and inclined me to believe he would at length do me justice; but as the fear of death wore off, his former disposition returned; and when I waited on him next he was quite another creature, had utterly forgot what fresh hopes he had given me, and my friend (Eversfield), whom I saw soon after, told me he was apprehensive I had spoken disrespectfully of his Honour. I think he came from him that morning, upon which I broke out into the following passionate expression: Who but such a D—l as he could rack his d—d brains for an excuse rather than do an act of Justice!

"Thus ended my application to this great man, and from this plain narrative of matter of fact let every man, who has not interest enough to oblige him to sincerity, learn what regard is due to his promises, what sense he has of obligations, and what concern he feels for the miseries he creates."

We now come to the most serious accusations against Walpole and Wilmot. They are contained in the "Postscript," which runs:—

"It may be necessary to add that while at Woodstock, not having the least doubt, either of the honour or generosity of the person for whom I was concerned (Walpole), I was not so particular in the minutes of my transactions there; therefore was doubtful on what terms I had drawn a bill upon myself for 300*l.* for money I took up in the country, which bill afterwards fell into the hands of a Receiver-General (Wilmot), and in which the negotiable words (*or order*) were not inserted; consequently, neither the bill was negotiable nor was I liable to the formidable visitation of an Extent; but when I had redeemed the bill by paying 10*l.* odd money, with about 20*l.* cost, the balance due, over and above what my goods, &c., were sold for, it appeared that no scruple had been made to supply what was wanting, the said two necessary words (*or order*) having been inserted in a different hand, and with different ink, which is no less than —: but when the destruction of a man is determined, the nearest way is generally looked upon to be the best; and to convince any gentleman that may think it worth his while to see the bill, I have left it in the hands of the publisher of this pamphlet."



Such is Stockwell's story; but in justice to Walpole and Wilmot we must notice that Stockwell does not tell us how the bill for 300*l.* came into Wilmot's hands; that Walpole said he was not at first aware of Stockwell's necessities; and as we can hardly believe that Wilmot would commit himself so far as to add the words "or order," we must presume that some other person did it and passed the bill to Wilmot. Still it seems strange that as Stockwell was only a loser of less than 3,000*l.*, some small appointment was not given him, and that Walpole and Wilmot preferred to allow his pamphlet to be published as the case stated on oath.

RALPH N. JAMES.

Ashford, Kent.

### FREEMASONS AND BEKTASHGEEES.

In this inquiring age it is singular that no one has had a word to say about the Bektashgees, though some interest should attach itself to this smaller Eastern question, not so much on account of the men thus denominated, as for the unnoticed but actual relation in which they stand to a much-favoured European institution—Freemasonry.

It has long been a disputed point of history whether what is called speculative Masonry, that is the secrets and symbolical proceedings of the craft, belongs truly to its old guildal constitution, or is merely a foreign adjunct of later and independent origin. In this question the modern Freemasons have, as might be expected, maintained the former of the two affirmatives, and Mr. Paton, in his pamphlet *The Origin of Freemasonry—the 1717 Theory Exploded*, has done his best to support their view; but his best amounts to no more than a begging of the question, for he has only succeeded in showing that Freemasonry was originally an old guild. None, however, disputed that fact. The copy of rules preserved in the Lodge of Antiquity, and what are called the "York Constitutions," prove that the Masons of the Middle Ages, like every other *métier* of the time, had constituted themselves into guilds, governed by regulations of the same general character as those of all other lawful associations of those days. Any one who will compare these regulations of the Freemasons with the *Rules of the Guilds of London, 1354 to 1496*, published by the London and Middlesex Archaeological Society, will recognize the identity of the whole of them; and he will see, at the same time, that neither the copy of rules preserved in the Lodge of Antiquity, the York Constitutions, nor the rules of the London guilds just referred to, contain any allusion to a secret law, or to any other system than what they profess to expound.

The importance of this silence is so great that it of itself decides the question. But even this is not all. All these rules and regulations (those of the Lodge of Antiquity and the York Constitu-

tions included) expressly profess an honest and entire obedience to the Church—the pre-Reformation Church. The rules published by the London and Middlesex Archaeological Society, which make the like profession also, were all preliminarily certified or confirmed and approved by the Ordinary. The guild of Freemasons, or any other profession or trade, under such circumstances could not maintain and inculcate opinions and processes unrecognized by the Church and her rulers. The fate of the Templars is in point.

But speculative Masonry, as evidenced by the unhesitating admission which the craft has always given to Jews,—I mean persons professing the creed of Judaism,—must be held to be, upon its own showing, essentially and fundamentally non-Christian. That being so, it is merely impossible that this speculative Masonry could have had any existence until after the Reformation had made things easy for liberal-minded Englishmen. And it is strictly in accordance with this induction that, as a matter of fact, nothing is anywhere recorded of speculative Masonry until the seventeenth century, when, for the first time, it crops up (see Mr. Paton's pamphlet). It is also eminently noticeable that it is in England, the great forcing-house of free belief, that the new form of Masonry is thus found for the first time. Nowhere on the Continent has it ever shown itself, save as an avowed introduction from England.

For these reasons we must take it that speculative Masonry was a new form of secret association imported into this country in the seventeenth century, and that by free election it attached itself to the masons, as it might have done to the blacksmiths, the sheremen, or the water-bearers, if such election had gone in one direction instead of another. That being so, the next question is, Whence did this Freemasonry come?

This question I will answer in the following manner. There is just such an institution to be found in the East, as the peculiarity of an order of dervishes called Bektashgees. These men, though found at Stamboul, are and have been liberal enough to affiliate to themselves Western foreigners upon a supposed common ground, which removes the obstacle of their respective religions. Those Europeans who have been initiated into this body have asserted that the institution is the same as Freemasonry, and that above all there reigns in it an obligation, through whose assuring force one Bektashgee will admit another without fear or hazard within the precincts even of his harem.

English residents of Pera or Galata in the seventeenth century, having been initiated into this order of Bektashgees, brought home with them its opinions and practices, and established them as an appanage of the already existing masons' lodges of London and England. The seventeenth

century was a fostering age for Unitarian belief, as well as for vagaries of thought of every kind. It is easy to understand how this novelty in such a spirit of the times, combined with the unquestionable respectability of its introducers, recommended itself to social favour, and was readily accepted almost as a new religion.

For a notice of Hadji Bektash, the *eponymus* of the sect, the reader is referred to Mr. Murray's *Handbook for Travelling in Turkey and Asia Minor*, pt. ii. p. 369. H. C. C.

#### SHAKSPEARIANA.

"TEMPEST," ACT I. SC. 2, LL. 99-103 (5th S. vii. 143, 184).—As to the difficulty about the words "having unto truth," at the above references, I presume to suggest that it may be got over, perhaps, by changing the phrase to "loving an untruth," *i.e.* loving the ideal for the real; the shadow for the substance; the substitute for the original. By speaking off of that which was so pleasing to him,—though it was, at the same time, unreal, untrue,—he, at the last, deceived even his own memory, and believed "his own lie." I would then read and point the whole paragraph as follows:—

"He being thus lorded,  
Not only with what my revenue yielded,  
But what my power might else exact,—like one  
Who,—*loving an untruth*,—by telling of it  
Made such a sinner of his memory,  
(As) to credit his own lie:—he did believe  
He was indeed the duke, out of the substitute."

R. & —.

The bad grammar does not prevent the meaning from standing out clearly. "It" refers to "lie," and not to "truth," and, spoken by any good elocutionist, the words would deceive nobody for an instant. If Shakspeare was a negligent grammarian, he was, at any rate, about the best hand at prosody that ever handled English. But Mr. SPENCE'S arrangement turns prosody out of doors, and makes the passage read like a translation from the German. C. A. WARD.

Mayfair.

"TEMPEST," ACT II. SC. 1, L. 250, Globe, p. 9, col. 1 (5th S. vii. 143).—As the insertion of the note of interrogation after "whom" was a conjecture of mine which the editors of the Globe edition have adopted, and as it appears that there are two people who do not see the meaning of it, perhaps I may be allowed to offer a short explanation.

The question "from whom?" taken in connexion with the four lines preceding, can mean nothing more or less than "from whom *can she have note?*" which meaning is exactly to the purpose of the speaker. Ferdinand, son and heir of the King of Naples, being drowned, his sister Claribel, now Queen of Tunis, is next in succession: after her,

Sebastian, the king's brother. Antonio suggests to Sebastian that if the king were dead he might take the crown, Tunis being so far off that Claribel would know nothing about it. "From whom" could she hear the news, the ship having been lost, with all on board except themselves, and those whose silence they might now make sure of!—

*Antonio.* . . . . Will you grant with me

That Ferdinand is drowned?

*Seb.*

He's gone.

*Ant.*

Then tell me

Who's the next heir of Naples?

*Seb.*

Claribel.

*Ant.* She that is Queen of Tunis; she that dwells

Ten leagues beyond man's life; *she that from Naples*

*Can have no note*, unless the sun were post,—

The man i' th' moon's too slow,—till new-born chins

Be rough and razorable; she that—From whom?

We all were sea-swallowed," &c.

He breaks off abruptly and changes his construction, as MR. FURNIVALL suggests. But what he says is intelligible and to the purpose. To leave a sentence unfinished and begin another is common enough in English speech. But that any Englishman of any time, county, or education, if he meant to say "she, in returning from whose house I was wrecked," would say either "*whom* I was wrecked," or "*she that from whom* I was wrecked," is to me incredible. J. S.

SHAKSPEARE'S SONNETS (5th S. vii. 261).—I would gladly accept the beautiful and ingenious theory propounded by MR. LEGIS if I could, but at present there seem to me to be insuperable objections. If I understand him aright, he regards the first 125 sonnets as a connected whole, the theme being "the wooing of the soul or genius to reproduction," and the reproduction, the consequence of this wooing, "this completed portion of his poem—this reincarnation of his true spirit." Now, if this theory be true, MR. LEGIS must be able to prove that *every* stanza is susceptible of an interpretation in harmony with the theory. In no spirit of captious criticism I ask him, for instance, how in harmony with his theory he interprets the seventeenth sonnet, requesting his attention in particular to the last two lines:—

"But were some child of yours alive that time,  
You should live twice: in it, and in my rhyme."

Again, if Shakspeare was so satisfied, as MR. LEGIS supposes he was, with this poem, as the "immortalization of what was 'best' in him," why does he in Sonnet xxxii. speak so disparagingly of it as—

"These poor rude lines of thy deceased lover"?

What possible meaning in harmony with his theory can MR. LEGIS assign to Sonnet lxxx.:—

"Oh, how I faint when I of you do write,  
Knowing a better spirit doth use your name," &c.?

Or what does he say of the last two lines of Sonnet lxxxiii.:—



"There lives more life in one of your fair eyes  
Than both your poets can in praise devise?"

R. M. SPENCE, M.A.

Arbuthnott, N.B.

"THE BLANKET OF THE DARK," *Macbeth*.—I have met with two or three emendations of "blanket" in this passage; but never had conjecture less *locus standi* than here. "Blanket" is just that which hides the sun's light from us. It occurs in exactly the same sense in *Cymbeline*, iii. 1, "If Caesar can hide the sun from us with a blanket," &c. Was the term taken from the rug which was used as a temporary covering of the stage in the early theatre?  
JABEZ.

Athenæum Club.

THE GOSPEL ACCORDING TO ST. MATTHEW, &c.—Sir John Cheke's translation of a portion of the New Testament, edited by James Goodwin, late rector of Lambourn, Essex, was published by Pickering in 1843. This translation is in many places curious, but full of instruction and good meaning. For instance, he translates the original into real English words, the derivation of which is easy to determine.\*

Cheke, 1550.	Wycliffe, 1380.	Tyndale, 1534.	Au. Ver., 1611.
outpeopling	transygracioun	captivite	carrying away
wiscards	astromyens	wise men	wise men
moond	lunatik	lunatyke	lunaticke
tollers	pubplicants	publicans	publicans
groundwrought	foundid	grounded	founded
hunderder	centurien	centurion	centurion
frosent	apostlis	apostles	apostles
biwordes	parablis	similitudes	parables
orders	tradicions	traditions	traditions
freschman	prosilite	—	proselyte
crossed	crucified	—	—

The editor remarks that Sir John Cheke's

"original manuscript is written in a fair, round, and bold hand, and is extremely clear and legible; for Cheke, it appears, was desirous of improving the existing style of English penmanship, as well as correcting the orthography and pronunciation of the English, together with those of the Greek and Latin languages. Indeed, it may be said to be particularly distinct, and exhibits no little degree of skill in writing. It does not, however, bear any date upon it, nor has it the writer's signature affixed to it. The former of these must be left to the hazard of probable conjecture; and that it is Cheke's own handwriting is evident to all who compare it for one moment with his proper signature, and other specimens of handwriting, of which there are many to be seen in Archbishop Parker's collection of MSS., now belonging to Corpus Christi College, Cambridge. With respect to the date of the translation, it was probably made by Cheke about the year 1550, when he was more particularly directing his thoughts to the state of religion both at home and abroad, and among other employments translated, at Cranmer's request, the Communion Book into Latin for the use of Peter Martyr. It is probable that, about this time, the idea may have been suggested to his mind of applying his sound knowledge of Greek to

the retranslating the books of the New Testament from the original text; and that the reason why he left his well intentioned work in so incomplete state was the multiplicity of various other business and state matters in which he was beginning to be involved."

Cheke was appointed Greek lecturer at St. John's College, Cambridge, and tutor to Edward VI. In 1551 he was knighted, and granted the manor of Stoke and other lands. Of him Milton sang:—

"Thy age, like ours, O soul of Sir John Cheek,  
Hated not learning worse than toad or asp,  
When thou taught'st Cambridge and King Edward  
Greek."

W. WINTERS.

Churchyard, Waltham Abbey.

THREE PASSAGES IN "PARADISE LOST."—

1.

"But first with narrow search I must walk round  
This garden, and no corner leave unspied;  
A chance but chance may lead where I may meet  
Some wandering spirit of heaven by fountain side," &c.  
B. iv. ll. 523-531.

The third line thus runs in all the old editions. Bentley alters it to—

"Some lucky chance may lead," &c.  
which is mere innovation; and Pearce reads—  
"A chance (but chance) may lead," &c.

Dr. Karl Elze proposed to insert a break after "A chance," meaning "It is only a chance, but even chance may lead," &c. This is surely right; and, on turning to Buchanan's edition (1773), I find he paraphrases the line thus: "It is a chance, but chance may lead," &c. In all future editions it should be thus pointed:—

"A chance—but chance may lead," &c.

2.

"Go whither fate and inclination strong  
Leads thee; I shall not lag behind, nor err  
The way, thou leading."

B. x. ll. 265-268.

Bp. Newton says, "Nor *mistake* the way; a remarkable expression." W. S. Landor says that the lines should be pointed thus:—

"... I shall not lag behind nor err,  
The way thou leading";  
this last being a Latinism.

At present I doubt. The verb *to err* is used somewhat licentiously by old writers. *To err the whole heavens* was a scholastic equivalent to *errare toto celo*, there being an evident subaudition of "to the extent of" before "whole heavens." Might not, then, Milton have so used "err" in the passage in question? Might there not be an ellipsis of the words "as to" before "way"?

3. (5th S. vi. 386.)

"Into this wild abyss the wary fiend  
Stood on the brink of Hell and look'd awhile,  
Pondering his voyage."

The only difficulty here lies in the expression—  
"Into this wild abyss the wary fiend stood," &c.

\* See Bagster's *English Hexapla*.

\* Introd., p. 8.

Evidently Milton meant to describe him as *standing* on the brink of hell, and *looking into* the wild abyss. To say the least, his language contains a curious transposition. EREM proposes "and look'd : awhile pondering his voyage"; an alteration which does not so much as touch the difficulty, and introduces a most unpleasant cæsura. Surely while the fiend was looking he was pondering, so that nothing is gained to the sense by EREM's punctuation, while everything is lost to the harmony of the verse. His proposal reminds me of that of a certain Shakspeare emender, who, hearing that something was wrong with the famous passage in 1 *Hen. IV.*, iv. 1, where the prince and his cavalry are said to be

"All plumed like estridges that with the wind,  
Baited like eagles having lately bathed,"

proposed to read *sea-gulls* for "eagles," in order to account for their addiction to water, whereas the whole "trouble" lay in the word "baited." As to this, I hear that Prof. Corson and Mr. Furnivall have no doubt that the poet wrote "bait it," the *it* being expletive!

JABEZ.

Athenæum Club.

GLASTONBURY AND CELTIC ROMANCE.—In the old Irish legendary literature, the blissful abode of the illustrious dead was called "Tir Tairngire," *i.e.* the land of promise. It was an island in the far west, ever hidden from the eye of living man in a cloud mantle. It was a paradise of delight :

"Where falls not hail, or rain, or any snow,  
Nor ever wind blows loudly; but it lies  
Deep meadow'd, happy, fair with orchard lawns  
And bowery hollows crowned with summer sea."

From the abundance of apples this soul-kingdom was called by the Welsh "Ynys yr Avallon." Another Welsh name for "Tir Tairngire" was "Ynysvitrin" or "Ynysgutrin," *i.e.* the glassy isle. Compare "Glasberg," the name for heaven in Teutonic legend. When at length the meaning of *Ynysvitrin*, "glassy isle," became obscured or forgotten, the kingdom of the dead was localized at Glastonbury, a land to this day "fair with orchard lawns," but the name of which has nothing to do with glass, the town in Old English being called "Glæstinga burh," the borough of the Glæstings. See *Encyc. Brit.*, "Celtic Literature."

A. L. MAYHEW.

Oxford.

INDIAN THAUMATURGY.—The following cutting from *Allen's Indian Mail* (1876) seems to me deserving the notice of "N. & Q." :—

"An exceedingly curious instance of fortune-telling by a fakir, known as Jan Sahib, well known to the superstitious of Calcutta as well as Howrah, appears in the columns of the *Englishman*. A person who had lost sundry gold ornaments was advised to go to Jan Sahib, with a view to discovering the person who had stolen the articles, as also the whereabouts of the lost property itself. The fakir, upon being informed of the case, con-

sulted a chart, on which were traced, in representation of the heavenly bodies and the signs of the zodiac, a number of stars, rudely painted figures, and hieroglyphics; then, turning to the person who had come to seek his aid, deliberately, and in a most confident manner, informed him that the person who had committed the theft was in his employ, and would be known by a particular mark on his back, bearing similarity to one of those represented upon the chart. As to the lost property, it was shown as being mortgaged in the shop of a certain *poddar*. Strange to say, the information thus received, at the small cost of two pice, was in every particular found to be correct, and the property was easily recovered."

E. H. MALCOLM.

CHARLES DICKENS, SENIOR, AS EDITOR.—My friend, the late Mr. Walter Thornbury, was once kind enough to give me a letter of Dickens, written to Mr. Thornbury himself. The letter refers to the series of "Old Stories Re-told," which Mr. Thornbury was at that time writing for *All the Year Round* :—

"Gad's Hill Place, Higham by Rochester, Kent,  
Monday, Fifth August, 1867.

"My dear Thornbury,—I think the Bottle Conjurer and Berners Street Hoax too well known. Ditto Daniel Lambert, Miss Biffin, and Borolowski. The Wonderful Magazine and the books of celebrated characters have used them up with the Misers.

"Wild Boys, yes.

"Ice Winters, yes: if compounded of several experiences.

"Balloons, I am doubtful about. The Nassau Voyage was described in an (appropriately) inflated little book done by Monck Mason, and much quoted at the time.

"A Hurricane and an Earthquake might go together?

"A memorable inundation, a good subject.

"And I very much like the idea of those Abyssinian notes. Pray pursue it.

"Although I date as above I really write from the office, where I am stopped by a bad foot on my way homeward from Liverpool. Henry Thompson insists on my sitting in absolute repose until he releases me. May that be soon!

Very faithfully yours,

"CHARLES DICKENS."

JONATHAN BOUCHIER.

Bexley Heath, Kent.

ULSTER WORDS.—Among the many strange words which I am constantly hearing in Tyrone, the following seem to me remarkable. "Led"=spare, *e.g.* "a led pin"=a spare pin. The metal lead is pronounced "leed." Perhaps the origin of this misapplication of "led" may have been imitation of the word in saying "a led horse."

"To get"=to be called. Thus, an old woman, who told me she was 107 years old, on my asking her name, said, "Molly Woods I get; but widow Sloane—that's my husband's name." Married women here are very often called by their maiden names. This use of "get" resembles the classical sense of *audire*, or Milton's "hear'st thou?"

S. T. P.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE RHODIAN, *Pleasures of Hope*, pt. ii.—Campbell, in *The Pleasures of Hope*, says:—

“When first the Rhodian’s mimic art arrayed  
The queen of beauty in her Cyprian shade,  
The happy master mingled in his piece  
Each look that charmed him in the fair of Greece;  
To faultless nature true, he stole a grace  
From every finer form and sweeter face;  
And as he sojourned on the Ægean isles  
Wooded all their love, and treasured all their smiles.....  
Love on the picture smiled. Expression poured  
Her mingled spirit there, and Greece adored.”

Can any of your numerous correspondents inform me what “Rhodian” artist painted “the queen of beauty,” and had for models “the fairest women of Greece,” while sojourning in “the Ægean isles,” and whose eclectic picture of Venus became “adored by the Greeks” for its life-like beauty? It could not be Protogenes, for he never painted a Venus. The great Venuses are those by Polygnotus, Apelles, Praxiteles, and that called the Venus de Milo, because discovered in 1820 in the isle of Milo in the Ægean Sea, of which Campbell could have known nothing. That of Polygnotus is the Venus Anadyomene, that of Praxiteles is a statue, that of Apelles is the famous Aphrodite rising from the sea. Zeuxis is said to have selected five of the most beautiful women of Greece to sit for his Helen, but none of these will suit the lines quoted above. After having inquired among all my friends and searched all the books I can lay hands on without success, I have brought the matter to the only place where it can be answered.

ONE THAT IS PUZZLED.

SCOTTISH ECCLESIASTICAL TITLES.—From the *Edinburgh Post Office Directory* I learn that the following magnates of the Romish Church hold office in Scotland, namely, the Bishop of Abila, the Bishop of Nicopolis, and the Archbishop of Anazarba. I should be glad to be directed to some source of information regarding the origin of these, which are probably the ancient titles of bishops in *partibus*, now apparently applied to the eastern, northern, and western districts of Scotland respectively.

After I had prepared this query for submission to your readers I came upon the following newspaper paragraph, which, however, does not answer my question; but was the writer of it aware that there are already in Scotland the dignitaries I have named?—

“If a report be correct, an announcement will shortly be made from the Vatican which will startle all Scotland, from Berwick to Kirkwall. A new Papal aggression, is said, will be made on the northern half of the island.

In other words the Holy See is preparing a plan for the division of Scotland into ecclesiastical dioceses, and its regular admission into the folds of the Roman Church. Scotland, as your readers are aware, is at present in the eyes of the Papal Court in *partibus infidelium*. Its bishops have no local titles, and it does not come within the ordinary organization of the Roman Catholic Church. All this is now to be changed, and Scotland is to be provided with a regular hierarchy like England, and Cardinal Manning is now at Rome assisting in the preparation of the scheme.”—*Home News*, January 12, 1877.

A. FERGUSON, Lieut.-Col.

U.S. Club, Edinburgh.

SHAKESPEARE.—

“Why, she would hang on him,  
As if increase of appetite had grown  
By what it fed on.”

*Hamlet*, Act i. sc. 2.

I do not know whether Shakspeare could have been acquainted with “Rabelais laughing in his easy chair,” but we find this precise idea in *Gargantua* (i. 5), “L’appetit vient en mangeant, disoit Angeston.” Who was Angeston, to whom Rabelais acknowledges himself indebted for the idea? The following note from the late Lord Vassall Holland, which I have before me, written in the time of the excited days of Reform about 1832, makes a clever use of the expression. It is addressed to an M.P. of his party, and, at the time, a member of the Whig government:—

“Sunday night, ½ past 10.

“Dear Sir,—*L’appetit vient en mangeant*, and you gave us a relish for a report of debate and of aspect of House last night. I venture to draw for more, and beg you to honour my draft.  
VASSALL HOLLAND.”

This cannot but remind us of what Macaulay, in his brilliant essay on Holland House, tells us used to take place in that circle, in which every talent and accomplishment, every art and science, had its place:—“They will remember how the last debate was discussed in one corner, and the last comedy of Scribe in another.” C. T. RAMAGE.

EARLY NOTICE OF FOSSIL BONES.—St. Augustine, *De Civ.*, lib. xv. c. 9, observes, when speaking of the gigantic stature of men before the deluge, as had been proved by the discovery of ancient burial places:—

“Vidi ipse non solus, sed aliquot mecum in Vticensi littore molarem hominis dentem tam ingentem, ut si in nostrorum dentium modulos minutatim concideretur, centum nobis videretur facere potuisse. Sed illum gigantis alicujus fuisse crediderim.”

It is obvious that he mistook the tooth of some large animal of an extinct species for a human tooth, and inferred from it the former existence of a race of giants. Are there any other very early notices of the observation of similar bones, and of the opinions which were formed as to their origin? Pliny, *Nat. Hist.*, l. xxxvi. c. 29, has some remarks upon fossil bones, but not to the same effect.  
ED. MARSHALL.

**DIVISION OF HOUSES INTO PARTS.**—The following curious surrender is contained in the Court Rolls of the manor of Brighton. John Bowell, on April 19, 1664, surrenders his messuage in the Hemphshares

"to the use and behoofe of Will'm Bowell my only sonne and Anne Gunter, w<sup>th</sup> whom, by God's p'mission, hee doth intend to marry and take to wife, for and during their two lives, and the longest liver of them and either of them, and to the heires of their bodies begotten betweene them for ever, according to the custom of the said manor, &c., excepting and alwaies reserving vnto mee John Bowell the parlour and chamber over it, from the north side of the west most doore in the streete and the backe of the chimney coming into the said parlour all to the southward and also the little stable and little garden for my dwelling and use dureing all the term of my natural life."

I have never met (except in the same Court Rolls) with any other instance of the division of a house in the mode before mentioned. Was it usual in the seventeenth century?

FREDERICK E. SAWYER.

Brighton.

"**MINNIS.**"—What is the derivation of the word "minnis"? The following extract from Hasted's *History of Kent* explains that a "minnis"—and there are several in this neighbourhood—is a common, but I can nowhere find the etymon:—

"Swingfield.—A large common called Minnis, which bounds the western side of this parish. .... The property of this minnis was always supposed to belong to the crown; ..... the feeding and commonage thereon was enjoyed by the inhabitants of the parish. .... on paying to him (the owner of the barony) a small acknowledgment for the same."—Hasted, vol. iii. p. 352.

G. T. F.

Dover.

"**DYED IN AN OVEN.**"—In the parish register of the village of Edwinstowe, in the Forest of Sherwood, Notts, the following curious entry occurs: "1643, January 8.—Thomas Chantrye de Clipstone dyed in an oven at Clipstone, who went in to be cured of an ague." Was the above remedy the popular one for ague at that period? Can any reader give other cases of the same treatment for that disease? The remains of Clipstone Palace, the temporary residence of the early kings of England, are about two miles from Edwinstowe.

ROBERT WHITE.

Workshop.

**WILLIAM ALEXANDER**, first Earl of Stirling, died in London about the year 1640. When and where was he born? Is the exact date of his death known? Any particulars relating to him will oblige.

S. A. W.

**ROUSHAM, OXFORDSHIRE.**—As I am compiling annals of this parish, I shall feel obliged to any correspondent of "N. & Q." who will give me any particulars as to John Moreton, or Morton. He

was in 1776 one of nine commissioners for setting out the Rousham roads. In a red book for 1777 he is described as M.P. for Wigan, LL.D., Chief Justice of Chester, Attorney-General to the Queen (Charlotte, consort of George III.), Deputy High Steward of the University of Oxford, and having rank as King's Counsel. He is described as of Tackley, Oxon, and Danesfield, Bucks. Tackley Church contains his monument.

WILLIAM WING.

Steeple Aston, Oxford.

**HAIR AND TEA.**—It is commonly believed that we English, or at least the Mercian part of us, were once a fair-haired people, but that for some reason the hair has become darker each succeeding generation for a long time past. I know not whether this be so, nor am I able to suggest any means of settling the question. Assuming, however, that an increasing darkness in the hair be proved, I have heard it suggested that it may have come about by our habit of drinking tea. Tea taken in large quantities will, says a scientific friend of mine, darken the complexion, and therefore probably the hair. I should like to know whether this be mere dreaming, or whether there be truth therein.

A MERCIAN.

**FEES TO JUDGES.**—The following entry appears in the minute book of the Corporation of the city of Waterford, under date April 12, 1748:—

"Ordered that Mr. Recorder do provide a velvet coat for the Right Hon. the Lord Chief Baron of the Court of Exchequer, for his fee allowing the charter of this city to be allowed in said court, at the expense of this city, and that Alderman William Price do purchase velvet for the same."

Was this method of feeing the judges customary at that time?

Waterford.

JOSEPH FISHER.

**CHILDREN AND LANGUAGE.**—In Prof. Whitney's *Life and Growth of Language* (H. S. King & Co., 1875), p. 8, we read as follows:—

"Any child of parents living in a foreign country grows up to speak the foreign speech, unless carefully guarded from doing so; or it speaks both this and the tongue of its parents with equal readiness. The children of missionary families furnish the most striking examples of this class: no matter where they may be in the world, among what remotely kindred or wholly unrelated dialects, they acquire the local speech as 'naturally' as do the children of the natives."

But is the converse true, that the children of natives can acquire the civilized speech as "naturally" as the children of Europeans? Does the child of a Hottentot, or an Australian, or an American Indian learn English or French with facility? The experiment must have been frequently tried, as missionaries are accustomed to adopt orphans or outcast infants. Where can I find an account of such experiments and the results?

J. C. RUST.



W. BENBOW, the printer and publisher of *The Crimes of the Clergy* (of which an exact description has already been given in "N. & Q.," 5<sup>th</sup> S. vii. 74), writes one of his articles from "King's Bench Prison, May 7, 1821" (p. 206 of *The Crimes*). Did the publication of the book in question cause his incarceration, and how long did it last? Any other particulars concerning W. Benbow will be acceptable.

APIS.

THE ANCIENT EARLDOM OF MARCH.—What were the limits of the ancient earldom of March, held by the Duke of Albany (brother to James III.), and sequestered in 1484?

FULDA.

LAPIS LYNCEUS.—The old mineralogists have much to say about the wonderful power of this stone to produce mushrooms. Can any of your readers refer me to any modern investigation of the alleged phenomenon?

C. E. B.

"THE ANGEL OF THE FLOWERS ONE DAY."—Can any one inform me who is the author of the translation of Krummacher's *Moss-Rose* beginning with this line, when it was first published, and where? I have tried in vain to obtain this information.

J. HARRIS STONE.

THE REV. S. LOGGON'S ANTIQUARIAN MSS.—This gentleman, the author of *The History of the Guild or Brotherhood of the Holy Ghost, Basingstoke*, at his death, in about 1768, left, besides the MS. of that work, a number of antiquarian MSS. including collections for a history of Hampshire. These passed into the hands of the Rev. S. Loggon, his nephew. Are any of the family still living and are the MSS. preserved?

H. G. C.

Basingstoke.

ALEXANDER HART.—This author published at London, in 1640, a very small volume, entitled:—

"The Tragi-Comical History of Alexto and Angelica. Containing the progresse of a Zealous, Candide, and Masculine Lover. With a Various Mutability of a feminine Affection. Together with Love's Justice thereupon. Written by Alex. Hart, Esq."

It is interspersed with scraps of verse, and is preceded by eight leaves of introductory matter. "To the reader," he says, "it hath served an apprenticeship unseen, since it was pen'd; and now at my coming into England it desires to depart from his fellows, and to be set vp in print." Query, Whence came he? "His respected Friend," another A. H., in "a copy of verses," makes him out a Homer, endorsed by another eulogist; while a third addresses him as "that Blossome of Poetry, Alex. Hart, Esquire," beginning:—

"O paradoxe, that fiftene years so young

Should lay such plots as from the Muse hath sprung."

I do not find that this juvenile esquire and poet blossomed again.

J. O.

ORIGIN OF BOILING PEAS, SOAKING THEM IN BRANDY, AND EATING THEM ON A PARTICULAR SUNDAY.—Wanted, origin of custom, and which was the particular Sunday?

SYWL.

SKINNER OF DEWLISH, CO. DEVON.—Can any one give me information as to the pedigree of this family beyond that in vol. ii. of *Hutchins's Co. Dorset*? They intermarried with the families of Bingham, of co. Dorset; Duckett, of co. Wilts; Brinley of Ryme, co. Dorset; Treby, of co. Devon; Cromwell, Paltock, and Raymond, now Raymond-Barker, of co. Gloucester.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

PLINY'S DOVES.—I have been asked why a group of four doves, standing on the edge of a round shallow vase, is so called. Why? The index to my edition of Pliny is not very full.

P. J. F. GANTILLON.

BERNEY FAMILY.—Can any one give me particulars of Sir Richard Berney, first Baronet of Reedham, co. Norfolk? What side did he take during the civil wars?

P. BERNEY BROWN.

St. Albans.

"PARLIAMENT OF ROSES."—In *Chambers's Book of Days*, May 6, there is an account of the institution of the tribute of roses which was offered annually to the French Parliament by its youngest peer, from 1227 till 1589. In what other books (whether chronicles or otherwise) is either a mention or an account of this custom to be found?

E. C. O.

WOODEN SPOON.—Can any one tell me what was the use of a wooden spoon, carved out of solid birchwood (?), the cup part being nearly at right angles with the handle, i.e. placed ladle fashion? This is pointed, and about the size of an ordinary gravy spoon. The handle is elaborately carved, something like the back of a sixteenth century Venetian chair. In the top there is a shield, round which is a garter with the inscription LE ROY ET LETAT. Any information will be acceptable.

J. C. J.

DR. SHAW.—Will any reader having access to the *European Magazine* oblige me with the Christian name and dates of birth and death of Dr. Shaw, of whom a portrait dated May 1, 1790, appeared in the above work, accompanied, I should imagine, by a notice of his life? As the subject is of no general interest, I subjoin my address for a reply.

CHARLES WYLIE.

3, Earl's Terrace, Kensington, W.

COMIC OPERA ON THE ROD.—At p. 527 of the pseudo-Cooper's *History of the Rod* (as to which see 5<sup>th</sup> S. v. 332; vi. 336) it is said that "there is still extant a comic opera in two acts, evidently

written as a satire on this eccentric passion for the Rod," and some description of the *dramatis persone* and the plot is given. Can any one supply me with a bibliographical account of this piece, and inform me where it is to be procured, or is it an invention of the lively historian?

MIDDLE TEMPLAR.

#### AUTHORS OF BOOKS WANTED.—

*Confessions of Faith.* Part ii. London, printed for the author, 1836.

"The world is one huge Bedlam, there's no doubt;

A few called inside patients, millions out."

Who was the writer of this very plain-spoken pamphlet? He says:—"I shall only print a few copies for a chosen few.....My philosophic brethren will receive this little essay courteously; and as to the others, for anything I care about them, I can only say they are held in utter contempt by

THE PHILOSOPHER."

C. E. B.

*Lines* by W. D. St. Andrews, Joseph Cook, 1838-9. At end, "G. S. Tullis, printer, Cupar."—It has a privately printed look, deals shortly with many subjects, and runs to pp. 286. "Lines to St. Andrews," and "To the Chimes of Doncaster Church," remind the author of his early days at both places.

*Mardochius: a Dramatic Poem, taken from the Book of Esther.* 12mo. Boulogne, 1846.—This is a sailor's book. When upon the coast of Africa, in 1800-1, boarding the Liverpool slavers officially to detect any infringement of the then statutes, the author obtained considerable experience in that traffic, but it does not seem to have made an abolitionist of him.

J. O.

#### AUTHORS OF QUOTATIONS WANTED.—

"Urbs augusta, potens, nulli cessura."

"De gustibus non est disputandum."

"Vi et armis"

"Vox et præterea nihil."

"Tramite quo tendis majoraque viribus audes."

W. F. HIGGINS.

"How can I sink, with such a prop  
As bears the world and all things up?"

G. I. C.

"Ah! surely nothing dies but something mourns."

S. JACOB.

### Replies.

#### SCOTT FAMILY.

(5th S. vii. 89, 139, 158, 292.)

In answer to the appeal made to me by MR. VINCENT and MR. SCOTT GATTY to furnish evidence of the paternity of Archbishop Rotherham (or Scotte), and of the family to which he belonged, I beg to suggest the following.

1. The almost universal opinion of writers, especially of the present day, that his name was Scotte, and that he, in accordance with an almost invariable custom amongst high ecclesiastics in the fourteenth and fifteenth centuries, adopted the name of Rotherham from the place of his actual or spiritual

birth, viz., Rotherham, in Yorkshire. William of Wickham, William of Wainfleet, John of Wheat-hampsted, and Simon of Sudbury, are cases in point; and in the abbey of Bayham, Sussex, we find four abbots in succession adopting this custom, viz., Thomas Greenwich, Thomas Deptford (from the abbey lands there), Thomas Leedes, and Roger Malling.

Priests, being *mortui sæculo*, relinquished their family names on ordination, and I am of opinion that Archbishop Rotherham's place of birth may be regarded in a spiritual and not in a literal sense.

2. That he commenced his early religious career in East Kent probably as a novitiate and not as a full priest. He was Rector of Ripple, near Sandwich, and provost of the college of Wingham; and early in the reign of Ed. IV. he held lands, &c., in Ash, Preston, Staple, and Wingham: the Scotshall family (to which it is alleged he belonged) at this very time (say 1450) held the manors of Ash and Hamme, next Sandwich.

3. In the Scotshall deeds occasional reference is made to Thos. "Roderham," and notably so in an arbitration on some family matter of dispute when he was Bishop of Lincoln, circa 1475; but, in addition, it appears that John, Lord Wenlock, from whom at his death the archbishop possessed the manor of Luton, in Bedfordshire, was not only a trustee for Sir John Scotte, of Scotshall (the alleged father of Archbishop Rotherham), in relation to his manor of Brabourne, in E. Kent, but Leland asserts that on the death of John, Lord Wenlock, without issue, "his heir general was found to be married to a kinsman of Thos. Scotte, otherwise Rotherham, Archbishop of York." This heir general was doubtless Margaret Scotte, daughter of Sir John Scotte of Scotshall, married to Sir Edmund Bedingfield, of Oxburgh Hall, in Norfolk, to whom that manor descended on the death of Lord Wenlock. Thus Luton passed to Thomas Scotte, or Rotherham, and Oxburgh to Margaret Scotte, his sister, from John, Lord Wenlock, Luton being afterwards in the possession of the family of Rotherham, who assumed that name from the archbishop their kinsman, and likewise arms that have been (I think erroneously) attributed to that prelate, viz., "Vert, three bucks trippant or, a bend sinister argent." It is worthy of remark that the archbishop's Yorkshire property at Ecclesfield passed to his kinsman ("consanguineus") Richard Scotte, who appears to have retained his patronymic, styled himself as of Barnes Hall, and adopted for his arms "Vert, three roebucks trippant argent, attired or," practically identical with those of his brother, John Scotte, or Rotherham, of Luton, Bedfordshire. Whether this Richard Scott, of Barnes Hall, is identical with "Rico-a-Barne," who is witness to a deed in the Scotshall chest of date 12th Ed. IV., 1473—which purports to be a grant in perpetuity from John



Gough, Vicar of Talson Darsy (Tolleshunt D'Arcy), co. Essex, to Richard Woodville, Knt., Edward Woodville (brothers to Queen Elizabeth Woodville), and others, of the manor of Evegate Smeeth (East Kent), and all other lands which the same John Gough, Thomas Gower (or Gore), Esq., and others heretofore held by deed of gift and enfeoffment of John Passheley, Knt., &c.—may be questioned, but, in my opinion, "Rico-a-Barne" and "Richard of Barnes Hall" are one and the same individual, and kinsman of the archbishop.

The perusal of the will of Archbishop Rotherham has puzzled wiser heads than mine, I have therefore relinquished the problem.

Additional evidence in favour of his being of the Scotshall family is as follows :—

1. Reginald Scott, author of *The Discovery of Witchcraft*, and who died in 1599, in a MS. written by him states that Lord Chancellor Thomas Scotte was a member of the Scotshall family.

2. Philipot, Somerset Herald, circa 1630, so asserts in his pedigree of the Scotshall family.

3. Hasted, Kentish historian, makes him son of Sir John Scotte, of Scotshall.

4. Willement, in his work on the heraldry of Canterbury Cathedral, printed about seventy years ago, asserts that on the roof of the crypt or chapel of the Virgin the arms of Scott (three catherine wheels in a bordure), impaling the arms of the see of York, were there carved in stone ; these are now almost undecipherable.

5. Both Foss and Lord Campbell, in their *Lives of the Judges*, assert that Thomas Rotherham, *alias* Scotte, was of the Scotshall family. That he was made Cardinal of St. Cecilia by the Pope is asserted by Lord Campbell in his biography of this prelate.

But as confirming the opinion given as to the family of Archbishop Rotherham, I may mention that in 1475 Sir John Scotte, of Scotshall (at that time Lord Warden of the Cinque Ports, Governor of Dover Castle, and Comptroller of the Household of Edward IV.), was deputed as ambassador to Charles, Duke of Burgundy (brother-in-law of the king), and Louis XI. concerning the claim of Edward IV. to the throne of France, whilst Thos. Rotherham, Chancellor and Bishop of Lincoln, accompanied him as legal adviser. Archbishop Rotherham, or Scotte, died of the plague, aged seventy-six, in the year 1500, at Cawood Castle, York. His body was burnt, but a carved oak figure of him was made, and the effigy, laid in state, was afterwards placed on the tomb which contained his ashes in York Cathedral. This tomb was destroyed about forty years ago in the calamitous fire that ravaged a part of the cathedral, the head of the effigy alone being preserved, which is now under a glass case in the sacristy. The authorities of Lincoln College (refounded by him) have replaced the tomb, but bare of heraldic enrichment, of which the former was most profuse, and which,

if it had existed to this day, would have told its tale. It is traditionally asserted in the Scotshall family that Sir John Scotte and Archbishop Rotherham owed their elevation to the influence of Queen Elizabeth Woodville, probably in respect of the marriage of Sir John Scotte's grandson with her kinswoman, a descendant of her aunt Elizabeth Woodville, married to Sir John Pashley ; Sir John Scotte, as I have said before, being Comptroller of the King's Household and ambassador, and likewise, with Sir John Vaughan (beheaded without trial by Richard III.), Chamberlain to the young King Edward V. Archbishop Rotherham, it will be remembered, conducted the widowed queen to sanctuary in Westminster, and to her resigned the seal of his office as chancellor. He was, for his staunch adherence to that unfortunate lady after the murder of the young princes her children, confined by Richard III. in the Tower. Shakspeare (*King Richard III.*, Act ii. sc. 4) puts these words into the archbishop's mouth :—

"My gracious lady, go,  
And thither bear your treasure and your goods.  
For my part I'll resign unto your grace  
The seal I keep ; and so betide to me  
As well I tender you and all of yours !  
Come, I'll conduct you to the sanctuary."

JAS. R. SCOTT, F.S.A.

Clelands, Walthamstow.

"Hee [Archbishop "Thomas Scot otherwise Rotherham"] died of the plague May 29, 1500, at Cawood, being 76 years of age, and was buried in the North side of Our Lady chappell in a marble tombe, which himselfe caused to bee built in his life time."—*Godwin's Bishops*, edit. 1615, p. 617.

SYWL.

RICHARD TOPCLIFFE, THE PURSUIVANT (5<sup>th</sup> S. vii. 207, 270.)—I am greatly obliged to CL. for the identification of Topcliffe with Somerby near Gainsborough, and also to Dr. JESSOPP for the reference to the Inquisition of 1618. The interesting note of the latter induces me to say a word or two more respecting this Elizabethan worthy. Although hitherto ignorant of the evidence against Topcliffe in Harl. MS. 6998, I have learnt amply sufficient of him, from his own letters in the unpublished Talbot papers of the College of Arms and in the Shrewsbury papers at Lambeth Library, as well as from innumerable references to him in the Domestic State Papers, to cordially agree with Dr. JESSOPP in every syllable that he writes as to this man's consummate baseness. In conjunction with the Rev. F. Jourdain, I am engaged in a work illustrative of the treatment of the Roman Catholics in Derbyshire during the sixteenth and seventeenth centuries, with special reference to the Fitzherberts, and a brief sketch of Topcliffe's life forms a necessary part of the undertaking, so closely was he mixed up with many a treacherous and cruel scheme in this county. I have little

doubt that our local account of Topcliffe will vie with Dr. Jessopp's in the exposure of as mean a disposition and as bloodthirsty a vindictiveness as the bypaths of history have ever brought to light. And yet this man was of excellent family (of which he often brags), having a sixteen-quartered coat (Harl. MS. 1550, &c.), and on apparent terms of intimacy and friendship with many members of the Privy Council and the queen herself. In the State Papers is a rough copy of his friend Topcliffe's pedigree in Burghley's own hand, and the emblazoned genealogy of Topcliffe was one of those with which the Lord Treasurer decorated the cloisters of Theobalds in conjunction with the highest of the land. It is perhaps one of the saddest and most humiliating features of the inner life of Elizabeth's Court, as revealed by the State Papers, that a man of Topcliffe's calibre and character could be treated as a confidant and familiar friend. When Earl Shrewsbury had caused, in 1558, three priests to be hung, drawn, and quartered at Derby, for no other offence whatever but the simple fact of their being seminary priests, it is Topcliffe who writes to convey the confidential thanks of the queen, privately given to him by her Majesty (if his word is ever to be believed), and to urge him on to the making of more martyrs. It is in one of these letters, which we intend to publish in full, that Topcliffe styles himself "a most humbell *pursuivant* of her Majestie," so that Dr. Jessopp will see that I had excellent authority in giving him that title. In another letter to the Lord Lieutenant of Derbyshire he excuses himself in not visiting his lordship in person, for fear of giving alarm to the Catholics, by whom he was regarded, to again use his own words, "as a Bugge and a Skarcrow."

If I am not mistaken, Strype speaks of Topcliffe as that "notorious *pursuivant*," but I cannot lay my hands on the reference. I am sure these words are used by some well-known writer of those times.

J. CHARLES COX.

It is not at all improbable that this well-known persecutor of the Roman Catholics in the reign of Elizabeth and James I. had some connexion with a place of the same name between Thirsk and Boroughbridge, in Yorkshire. This conjecture is confirmed by Dr. JESSOPP mentioning at p. 271 his having been a suitor for the confiscated lands of old Richard Norton, as Norton Conyers, the ancient home of the Nortons, is not very far from Topcliffe. In the church at the last-named place, a considerable village, is the fine brass of Flemish workmanship, of the date 1392, of Thomas de Topcliffe and his wife. Topcliffe was one of the great Yorkshire properties of the Percys, and at Maiden Bower in the parish, in 1489, Henry Percy, the fourth Earl of Northumberland, was murdered by the populace for his harsh mode of exacting an

unpopular tax. His tomb may yet be seen in Beverley Minster.

A work of fiction may not be regarded as of much authority, as "N. & Q." is concerned chiefly with facts, yet it may be worth while mentioning that Ainsworth assigns a prominent place in his *Guy Fawkes* to Topcliffe. He is in it represented as taking a most active part in the apprehension and bringing to justice of the conspirators in the Gunpowder Plot; and George Cruikshank has again and again depicted the face and figure of Topcliffe in the clever engravings in the original edition of that novel. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

When my father published his *Church Furniture*, he was anxious to avoid matters of theological controversy, and he could not have given even the shortest account of the career of Richard Topcliffe without using strong language as to his doings and the character of those who employed him. He would have given the date of his death had he known it; but he was then, and is now, uncertain as to when it occurred. It must have happened before 1618, for in Norden and Thorpe's survey of the manor of Kirton-in-Lindsey, taken in 1616—a full transcript of which, taken from the original in the public library of the University of Cambridge, is now before me (Ff. 4, 30)—I find that Richard Topcliffe was already dead. I transcribe the passage relating to him and his son:—

"Topcliffe the father lyvinge, and possessed as well of the Custumarie as of thre free, hauinge a sonne and heir apparent who comitted a felonie and was therof convicted, and in the life time of his father had his p'don, and after comitted a seconde felonie, his father lyvinge, by killing the Sherife of midd. in westminster hall and fled, and after that his father dyed and the son procured a second p'don and so entred into the lande as heir vnto his father: beinge thus seized, he soulede the lande to this Mr. Alderman Jones, both the Custumarie and free both by deede without surrender in court accordinge to the Custum."

The younger Topcliffe was called Charles. See the pedigree in a Lincolnshire Herald's Visitation of 1562, with continuations, preserved in Queen's College, Oxford (F. 22). Of the career of the young man after he sold his estate I know nothing. I have never come across any account of his killing the Sheriff of Middlesex; but there must be some record of it, one would suppose. It would be interesting to know under what circumstances this homicide happened, and whether he was pardoned because the crime had extenuating circumstances, or merely because his father had been a useful tool of those in power.

MABEL PEACOCK.

PHONETICS: "TO WRITE," &c. (5th S. vii. 125, 170.)—MESSRS. PICTON and SKEAT, as might be expected, are correct in their strictures on the word "write," and I was over-hasty in my induction that the form without the *w*, preserved in the



great majority of the Teutonic languages, must be the normal type, whereas in truth the exceptional form preserved in English is the more strictly true to the original. What that original is your correspondents' remarks, instructive as far as they go, have not mentioned. Permit me therefore to go a step further, and to point out that the representative of "write" in the classical languages has been recognized by some in the Greek *χρῶ*, originally to graze or scratch the surface, secondarily to rub a surface over with oil, colour, &c., and this again has been identified with Lat. *frio*, *frico*, to rub, Sansk. *ghrish* or *gharsh*, to rub or grind (Benfey; see also Ferrar, *Comparative Grammar*, vol. i. pp. 28, 72; Curtius, *Griech. Etymologie*, i. p. 171).

The following analogies may prove interesting to your readers:—

Lat. <i>Scrivo</i>	: <i>scrobis</i> (a trench)	: <i>serofa</i> , a sow, "the scraper,"
:: Gk. <i>γράφω</i> :	{ Goth. <i>graba</i> (a ditch) "graban (to dig)"	Gk. <i>γρομφάς</i> , : a sow, "the grubber,"*
	{ Eng. "grave," "groove," "grub"	
:: Gk. <i>χρῶ</i> :	Sans. <i>ghrishvis</i> , a pig,	{ Sansk. <i>ghrishvis</i> , a pig, Gk. <i>χοῖρος</i> , Scand. <i>gris</i> , Eng. "grice,"
	Sansk. <i>ghrishvis</i> , a pig,	
:: "write" :	{ Prov. Eng. <i>rit</i> (to cut a trench)	: "rooter."
	{ Scot. <i>rat</i> , a scratch, a rut	
	{ Eng. "rut," "root"	

Where did Mr. PICTON find the Gothic verb *writan*? I can only find *writs*, a stroke of the pen, in Ulphilas' version of Luke xvi. 17. With the primitive use of "write" we may compare Job's aspiration that his words might be inscribed in a book as rendered in the Vulgate, "Quis mihi det ut *exarentur* in libro" (xix. 23). It seems surprising to me that a well-informed philologist, as your correspondent certainly is, should appeal to such utterly untrustworthy authorities as Richardson and Walker. Does any educated person now pronounce "gyves" otherwise than *jīvs*?

A. SMYTHE PALMER.

Lower Norwood, S.E.

MR. SKEAT states (p. 171) that in the earlier periods of the English language (tenth to fifteenth centuries) the *w* in *write* was pronounced. This reminds me that some sixty or seventy years ago, when I was a boy, the word was invariably pronounced throughout the Border counties in this way, quasi *wārite*. The practice has now ceased under the influence of the levelling power of railroads and the modern class of country schoolmasters, who affect the Southern dialect and sternly proscribe the vernacular Doric. W. E.

\* Scotch *grumphie*, a sow, so curiously like the Greek, is probably from *grumphi*, to grunt.

SOME POSSIBLE SOURCES OF INFORMATION ABOUT SHAKSPEARE AND HIS FAMILY (5th S. vii. 287).—After perusing the interesting queries of your correspondent at the above reference, it may be worth while to insert the following letter from Edmond Malone to Thomas Percy, Bishop of Dromore. It narrates the result of a search at Worcester and Stratford-on-Avon, towards the close of the last century, for Shakspearian documents, and is in a bound volume of Malone's correspondence in the Bodleian Library. The book contains fifty-two letters, all addressed, with two or three exceptions, to Percy, and was shown to me at Oxford by my old friend the Rev. W. D. Macray some years ago. Perhaps it ought to be added that the letter has been already printed in a little *Life of Bishop Percy* written by me, which was prefixed to the "Folio Manuscript" edited by Messrs. Furnivall and Hales, and published in 1867. But, as comparatively few people possess that book, it occurs to me that the letter is worth a more general circulation and perusal; and it may here be added that the late W. O. Hunt, Esq., of Stratford-on-Avon, to whom a copy was sent by me, was much interested with its contents. His knowledge of Shakspeare, combined with the interest he took in even the slightest matter connected with the bard, was great indeed.—

"London, Sept. 21, 1793.

"My dear Lord,—Having been a great wanderer of late, I did not receive your Lordship's obliging favour till my arrival in London, not long since, my servants not knowing where to forward it to me. One line of your little ballad\* is, I think, somewhere in Shakspeare, 'My lady is unkinde perde,' but I do not remember where: perhaps in *Hamlet*. To the remainder of it I do not recollect any allusion.

"I have been most agreeably (*sic*) though laboriously employed at Worcester and Stratford-upon-Avon. At Worcester I found some wills relative to Shakspearians there that I much wanted; and at Stratford I spent two days, by permission of the Corporation, in rummaging all their stores. I am confident I unfolded and slightly examined not less than three thousand papers and parchments, several of which were as old as the time of Henry the Fourth, and probably had not been opened for two centuries. From the whole mass I selected whatever I thought likely to throw any light upon the life of Shakspeare, on which I am now employed, and these the Mayor very obligingly permitted me to pack up in a box and bring with me to London that I might peruse them at my leisure. They afford several curious matters that concern the state of the town and its manners in Shakspeare's time, his property, the prices of the various articles of life, &c. I was not fortunate enough to meet with a single scrap of his handwriting, though I have got signatures of almost all his family and friends; but I have found a letter to him when in London, a very pretty little relic (*sic*) about three inches long by two broad. His answer to this letter, the object of which was to borrow some money from him, would have been a great curiosity, and what is provoking is, it ought to have been in the bundle where this was found (a parcel of letters to and from Mr. Quiney, whose son afterwards

\* "Little ballad" is in *Twelfth Night*, Act v. sc. 6.

married the poet's daughter), and this should have been among the papers of Shakspeare's granddaughter, wherever they are. However, 'est aliquid prodire tenus.'

"No confirmation is yet arrived of the good news of the Duke of York's being victorious at Minan, and having killed 4,000 of the enemy, and taken 80 cannon; but it is believed.

"I beg you will present my best compliments to Mrs. Percy and your young ladies,\* and believe me, my dear Lord,† with the utmost sincerity.

"Your most faithful and most obedient servant,

"EDMOND MALONE."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE FIRST APPEARANCE OF MRS. SIDDONS'S NAME IN A PLAY-BILL (5th S. vii. 277.)—In the editorial note on the copy of the folio Shakspeare of 1623, said to have been presented by Garrick to Mrs. Siddons in 1776, it is stated that she made her *début* at Drury Lane Theatre December 29, 1775, as "Portia, by a Young Lady," and that on January 13, 1776, her name appeared in the bills as "Mrs. Siddons." This, perhaps, was the first time that this illustrious name appeared in a London play-bill. Some years ago I was able to discover the exact date of her marriage, which had not been mentioned by Boaden and others. "Miss Kemble," as she had been called in her father's play-bills, after leaving her temporary home at Mr. Greatheed's, Guy's Cliff, near Warwick—where she had practised the statuary art, modelled busts, and recited passages from *Jane Shore* in the presence of Garrick—was married to Mr. Siddons at Trinity Church, Coventry, November 26, 1773, she being then in her nineteenth year. They had previously performed together, and on April 16, 1767, she had appeared as "Ariel, the Chief Spirit," in "*The Tempest; or, the Enchanted Island*," as altered from Shakspeare by Mr. Dryden and Sir Wm. D'Avenant, and produced by her father "at the Theatre, at the King's Head, Worcester." On this occasion the part of "Hippolito, a Youth who never saw a Woman," was taken by Mr. Siddons. The Ariel was probably the first Shakspearian character performed by the future Mrs. Siddons. In 1770 they performed at Worcester, as Rosetta and Young Meadows, in *Love in a Village*. On this occasion, to answer the requirements of the law, the entrance to "the concert" was free, but the audience had to purchase packets of tooth powder at two shillings, one shilling, and sixpence each. Within the period of her honeymoon, and little more than a fortnight after her marriage, the bride appeared with her husband at her father's theatre at Worcester, on December 13, 1773, and performed the characters of Charlotte Rusport in

*The West Indian*, and of Leonora in *The Padlock*. These two characters were assigned in the play-bills to "Mrs. Siddons," and it is the first time that the name is to be found in a printed theatrical notice.

CUTHBERT BEDE.

KYLEVINE (OR KEELIVINE) PEN (2nd S. x. 58; 5th S. vii. 275.)—The inquiry made as to the origin of this term for a black lead pencil in Scotland is not without its difficulties. The former of the above references applies to a short article in "N. & Q.," July 20, 1860, on the period of the introduction of graphite or black lead for writing or drawing. It bears the initials A. A., those of a lamented and accomplished friend, the late Mr. Arthur Ashpitel, many of whose thoughtful and erudite papers appeared in the early volumes of "N. & Q." I will say a few words on the meaning of "Keelivine" as no reply has hitherto appeared. *Keel* or *keil* is the Scottish vernacular for the red earth called *ruddle* or *raddle* in England, and used principally for marking sheep and cattle. In King James's *Gabrielunzie Man* we read:—

"Wi' cauk and keel I'll win your bread

And spindles and whorles for them wha need."

This refers to the vagrants who simulated being deaf and dumb, and wrote or drew figures with chalk and ruddle. It is probably derived from Gaelic *cil*, which has the same meaning.

We next find that in Cumberland, whence black lead was first procured, the local name is *killow*. The first part, therefore, of the word *keelivine* is satisfactorily accounted for, being the generic term for any mineral substance used for marking. The last syllable is not quite so easily disposed of. Sir John Sinclair, in his *Essays*, says, "A *keelivine* pen is probably a corruption of 'a fine killow pencil.'" This is rather a forced explanation. Dr. Jamieson (*Scot. Dict. Supp.*) suggests that the word may have been imported from France "as, in some provinces, the phrase *cucill de vigne* is used for a small slip of the vine, in which a piece of chalk or something of the kind is inserted for the purpose of marking." This is unsatisfactory. Neither Cotgrave, Brachet, nor Littré knows anything of the term, which, if it ever existed at all, must have been of very limited application. Jamieson gives also another guess, "that it may be from French *guille de vigne*," *guille* meaning a quill.

A better suggestion is given in the first edition of the *Scot. Dict.* The black lead is obtained from thin veins in the rock, and *killow-vein* might easily be the original of *keeli-vine*. In 1720 *kilie* of different colours was sold about the streets. We find in a publication of the period, "If God's providence were not wonderful, I would long time have been crying *kilie vine* and *kilie vert*, considering I began upon a crown and a poor trade."

The word has been long in popular use in Scot-

† These were Barbara and Elizabeth Percy, afterwards Mrs. Isted and Mrs. Meade, a son of each of whom is still surviving.

† The letter is addressed to Percy at Dromore, over which see he presided from 1782 to 1811.



land, though I rather think it is beginning to die out. In *The Antiquary*, Edie Ochiltree, when under examination by Monkbarrow, says, "Put up your pocket-book and your *keelyvine* pen then, for I downa speak out an ye hae writing materials in your hands." Some years since a volume of tales and sketches was issued under the *nom de plume* of "Christopher Keelyvine." J. A. PICTON.

"BEEF-EATER" (5th S. vii. 64, 108, 151, 272).—The original of the story (*ante*, p. 272) is to be found in Fuller's *Church History of Britain*, folio, 1655, bk. vi. sect. 2, p. 299. It is, however, to be observed that the name of "beef-eater" nowhere occurs in Fuller's tale, though he tells it with all his characteristic quaintness. He ends:—

"At last a *servoyne* of beef was set before him, on which the Abbot fed as the *Farmer of his Grange*, and verified the Proverb, that *two hungry meals make the third a glutton*. In springs King Henry, out of a private lobbie where He had placed himself the invisible spectator of the Abbot's behaviour. My Lord (quoth the King) presently deposit your hundred pounds in gold, or else no going hence all the daies of your life. I have been your Physician to cure you of your *squeazie stomach*, and here as I deserve, I demand my fee for the same. The Abbot down with his dust, and glad he had escaped so, returned to Reading; as somewhat lighter in purse, so much more merrier in heart than when he came thence."

Mr. Thoms, in his *Book of the Court*, London, 1839, p. 367, after giving in full the anecdote as related by Fuller, adds:—

"The Abbot might perhaps think the remedy severe, and the physician's fee rather large; but Dr. Fuller vouches the truth of the story, and says the money was paid before he had his release, after which it is natural enough to conceive that the Abbot henceforth would never see any of the Yeomen of the Guard without annexing to him the idea of a beef-eater; and the story when circulated might very fairly entail that name upon them."

This is a very probable derivation for the use of the word, certainly the best which has yet been offered. It would be desirable to record any reference to the expression "beef-eater" in old plays or elsewhere prior to the year 1700. That Fuller does not mention it certainly is rather against such an origin. EDWARD SOLLY.

P.S.—Since writing the above, I find that Lady Cowper, in her *Diary*, 8vo. 1865, p. 90, under date March 3, 1716, speaks of the Earl of Derby as "Captain of the Beef-eaters."

PANCAKE TUESDAY, &c. (5th S. vii. 165).—The witty and lamented F. Mahony had anticipated Mr. Bardsley in his jocular derivation of "pancake" from *πav* and *κακον*. It is given in the *Reliques of Father Prout*, and attributed, if my memory, after the lapse of five-and-twenty years, does not deceive me, to the same worthy and genial gentleman whose study exhibited the fine old folios lettered "Cornelius-a-Lapide," which, however, proved on examination to be but "Dead

Sea fruits,"—*flagstones* set in a book-case, and their outer edges covered with vellum, with the appropriate title above quoted.

JOHN W. BONE, F.S.A.

HERALDIC (5th S. vii. 268).—Camden, in *Remains concerning Britain*, seventh impression, 1674, p. 292, under the head of "Quarterings," says:—

"Quartering of coats began first (as far as I have observed) in Spain, in the arms of Castile and Leon, when those two kingdoms were conjoined, which our King Edward III. next imitated when he quartered France and England (for I omit his mother Queen Isabel, who joyined in her seal England, France, Navarre, Champagne). He in this first quartering varied, sometime placing France, sometime England, in the first quarter, whether to please either nation I know not. But at last he resolved to place France first, whether as more honourable, or of which he held great and rich territories, let others determine. All kings thitherto succeeding have continued the same. Yea, and when King Charles VI. of France changed the '*semée fleur-de-lis*' into three, our King Henry V. did the like, and so it continueth."

Again, Hugh Clark, in his *Introduction to Heraldry*, under article "Arms Quarterly," note 2, says:—

"The first who quartered arms in England was Edward III., who bore England and France in right of his mother Isabel, daughter and heir of Philip IV. of France, and heir also to her three brothers, successively kings of France, which the same king afterwards changed to France and England upon his laying claim to the said kingdom."

As to the assumption of the title of King of France and the arms of France by Edward, it may interest EDWARD to refer to Froissart, livre I. chap. xliiii., for the immediate cause of such assumption. I believe the first appearance in later days of the arms of France in the second quarter of the English coat of arms was in that assumed by Queen Anne after the union with Scotland, when they appeared, England and Scotland impaled in the first and fourth quarter, France in the second, and Ireland in the third. E. W. T.

The apparent heraldic anomaly which EDWARD notices I also was struck with, observing it on the shield of Mary Tudor, daughter of Henry VIII., as seen on the cover of a book that belonged to her, now at Stonyhurst. The fleurs-de-lis of France were in all probability assumed after the victories of Edward III. and his son, the Black Prince, who, we know, took specially to himself the motto and crest of the King of Bohemia, killed at Crecy, and which have been those of the Prince of Wales ever since. I have seen in some French author that the English at that time also changed the colour of their flag; that up to that time it had been white; but after these victories they adopted the red flag of the people they had conquered. If this were really done, it would only be in accord with the laws of chivalry and war that the armorial bearings as well as arms of the defeated are the prize of the conqueror; and in taking possession of a

country it would be politic, and tend to give a legal sanction to their claim, to use the badges and insignia of the late possessor. E. QUAILL.  
Claughton, Cheshire.

During the time that the English monarchs quartered the arms of France, it was almost always the custom to put France in the first quarter. When instances occur of the lilies being otherwise marshalled, it is commonly thought to be a mistake. At the present time I can only call to mind having seen one case of this kind, viz., a half-crown of William and Mary, where on the shield in the reverse we have, 1, England; 2, Scotland; 3, Ireland; 4, France.

K. P. D. E.

AUGUSTUS AND HEROD (5th S. iv. 345; vii. 298.)—Let me thank ERATO HILLS for the reference to my note on Augustus and Herod. But, if I may be allowed to say so, it is begging the question to say that I wish to "rob" Augustus of the "pun," as the question is whether it is "a pun" or not. I admit that there is weight in the remark, after Merivale, on the use of Greek by educated Romans. But it has been omitted to mention my chief reason for supposing that it was not a "pun," which is this: Nothing is said to this effect, nor any notice of the Greek expression, in Macrobius, who is the earliest authority, and the one always adduced for the saying. On other occasions Macrobius gives answers in Greek, which were made to Augustus in that language. I would ask what is the earliest instance of its being called a "pun," or cited as a Greek expression. I have seen it so in F. M. (F. Martin's), *Notes on the Gospels and Acts*, published by Pickering, 1836-38, and it is common in later commentaries.

ED. MARSHALL.

MISAPPLICATION OF THE LETTER H (5th S. vii. 107.)—An old Oxford professor, at whose feet I sat five-and-thirty years ago or more, loved dearly to propose a quaint theory for the solution of a difficulty or the illustration of a fact. On one occasion he propounded that the Cockney omission of *h* was significant of the effeminacy of the Londoner, or dweller in a large town. A bold undergraduate asked about its use where it had no lawful place, and the original thread of the lecture was abruptly and nervously resumed. E. M. W. may be reminded that it is more than forty years since Hook, Hood, Dickens, and others used the form as a vulgar peculiarity, and, indeed, the fugitive literature of the early part of the century (to go no further) will furnish it in abundance.

W. T. M.

Shinfield Grove.

Although not a direct reply to E. M. W., the following opens out a curious field for research. It is taken from an article by "Cymru" in *Hine's Life from the Dead* for January, 1877, a journal

advocating the identity of the British nation with the lost ten tribes of Israel:—

"We notice the habit our forefathers had of frequently dropping letters, in writing in our old mother tongue—the Hebrew. The letter *h* is very frequently so dropped, from the names of places identical in all other respects. In fact, this peculiarity with regard to the letter *h* is so omnipotent with us men and women of Israel of this day as to form quite an identity in itself; so extremely capricious are we in our dealings with this sturdy aspirate, like as were our fathers and mothers of old. *ai* is frequently called *Hai* in the Bible itself, and contrariwise *Hai* is called *ai*..... The Hebrew in our names of places in ancient Welsh, Scotch, and Irish is something astounding..... Just a few out of many, with regard to the *h* peculiarity, for its importance is self evident. We have *Shocoh* and *Socoh*, *Hur* and *Ur*, *Shilohmite* and *Shilomite*, *Hosheah* and *Oshea*, *Hosea* and *Osee*, *Heber* and *Eber*," &c.

This article is full of very interesting arguments bearing on this subject, to which, with your permission, I will refer on another occasion.

JNO. S. ANDERSON.

Upper Norwood.

"PITCHERING" (5th S. vi. 534.)—Pitchering, the name and the custom, is still known in Upper Wensleydale, Yorkshire, North Riding. It is not merely, however, when the lovers are met that the demand is made. A visit may be paid to the house where they are, or the gentleman may be accosted after leaving his sweetheart. Hen-silver is also given on the wedding day. LL.D. P.

BRADSHAW THE REGICIDE (5th S. vii. 129, 275.)—See 3rd S. ii. 411, 458, 516; 5th S. vi. 47, 173, 217, 279.

MIDDLE TEMPLAR.

See *Army Lists of the Cavaliers and Round-heads*, published a few years since by the late Mr. Hotten.

HIRONDELLE.

CITIZEN AND GIRDLELL OF LONDON (5th S. vii. 149.)—There was a company of Girdlers incorporated August 6, 1449.\* There were a master, three wardens, twenty-four assistants, and eighty-four liverymen, &c. Their hall was in Basinghall Street. Charles Knight, in the list of the companies of London, given in vol. v. p. 125, does not name them even amongst those marked in italics as extinct. Burke describes their armorial ensigns thus:—

"Per fesse az. and or, a pale counterchanged, three gridirons of the last, the handles in chief. Crest: A demi-man ppr. representing St. Lawrence, with glory round his head or, issuing out of clouds of the first, vested az., girt round the body with a girdle of the second, holding in the dexter hand a gridiron of the last, and in the sinister a book ar. Motto: Give thanks to God."

These arms were granted by John Smart, Garter, 32 Henry VI., 1454.

JOHN PARKIN.

Iridgehay, Derby.

\* Two authorities say August 6, 1448; Edmondson, 1449.



The Girdlers' Company is still in existence, and its hall is situate at 39, Basinghall Street, City, where doubtless your correspondent would obtain the information he requires. Some particulars of this company may be found also in *The City of London Directory*, published by W. H. & L. Collingridge.

D. C. BOULGER.

Kensington.

ROUSSEAU : GENERAL DOPPET (5th S. vii. 309.)—There is a good account of General Doppet in the *Biographie Universelle*, 1814, vol. ix. p. 568. In this there is a list of his twenty-one publications. The following is M. Bourgeat's note on the book inquired after:—

"IV. Les *Mémoires de Madame de Warens*, Genève et Paris, 1785, in-8vo. Hugot de Bassville a été l'éditeur de cet ouvrage. Les *Mémoires de Claude Anet*, qui suivent ceux de M<sup>me</sup> de Warens, ne sont pas du général Doppet, mais d'un de ses frères."

It is hardly necessary to observe that C. Anet was Madame de Warens's steward. In early life F. A. Doppet studied medicine, and graduated at the University of Turin. His first two publications were on mesmerism and on animal magnetism, in 1784.

EDWARD SOLLY.

Sutton, Surrey.

MEDIEVAL EDUCATION (5th S. vii. 267.)—This subject is fully discussed in *Christian Schools and Scholars*; or, *Sketches of Education from the Christian Era to the Council of Trent*, 2 vols., 8vo., Longmans, 1867. The work is stated to be by the author of *The Three Chancellors, Knights of St. John, History of England*, &c. The preface is dated St. Dominic's Convent, Stone, May, 1867.

R. O. Y.

The preface to Carlisle's *Endowed Grammar Schools*, 1818, will afford JOSEPHUS some information on this subject.

H. G. C.

ST. CATHERINE (5th S. vii. 289.)—The chromo mentioned by F. L. is, I suppose, that published by the Arundel Society. The picture in the Brera is by Luini, not by Da Vinci. The letters stand probably for "Catherina. Virgo. Sponsa. Xti." It is curious that in no description of the picture I have yet seen is there any notice taken of these letters.

T. F. R.

ITALIAN NOVELS (5th S. vii. 267.)—I recommend the following novels, as interesting in themselves, in good style of language, and quite fit and proper for the perusal of young ladies:—1. *Sibilla Odalèta*; 2. *La fidanzata Ligure*; 3. *Il Proscritto*; 4. *Preziosa di Sanluri*. These are by Alessandro Verri (*alias* Varese). He was a great admirer of Walter Scott, and endeavoured to imbibe his spirit. He has written other novels besides the above, but, not having read them, I can give no opinion on their merits or defects.

M. H. R.

Halifax.

Let me recommend to MR. CHRISTIE the *Trenta Novelle di Giovanni Guerini*. They are the best stories I have met with in the Italian language, interesting, not over long, clear and beautiful in style, and perfectly pure in sentiment. In fact, it is a work that may be read with pleasure and profit by any English lady fairly acquainted with Italian. On referring to my copy, I find that it is published by Webster & Stockley, of Piccadilly.

JAMES MASON.

Pembroke House, Brompton Crescent.

The most celebrated and popular novelists next to Manzoni are (1) Guerrazzi, author of *L'Assedio di Firenze*, *Ettore Fieramosca*, and *Isabella Orsini*; (2) Azeglio, author of *Niccolo de' Lapi*, *I miei Ricordi* (3 vols., Firenze, 1873), and *Lettere a sua moglie Luisa Blondel* (Milano, 1870). Among the novels more recently published I may mention three by Donati, viz., *Tra le Spine* (1870), *Povera Vita*, and *Foglie secche* (Firenze, 1874).

H. KREBS.

Taylorian Library, Oxford.

The following would, I think, be suitable: *La Vita Militare*, *Pagine Sparse*, and others by Edmondo di Amicis; *Fabiola*, a translation of Cardinal Wiseman's story of the early Church; and a sequel to *I promessi Sposi*, the title of which I forget.

A. K. W.

*Nuovi Racconti* is a series of well-written and sprightly little stories, interesting and at the same time easy. I cannot remember the name of the author, but any foreign bookseller will supply it. Price in Italy about four lire, if I recollect rightly.

W. S. M.

These two Italian novels are both very good, and not so difficult as *I promessi Sposi*—*Luisa Strozzi* and *Marco Visconti*.

P. W. J.

"THE ARCHÆOLOGICAL LIBRARY" (5th S. vii. 149.)—I have three numbers bound together of *The Archæological Library*, published in 1806-7, but no title-page. The publisher was Richard Phillips. Pp. 222-232 is "A History of Malt Liquor," signed "Braxiator." He says he had communicated to another periodical work some memoranda, but what he here presents to his readers is more elaborate. I cannot find this serial mentioned in any work to which I have access. It is not in Lowndes. Are the three numbers I possess all that were published?

SAM. SHAW.

Andover.

PUNCH AND JOAN (5th S. vii. 157.)—CALCUTTENSIS is right; it certainly used to be Punch and Joan in the north of England, say fifty years since and more.

P. P.

"YANKEE" (5th S. vii. 126.)—I have always heard that *Yankee* was the Indian way of pro-

nouncing *English*. Hutchinson, in his *History of Massachusetts Bay* (Boston, 1764), says that the Indians "could not pronounce the letter *l*." They lengthened and softened the vowels. Thus even a clever Indian could not pronounce *English* better than *Eengeesh*. Most Indians would be still wider of the mark, and the common pronunciation was probably *Angees* (the *g* hard), or *Ankees*.

Of the New England provinces Connecticut was the nearest to the Dutch colonies, and is to-day called "the Original Yankee State." This seems to favour Thierry's etymology; but it seems probable that Connecticut gained her title from another cause. New England has always surpassed the rest of America in manufactures; but forty years ago Connecticut may have been regarded as surpassing in manufactures the other New England States by her production of wooden nutmegs, and of clocks that went when carried, and thus may have been called "Yankee," *par excellence*.

*Doodle* is surely only an imitation of the crowing of a cock. The meaning, if any, of *Yankee Doodle* is "New Englanders, be on the alert," or "show your spirit."  
M. N. G.

DRYDEN (5<sup>th</sup> S. vii. 208.)—The meaning of the lines seems to be that in the horoscope of Cromwell all the planets were compelled to combine to shed propitious influences. As Dryden compares the stars to the unwilling commons taxed to their utmost, so Shelley says:—

"As the sun rules, even with a tyrant's gaze,  
The quiet republic of the maze  
Of planets, struggling fierce towards heaven's free wilderness."  
*Shelley* (Rossetti), p. 259.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

JOCKY BELL (5<sup>th</sup> S. vii. 197.)—Bell the barrister, who wrote the notorious hand, was known not as Johnnie, but as Jocky or Jockie Bell.  
P. P.

THOMAS, THIRD LORD FAIRFAX (5<sup>th</sup> S. vii. 147.)—Permit me to observe that he spent the last few years of his life, and died, not as stated at Nun-Monkton, but at his seat of Nunappleton, in the parish of Bolton Percy. They are at a considerable distance from each other. Lord Fairfax died in his sixtieth year, in 1671, and was buried in the little church of Bilbrough, an adjacent parish to Bolton Percy. An altar-tomb at the end of the south aisle covers his remains, and above the inscription are his arms, with those of his wife, incised upon the marble slab, Fairfax impaling De Vere; below it is inscribed "The Memory of the Just is Blessed."  
JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE REV. JOHN STITTLE (5<sup>th</sup> S. vii. 148) was a Methodist preacher at Cambridge. His chapel

was in Green Street, and at his decease, in 1813, he was buried within its precincts. This chapel was afterwards pulled down to make way for improvements in the street, and his remains, I am informed, were removed and re-interred in Fitzroy Street Chapel, Cambridge. An old gentleman who remembered him gave me the following account of him:—"Johnny Stittle (familiarily known as Johnny Stittle by old and young in Cambridge) was a comparatively uneducated man, but fervent and quaint in his preaching, and a number of undergraduates of the university were usually among his hearers." He then gave me an anecdote illustrating his witty pulpit eloquence, which witticism I have since heard attributed to one Jemmy Gordon, a strange character, contemporary with, but not a *confrère* of, the Rev. John Stittle, so that I am not justified in using the anecdote as a genuine pulpit utterance of his; and I am inclined to think the quotation given as his by FITZHOPKINS of doubtful origin. J. E. T. Cambridge.

"THE HARMONIOUS BLACKSMITH" (5<sup>th</sup> S. vii. 229.)—The question asked will be found discussed in Schoelcher's *Life of Handel*, 1857, pp. 65 and 401, and treating it as by Handel.

RALPH THOMAS.

The tale so often told about Handel and the blacksmith and his anvil was told many hundreds of years ago about Pythagoras. See a full account of it, under the head of "Arithmetical Proportions of Harmony," in Stanley's *Lives of the Philosophers*, 1660, vol. iii. p. 69. It is also given to Tubal Cain:—

"Tuball hadde greete lykynge to here the hamers sowne. And he fonde proporcions and acorde of melodye by weyght of the hamers. And so he used them moche in the acorde of melodye, but he was not fynder of the Instrumentes of musyke. For they were founde longe afterwarde."—Higden's *Polycronicon*, P. de Treveris, 1527, folio 51, verso.

R. R.

Boston, Lincolnshire.

THE PUBLISHED WRITINGS OF GILBERT WHITE (5<sup>th</sup> S. vii. 241, 264, 296.)—In the list given by PROF. NEWTON I do not recognize a copy in my possession:—

"The Natural History of Selborne, with Observations on various Parts of Nature and the Naturalist's Calendar. By the late Rev. Gilbert White, A.M., Fellow of Oriel College, Oxford. With extensive Additions by Captain Thomas Brown, F.L.S., &c. Seventh Edition. Edinburgh, Fraser & Co., 54, North Bridge; Henry Washbourne, London, 1836."

FATHER FRANK.

Birmingham.

SCOTCH HEREDITARY OFFICES (5<sup>th</sup> S. vi. 149, 257, 299.)—Will HIRONDELLE kindly inform the writer what were the duties and emoluments attached to the office of Hereditary Bailiff of Kirk-



liston, held by the present Duke of Abercorn; Bailiff of Carrick, Marquis of Ailsa; Bailiff of Kyle, Campbell of Loudoun (Earl of Loudoun); Bailiff of Breadalbane, Earl of Breadalbane, all of which titles and families still exist? ECLECTIC.

THE PHRASE "HE DARE NOT" (5th S. vii. 138, 173).—MR. SKEAT hits without gloves, and does not even shake hands before setting to. If he and MR. TANCOCK will do me the kindness to look again at the paragraph upon which they comment, they will see that I carefully abstained from stigmatizing the phrase in question as an "error," and that I did not profess to "lay down the law" about it. I simply protested against the practice of treating the verb as indeclinable; and although I was undoubtedly wrong in attributing to either of the Kingsleys the *invention* of the practice, I am not more disposed to admire it than I was before. Am I wrong in thinking that, until a few years ago, for the last two or three centuries "dares," "dared," and "durst" have been used, and used exclusively, by good English writers? If so, can it now be truly said that "he dares" is "grammatically bad"? And is a modern writer justified in going back at pleasure to mediæval times for either his grammar or his spelling? If not, what peculiar merit is there in the "use of an old past tense for a present," which makes the use of this word an exception to the general rule? *Pace* MR. SKEAT and MR. TANCOCK, and admitting their superior learning, I repeat my protest. C. S.

T. SKINNER SURR (5th S. vii. 48, 174, 255).—Does J. R. B. mean that "by T. S. Surr" is printed on the title-page of his copy of *A Winter in London*? If so, of course there is an end to all doubt; but if not, I shall be glad to have some authority better than that I have referred to (p. 174) before I alter the spelling of "Surr."

OLPHAR HAMST.

AUTHORS OF BOOKS WANTED (5th S. vii. 269, 299).—

*Posthumous Fragments of Margaret Nicholson*.—As the possessor of a copy of this book, which is considered of great rarity, I will give its full title—"*Posthumous Fragments of Margaret Nicholson: being Poems found amongst the Papers of that Noted Female, who Attempted the Life of the King. Edited by John Fitzvictor.*" Oxford: Printed and Sold by J. Munday, 1810. 4to. pp. 29. "Advertisement," fifteen lines, signed "J. V.," of intimation to the public that the "dearest interests of universal happiness" are involved in these *Fragments*, and promising "a more copious collection of my aunt's poems" if curiosity should be stimulated by these specimens, *apropos* of which an anonymous critic, upon the title-page, thus characterizes them: "The absurd nonsense this volume contains evinces not only a want of genius but a want of principle." In the British Museum Catalogue the authorship is assigned to "P. B. Shelley and T. J. Hogg." This book fell into my hands in rather a remarkable way. Being intimate with a gentleman whose collecting was towards a complete assemblage of the female poets, I often helped him as an amateur

detective in arresting masculine impostors who crept into his shelves, and on one occasion my attention was drawn to the lately acquired *Posthumous Fragments*, which, knowing the book, and of its ascription to Shelley, I immediately denounced as an intruder, and for my fee, as usual in like cases, the offender was banished to my shelves, always open for a curiosity, *n'importe* which sex. J. O.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 189).—

"How gracefully Maria leads the dance!" &c.

See *Poems* by James Hurd, 1810, p. 214.

W. R. MORFILL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Sanitas Sanitatum et omnia Sanitas*. By Richard Metcalfe, F.S.S. Vol. I. (Co-operative Printing Company.)

MR. METCALFE not only approves of baths and wash-houses, but urges that means should be taken to make the use of them compulsory. The book contains much useful information on the subject of health. It may here be suggested that if perfect ablation of the body, not necessarily bathing, could be made compulsory in schools, the diseases which break out there would be very sensibly diminished, if they did not altogether disappear.

*The New Practical Window-Gardener*. By John R. Mollison. (Groombridge & Sons.)

THE instructions in this book are addressed to window-gardeners who have good accounts at their bankers'; but others may profit by them. It is to be wished that a very cheap handy book on the subject could be published for poor but eager amateurs in crowded districts. A walk down Drury Lane will show how numerous they are, and how they struggle to keep up a look of rurality on their window-sills.

*Shakespearean Memorabilia: being a Collation of all the Contemporary Allusions to the Bard and his Works* By J. Jeremiah. (Printed for the Editor.)

THE indefatigable, rather than "the honorary," Secretary of the Urban Club, whose members are devoted to the exclusive "hero worship" of Shakespeare, has produced here a most useful "collation" for his friends. It is to be hoped that he will, by-and-by, admit the general public, who want help to get at such references, to the banquet, where certainly the appetite grows with what it feeds on. Mr. Jeremiah has contrived most cleverly to get a vast amount of information into a very small space. It really reminds one of Homer's *Iliad* carved on a cherry-stone; but that feat was of no real service to any one: Mr. Jeremiah's *is*, especially to those who have not at hand Dr. Ingleby's *Centurie of Prayse* or his *Shakespearean Allusion Books*.

*The Tiber and its Tributaries: their Natural History and Classical Associations*. By Strother A. Smith, M.A., Fell. of St. Cath. Cam. With Map and Illustrations. (Longmans.)

THE old river has never had full justice rendered to it till now. Mr. Strother has done it completely. All that has been previously read or written is here condensed, with much more than all added by the author from notes made on the spot. Among the most interesting details are those describing the various floods of the Tiber in ancient and modern times. Mr. Strother has been unable to find any authority for the story of "Ecce Tiberim!" an alleged cry of the Romans when they first

saw the Tay. He would be glad to receive information on that matter.

*The Quarterly Review.* No. 286. (Murray.)

MUCH perplexity may be expected on the part of readers on opening this able and interesting number of the *Quarterly* as to whether they shall begin with poetry or politics; with the admirable first article on Pope, or the thoroughly English closing one on Turkey. They are advised to read both at a first sitting, and enjoy leisurely the miscellaneous papers between. Meanwhile, this opportunity serves to answer half-a-dozen inquirers as to the meaning of the word *protocol*. "It is," says the *Quarterly*, "a Greek word (*πρωτόκολλον*) of Byzantine origin, and was originally used on the first page, glued to the papyrus roll, from *πρῶτος*, first, and *κόλλα*, glue, upon which page was entered the name of the Comes Largitionum (who had the charge of public documents) under whom, and at what time, the document was drawn up. The word first occurs, we believe, in the *Novellæ* of Justinian (*Nov. 44*). It was afterwards applied to public documents in general, and frequently appears in its Latin form, *protocolum*, in mediæval Latin, whence it has passed into most modern languages." Further, HERMENTRUE sending the following query, it is inserted here, with an extract from the article in the *Quarterly* on Mr. Wallace's *Russia*:—

"GENERAL IGNATIEFF.—Since my education has been neglected in respect of the Russian language, will any one with superior advantages tell me how to pronounce the name of this now famous gentleman? According to a high authority on the right of the Speaker, he is Ig-na-tee-eff; according to ditto on the left, he is Ig-nah-shee-eff; according to a clerical friend, he is Ig-na-teef. Do tell me what to call him."

"Another corruption" (says the writer of the article named, alluding to orthography) "to be noted is the transformation of the final *v* into the *w*, which in German represents the *v*, but not in English; nor, on the other hand, is the sound so sharp as our *f*, which of late years has grown into *ff*. The proper forms in writing are *Kiev*, *Ignatiev*, &c., not *Kief* nor *Ignatieff* (or *ff*)."

HANDEL'S ORGAN.—This organ, in the parish church of Little Stanmore, Middlesex, was built by Father Schmidt, in the reign of George I., at the time that Handel was organist of the church, and upon it, it is said, Handel composed his earlier oratorios, the Chandos anthems, and several of his sacred pieces, under the patronage of the Duke of Chandos. This instrument is fast going to decay. It is proposed that, while retaining all the original part of the instrument, a new action should be made, and a new pedal organ added, with such other modern improvements as are most suitable. The rector and churchwardens of the parish hope that donations will be forthcoming for the purpose of the proposed restoration.

RELICS OF ROMAN LONDON.—Among the recent additions to the City Free Museum, Basinghall Street, is a collection of architectural antiquities of the Romano-British period, which were found in a bastion of the old London wall, Camomile Street, Bishopsgate. The most noticeable are a negro's head, a statue of a Roman warrior, and a lion overpowering another animal, symbolical of conquest. These originals are even more beautiful than the photographs.

ANCIENT BIBLICAL WOOD ENGRAVINGS.—I have impressions of thirty-eight 4to. woodcuts of about the date of 1470. These blocks are said to have been purchased at Nuremberg about forty-five years since by the late Mr. Sams, of Darlington. They cannot be recognized as

belonging to any printed book, and the artist's mark which appears on plate 37 is unknown to any bibliographer. Can any of your readers inform me in whose possession the original blocks now are? It occurs to me they would be a very interesting exhibit for the forthcoming Caxton Celebration. GEORGE UNWIN.

Chilworth, Surrey.

DR. SCHLIEMANN has accepted an invitation to attend at the next meeting of the Royal Archaeological Institute of Great Britain and Ireland, at four o'clock on Friday, May 4, to receive, at the hands of Lord Talbot de Malahide, the President, a diploma of honorary membership.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

DORA.—The phrase which you misquote would be looked for in vain in any of the speeches of Arbate in Racine's *Mithridate*. It is among those of another Arbate, namely Molière's, in *La Princesse d'Elide*. The words were, no doubt, applicable to Louis XIV.:—

"Il est malaisé que sans être amoureux  
Un jeune prince soit et grand et généreux ;  
C'est une qualité que j'aime en un monarque."

Act i. sc. 1.

W. H. has in his possession, as his father and grandfather had in theirs for 150 years, one of the very few last crown-pieces of Oliver Cromwell, bearing date 1658. W. H. wishes to offer it for sale at a price proportionate to its rarity and beauty. It bears date 1655.

MR. STUBBS (Danby, Ballyshannon) desires to acknowledge, with thanks, through "N. & Q." the receipt of a copy of Stubbs's *Fraus Honesta* kindly sent him by one of its readers.

G. O. would be glad to know where he can inspect a good collection for a history of places of amusement and public resort of the past and present centuries, and whether anything has been published on the subject.

R. H. R.—Will you oblige us with some account of the letters kindly forwarded? Who was the W. Scott writing in '84 from "Commons"?

T. G.—The Secretary of the Royal Society of Literature can best answer this question.

THE REV. H. SOLLY's *envoi* is most thankfully acknowledged.

E. R. P.—The word "nobleman" is in such case a misapplication.

MR. BRAILSFORD will find that he is anticipated, *ante*, p. 335.

F. W. F.—At your convenience.

A. M. E. L.—The sentiment, if not the exact phrase, is of frequent occurrence in Rabbinical books.

J. D. (Dundee) has only to look at the newspapers of the period.

J. F.—See *ante*, p. 268.

ED. MARSHALL.—Proofs shall be sent.

H. STUBBS.—No.

J. MACRAY.—Next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 5, 1877.

## CONTENTS.—No 175.

NOTES:—The Arms of Archbishop Rotherham, 341—China 342—St. Paul and Tyndale: a Parallel—Folk-Lore, 343—Christian Names—Etymologies of Proper Names—English Surnames—"Hitch," v.a., 344—"Something like"—A Song on the "Amperzand"—Sheep led by the Shepherd, 345—"Le Tartuffe" of Molière—Church Books of 1493—Chaucer's Verification—The May-pole—"Enviably," 346.

QUERIES:—Merchant Taylors' School—The Crescent, 347—"The Bentley Ballads"—The Title of "Esquire"—"Twitten," 348—"The Scriptures part and parcel of the law of England"—The King's Cock Crower—Swarming of Field Mice—Sir J. Davies—Great Fire of London—Time of taking Meals—Camels in Egypt—Lingua Franca, 349—Rd. Edgecumbe, Second Baron Mount Edgecumbe—J. Bradshaw—J. Reynolds, Salop—Madame de Solms—Rattazzi—Louise—The Orleans Family—Authors of Books Wanted, 350.

REPLIES:—A Misleading Statement in Dr. Hook's "Lives of the Archbishops of Canterbury," 350—The Old Testament: Jewish Authors, 351—"Budget," 352—The Heart of Richard I., 353—The Oldest Provincial Circulating Libraries—"Ogre"—Engravings pasted on Walls, 354—The Dollar Mark—An Invocation to Lindley Murray—Byron's—"English Bards," &c.—Arms Wanted—Billiard Books, 355—Wyttbach—Mrs. Browning—M.P.s for Bridgewater—P. Stubbe—Warren's "Geologia," &c.—A Commonplace Book—"Cross Keys above Church Windows—Heraldic, 356—R. Topcliffe—"The Heir of Mondolfo"—Armour last Worn—Lawyers' Bags—A Preparation for cleaning Prints, &c.—Comic Opera on the Rod, 357—Dancing, "the poetry of motion"—Dots on the Covers of Prayer Books—Signs of Satisfaction—Heraldic—"Leap in the dark"—"Paint heart," &c., 358—Polygamy—Authors Wanted, &c., 359.

## Notes.

## THE ARMS OF ARCHBISHOP ROTHERHAM.

I notice that Mr. Scott, in his recently published account of the Scotts of co. Kent, is apparently labouring under very erroneous impressions with respect to the coat armour of this distinguished prelate. There is abundant evidence to prove that he never bore, or made use of, any other coat than that of the ancient family of Rotherham (vulgo Rotheram), of co. York.\* The family were also, subsequently, of Luton, co. Bedford, from the archbishop settling there his name, as in his second and final will he informs us.† Their arms—(Vert) three bucks trippant, two and one (or, or argent) were carved, probably by direction of the archbishop himself, on the edifices erected by him in connexion with Lincoln College, Oxford,‡

of which he was (says Anthony à Wood) the second founder. Heraldic manuscripts of the period, and copies of others likewise co-eval, record precisely the same arms.§ The coat also, at one time, figured on the roof of the Cloister at Canterbury, together with the arms of his contemporaries, Bishop Wainfleet and Archbishop Morton.|| The coat (of which Mr. Willement has handed down to us the tinctures¶) referred to by Mr. Scott in his work, as formerly existing in the Lady Chapel at Canterbury, could not possibly have had any connexion with the arms of Scott of Scott's Hall, because these entirely differ both in charges and tinctures. Besides, the coat in the Lady Chapel,

245. These, his arms ("Vert, three bucks trippant or"), are also described, at pp. 246 and 250, as existing in the windows of the Hall or Refectory there, and as having been formerly in the windows of the chapel attached.

§ British Museum, Harleian MS. No. 6163 (a voluminous collection of arms in colours, executed, probably, at various dates between the reigns of Henry VI. and Henry VIII.), fo. 64<sup>v</sup>, Vert, three stags trippant arg. Brit. Mus. Additional MS. No. 5848 (Cole's Collections), p. 203, space 14, "Rotheram," Vert, three stags trippant argent; also, p. 205, space 7, "St Thomas Rotheram," Vert, three stags trippant argent, attired or; both coats having been evidently copied from an Ordinary of Arms made temp. Henry VII. or Henry VIII.

|| Brit. Mus. Additional MS. No. 5479, p. 30, space 5 (under "These be the Armes which are fixed on the Roofof the Cloysters of the most Beautifull Cathedrall church of our Saviour Christ in the City of Canterbury—And Collected by me the Second Day of March Anno Domini 1613"), ..., three stags trippant, two and one, ...; also at p. 231, space 9 (under another series of drawings of them, but not dated), Azure (clearly a mistake for vert), three stags trippant, two and one, or. Likewise, Brit. Mus. Lansdowne MS. No. 878, pencil fo. 40, space 12 (under another series of drawings of the Cloister arms), ..., three stags trippant, two and one, .... The coat of Bishop Wainfleet is depicted in the two series in Additional MS. No. 5479, at p. 49, space 21, and p. 209, space 6, respectively; and Archbishop Morton's, in the same, at p. 29, space 10, and p. 233, space 20. With reference to these coats of Rotherham and Wainfleet, once in the Cloisters, it is evident that they occupied shields which are now blank. Mr. Willement in his book says nothing whatever about blank shields, although there are several in some of the compartments, and a great many in two of them. The arms of Morton appear to have held the chief position in the eleventh compartment, for last summer I noticed, on the large central escutcheon, traces of the arms of the see, impaling a coat which was entirely effaced. The three series of drawings, above referred to, preserve likewise representations of many other coats formerly in the Cloisters, and corresponding to defaced shields which still remain. I am inclined to infer, from the smooth appearance of the surfaces of shields now blank, that, some time after the coats were first carved on the roof, the original designs on certain shields (in conspicuous positions) were cleared away to make room for the coats of persons of more recent notoriety; and that on the shields thus rendered blank these secondary coats were merely painted, which would account for the disappearance of those of Rotherham, Wainfleet, Morton, Aucher, and several others not there now.

¶ Heraldic Notices of Canterbury Cathedral, p. 59.

\* Public Record Office—Lay Subsidies co. York, No. 206/49, "Poll" Tax of anno 2 Richard II., membrane 5, column 3, under "Villa de Rodirh'm": "Robertus de Roderh'm (et) Alicia vx' eius." A few entries before, under the same township, occurs, "Adam Skotte (et) Beatrix vx' eius." See also Black's Catalogue of the Ashmolean MSS., p. 675 (No. 860 of those MSS., fo. 60), for Robert de Roderham, of co. York, anno 11 Edw. III. Likewise "De Banco Roll," Easter Term, anno 19 Edward I., membrane 10 of Roll of Attorneys (modern consecutive number 181), for one Richard de Roderh'm, connected with a suit in co. Nottingham.

† Printed in the Appendix to Hearne's edition of the *Liber Niger*, vol. ii. p. 667.

‡ Anthony à Wood's *Oxford*, 1786 edition, pp. 244 and

described by Mr. Willement and impaled by the arms of a see, is the same as that borne by the Roets, a coheirress of which family is said to have married the poet Chaucer. Mr. Willement, I think, arrived rather too hastily at the conclusion that the dexter coat was that of the see of York, because the arms of both sees of Canterbury and York were then a pall—with a trifling difference, as some allege. This is evidenced by Mr. Foster's recently published *Visitations of Yorkshire*, in which (p. 426) he takes the arms of the see to be those of Canterbury, although the name "Rotherham," appended, shows that the coat, there recorded as being in the windows of the Parsonage, at Bolton Percy, in 1598, was in reality that of the archbishop. The coat in question thus impaled is, Vert, three stags trippant or.

Mr. Scott's argument that the name of Archbishop Rotherham's father was Scott, and not Rotherham, does not appear to be based on documentary evidence; or, indeed, upon anything better than the mere gossip retailed by Leland (and perhaps others), which has crept into printed books, and been perpetuated like many similar misconceptions. In fact, *documentary* evidence proves the contrary most unmistakably, for the archbishop mentions in his wills only one brother, and tells us that his name was John Rotherham.\* Moreover, there were certainly Rotherhams connected both with the church (in the very localities, it will be observed, with which the archbishop himself was associated) and the county of Kent at that particular period. I find, for instance, that a John Rotherham was one of the two burgesses who sat in Parliament at Westminster for the city of Canterbury, an. 12 Edward IV.† Also that a Roger Rotherham was Archdeacon of Rochester (Thomas Rotherham, the subject of these remarks, was bishop of that place) in 1472, having been a prebendary of Lincoln‡ (Thomas Rotherham was likewise Bishop of Lincoln). By a Privy Seal Bill, dated Jan. 26, 1468 (Privy Seal Bills, anno 7 Edw. IV., case 1, seventh in order), this (?) Roger Rotherham, "Our faithful Clerk, Doctor of Law," was appointed Master of King's College, Cambridge, of which same college Archbishop Rotherham had been a Fellow.

JAMES GREENSTREET.

\* See, more particularly, his first will, made when Bishop of Lincoln ("Close Roll," anno 15 Edward IV., membrane 26), "to John Rotherham, Squier, my brother"; "to Thomas Rotherham, son of the said John." The will of this John Rotherham, of Sumeries, in Luton, co. Beds, dated 1492, in which he makes his brother the archbishop one of his executors, can be seen at the Principal Registry of the Court of Probate ("Doggett," 20).

† Hasted's *History of Kent*, folio edition, vol. iv. p. 406.

‡ *Ibid.*, vol. ii. p. 47.

## CHINA.

(Concluded from 5th S. v. 283.)

### TRANSLATIONS, &c.

20. Monument de Yu, ou la plus ancienne Inscription de la Chine; suivie de trente-deux formes d'anciens Caractères Chinois, avec quelques Remarques sur cette Inscription et sur ces Caractères. Par Joseph Hager. 18f.

21. Panthéon Chinois, ou Parallèle entre le Culte religieux des Grecs et celui des Chinois, avec de nouvelles Preuves que la Chine a été connue des Grecs. Par Joseph Hager. 9f.

22. Remarques Philologiques sur les Voyages en Chine de M. de Guignes.

23. Aperçu d'un Mémoire intitulé Recherches Chronologiques sur l'Origine de la Hiérarchie Lamaïque. Par Abel Rémusat. 2f. 50c.

24. Description des Médailles Chinoises du Cabinet Impérial de France, précédée d'un Essai de Numismatique Chinoise. Par J. Hager, 1805. 18f.

25. Dissertatio de Glossio Semiotice, sive de Signis Morborum quæ à linguâsumuntur, præsertim apud Sinenses. Auctore Abel Rémusat. Parisiis, 1813. 3f.

26. Explication d'une Inscription en Caractère Chinois et en Caractère Mandchou, gravée sur une Plaque de Yade, qui appartient au Cabinet des Antiques de la Bibliothèque de Grenoble. Par M. Abel Rémusat. 1f. 50c.

27. Leichenstein auf dem Grabe der Chinesischen Gelehrsamkeit des Herrn Joseph Hager. 4f.

28. Mémoire dans lequel on prouve que les Chinois sont une Colonie Egyptienne. Par De Guignes. Paris, 1760. 4f. 50c.

29. Mémoire sur les Livres Chinois de la Bibliothèque du Roi, et sur le Plan d'un nouveau Catalogue. Par Rémusat. Paris, 1818. 4f. 50c.

30. Notice du Panthéon Chinois du Docteur Hager. Par J. D. Lanjuinais. 3f.

31. Recueil de diverses Brochures sur la Chine. Par Abel Rémusat. 17f.

32. Réponses de M. de Guignes aux Doutes proposés par M. Deshanterges sur la Dissertation qui a pour titre *Mémoire*, &c. (see No. 28). Paris, 1759. 4f. 50c.

33. Résumé des principaux Traités Chinois sur la Culture du Murier, et l'Education du Ver-à-soie. Traduit par Stanislas Julien. 5f.

34. Julien (Stanislas). Ueber Maulbeerbaumzucht und Erziehung des Seidenraupen. Aus dem Chinesischen ins Französische übersetzt. Auf Befehl sr. maj. des Königs von Würtemberg übersetzt und bearbeitet von F. L. Lindner. Zweite Auflage vermehrt mit Zusätzen und Anmerkungen von Möyling. 48f.

35. Morrison's Werke über den Comtoirdialekt.

36. Bridgman. Chinese Chrestomathy in the Canton Dialect.

37. Medhurst. Dictionnaire du Dialecte du Fo-Kien.

38. Meignan (Victor). De Paris à Pékin par terre, Sibérie, Mongoli, avec Gravures et Carte. 12mo., Paris, 1870. 3s. 6d.

39. Ransonnet (Baron E. von). Skizzen aus Singapur und Djohor. Lithographs and Woodcuts, and Map of Singapore, &c. 4to., Braunsch.

40. Allivis (T.). China, Engravings of Scenery, Social Habits, &c., with Descriptions by Wright. 4 vols., 4to.

41. Barrow (J.). Travels in China. 2 vols., 4to., 1806.

42. Carne (L. de). Travels in Indo-China and the Chinese Empire. 8vo., 1872. 16s.

43. Kidd (S.). China, or Illustrations of the Symbols, Antiquities, Customs, &c. Plates, 8vo. 4s. 6d.

44. Perry (C.). Narrative of the American Expeditions to the China Seas and to Japan. 3 vols., 4to., plates, 1856.

45. Benthams. Flora Hongkongensis. 8vo., 1861.



This list is to be considered as only a slight contribution to the copious subject which it embraces. I add a word of a Chinese poetess. Kae-Yven was a female servant in the emperor's palace. When the imperial troops, in the time of a severe winter, stood on the frontiers in order to crush the rebels, the emperor sent a large supply of warm clothing to his army, the greater part of which was made in the harem. One of the soldiers found in the pocket of one of the articles of clothing given to him the following verses :—

"To quell the rebels who disorder keep  
Thou fightest bravely ; but, alas, for sleep !  
The bitter cold of nights no slumber gives—  
Slumber that seals the eyes of all that lives.  
This warrior's dress I send was work'd right featly,  
But who shall wear it I am posed completely ;  
Double I've made it, thick, and sound, and warm,  
Against all deadly cold to keep from harm :  
Some brave dragon 'twill fit, unknown to me ;  
But—who can tell ?—him yet in heaven I'll see."

The soldier thought it to be his duty to show the verses to his commanding officer. Much attention was attracted to them, and they reached the emperor, who ordered strict inquiry to be made in the harem, and that whoever wrote them should not conceal it, but come forward and make confession. The writer of the verses then stood forward, and pleaded guilty and deserving of a thousand deaths. The emperor had compassion on her, and made her to be married to the soldier to whom she sent the verses, his imperial majesty at the same time jocosely remarking, "And so you two have met together, after all," to which the fortunate poetess instantly replied,—

"The emperor speaks, in deed and word so pleasant,  
And makes the future for his children present."

In consequence of all this the name of Kae-Yven is preserved to this day, and ranks among the female poets of the Chinese empire.

J. MACRAY.

#### ST. PAUL AND TYNDALE: A PARALLEL.

Dr. Thomas Fuller, at p. 225 of the *Church History*, in his usual happy manner, draws a curious parallel between the "Apostle of the Gentiles" and the "Apostle of the English," as Bale styles Tyndale. He says :—

"Some generall parallel (farre be it from me to enforce it to an absolute conformity) may be observed betwixt Saint Paul and our Tyndal: S. Paul withstood, and defeated the power of Elymas the Sorcerer: Tyndal with the grace and gravity of his company put a magician out of countenance, being brought thither to shew a cast of his skill by enchanting. S. Paul, in Thyatira, converted his Jaylour and all his household: Tyndal, during his year and half durance, converted his keeper, his daughter, and other of his family. Saint Paul was in perils by waters, in perils by robbers, in perils amongst false brethren: so was Tyndal, whom one Philips, pretending much friendship, by cunning insinuation betrayed to his destruction."

It is not difficult to imagine the gusto with which the cheery doctor would have continued the parallel, had that pathetic letter, so lately discovered by a Belgian antiquary in the archives of the Council of Brabant, and believed to be the only document in existence written with Tyndale's own hand, been accessible in his day.

In reading Tyndale's prison epistle, it is impossible not to be reminded of the "cloke, books, and parchments," that St. Paul desired Timothy to bring from Troas. This letter may be new to some readers of "N. & Q." The following is the literal translation of Tyndale's original Latin, as given by his biographer the late Rev. R. Demans, M.A. :—

"I believe, right worshipful, that you are not ignorant of what has been determined concerning me (by the Council of Brabant) ; therefore I entreat your Lordship, and that by the Lord Jesus, that if I am to remain here (in Vilvorde) during the winter, you will request the Procureur to be kind enough to send me from my goods which he has in his possession a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in the cell. A warmer coat also, for that which I have is very thin ; also a piece of cloth to patch my leggings: my overcoat has been worn out ; my shirts are also worn out. He has a woollen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above ; he also has warmer caps for wearing at night. I wish also his permission to have a candle in the evening, for it is wearisome to sit alone in the dark. *But, above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary that I may spend my time with that study.* And in return may you obtain your dearest wish, provided always it be consistent with the salvation of your soul. But if any other resolution has been come to concerning me, before the conclusion of the winter, I shall be patient, abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose spirit I pray may ever direct your heart. Amen."

"W. TYNDALE."

CH. ELKIN MATHEWS.

Codford St. Mary.

#### FOLK-LORE.

ROMAN SUPERSTITION.—The *Lancet* recently stated that the Roman populace believes that when a cardinal dies three other cardinals immediately fall ill, and soon follow him to the grave. This superstition, which is of very old standing, was curiously verified on the identical day on which Cardinal Antonelli succumbed to his painful malady. Almost simultaneously Monsignor Patrizi, the Cardinal Vicar, and Cardinals Capalti and Bizzarri had each a paralytic seizure, and their lives were long despaired of. Such a coincidence will go far to keep up a superstition which, like most beliefs of the kind, is explicable on quite natural grounds. As a rule, cardinals are well stricken in years, and this rule has rather been the prevalent one of late, as the balance of parties in

the Roman Curia is so close that it is considered politic to replace its members at short intervals, and accordingly to elect them at an age and in a condition of body not compatible with longevity or the power of giving trouble.

EVERARD HOME COLEMAN.

#### WEATHER FOLK-LORE.—

"It is an old saying with the people round here (Atherstone), 'Where the wind is on Martinmas Eve (November 11), there it will be the rest of the winter.' It has proved true so far; it was south on the eve, and it has been there most of the time ever since. Another saying is, 'When there are two full moons in one month there are sure to be large floods.' This has also proved true. There were two full moons in December and disastrous floods."—*Gardeners' Chronicle*.

The following, from Brand's *Popular Antiquities*, has reference to the first part of the above paragraph:—

"The weather on Martinmas Eve is anxiously watched by the farmers in the Midland Counties, as it is supposed to be an index to the barometer for some two or three months forward."

R. P. HAMPTON ROBERTS.

NOTTINGHAMSHIRE BURIAL CUSTOM.—The *Newark Advertiser*, March 20, 1877, in a notice of a funeral at a village in Notts, says:—

"The coffin was borne by napkins, which, we may observe, is an old Nottinghamshire custom, and was, we understand, in accordance with the wish of the deceased."

R. F. S.

CHRISTIAN NAMES.—The following is a list of Christian names of persons living in Rydale within the last few years, by which it would seem that there is a considerable Puritanic element in the population, which has led to a preponderance of Old Testament names.

Old Testament.—Adam, Abraham, Sarah, Bethuel, Isaac, Rebecca, Jacob, Rachael, Reuben, Simeon, Joseph, Benjamin, Dinah, Tamar, Moses, Joshua, Ruth, Jesse, Ozem, David, Jonadab, Hannah, Samuel, Jonathan, Elisha, Jeremiah, Jonah, Job, Jemima, Daniel, Esther.

New Testament.—Matthew, Mark, Luke, and John, Nathaniel, Andrew, Philip, and Bartholomew, Stephen, Nicholas, Peter, Paul, James, Matthias.

Saints.—Lawrence, Leonard, Jerome, Silvester, Crispin, Anthony, Ursula, Bernard, Christopher, Helen, Martin, Hugh, Dennis, George, and Edward.

Romance heroes.—Arthur, Lancelot, Gawain, Oliver.

Heathen.—Octavius, Fortune.

W. G.

ETYMOLOGIES OF PROPER NAMES.—Many instances occur of mere puns on family names, which are backed by stories, under the name of "traditions," but are merely modern inventions. Thus, in a respectable genealogical work on Yorkshire, I

have seen Mauleverer called *Mal levrier*—"a bad hare-hunter." Is it not a more probable guess that the first of the name was a warrior who fought with a *maul* or mace? Or even that there was some connexion with the Italian *mallevadore*—a surety? Like remarks might be made on derivations assigned for Douglas and Napier and Percy.

S. T. P.

ENGLISH SURNAMES have often been the subject of comment with some of the contributors to "N. & Q.," and the following note thereon, from Sir Henry Maine's *Village Communities*, first edit., p. 126, may be found useful:—

"There are several English parishes in which certain pieces of land in the common field have from time immemorial been known by the name of a particular trade; and there is often a popular belief that nobody, not following the trade, can legally be owner of the lot associated with it. And it is possible that we here have a key to the plentifulness and persistence of certain names of trades as surnames among us."

G. LAURENCE GOMME.

"HITCH," v. A.—The definition of this word given by Johnson is remarkable. He says:—

"To catch; to move by jerks. I know not where it is used but in the following passage [and in later editions added, "nor here know well what it means"]:

"Whoe'er offends, at some unlucky time  
Slides in a verse, or hitches in a rhyme."

In a critique upon this, in the *Monthly Magazine*, vol. vi. p. 346, 1798, Gilbert Wakefield observes, as a curious fact, that in this quotation there were two errors; it should have been:—

"Whoe'er offends, at some unlucky time  
Slides into verse, and hitches in a rhyme."

Upon this Wakefield remarks that probably what Pope meant might have been better expressed:—

"Whoe'er offends, at some unlucky time,  
Slides into verse, and edges into rhyme."

I do not think this criticism a just one. Johnson, on a false quotation, did not understand Pope, and Wakefield, with the true lines before him, seems to have lost sight of Pope's meaning. The line is in the first of Horace's second book of Satires:—

"At ille  
Qui me commoritur,—melius non tangere! clamo;  
Flebit et insignis tota cantabitur urbe."

Wakefield seems to have imagined that Pope used the two words "slide" and "hitch" as meaning nearly the same thing, though it is pretty clear that this was not the case. He meant "slide," i.e. introduce him into a poem; and "hitch," i.e. impale him in a catching rhyme which shall make his name a bye-word in the mouth of every street singer. Pope illustrates his own meaning in a following line, where he says:—

"Slander and poison dread from Delia's rage,  
Hard words or hanging if your judge be Page"

(meaning Sir Francis Page, the hanging judge, 1718-41). Wakefield's idea that "hitch" was



only a corruption of "edge" is not a happy one. He could hardly have suggested it had he studied the common use of the word by seamen and labourers. Workmen, who have no theories as to the derivation of words, when they are unable to move a heavy thing, often say, "Hold hard; it's no use shoving like that, it *hitches* somewhere"; and to this I have more than once heard the reply, "Yes, it do *kitch* (catch) somewhere." A "hitch'd" rope cannot be untied by pulling; whilst a half hitch means a slip knot which readily gives way.

EDWARD SOLLY.

"SOMETHING LIKE."—Some years ago I was shut up in quarantine, with a charming party, in the Lazzaretto S. Jacopo, at Leghorn. One of the party was a German gentleman who, from a long residence in England, spoke our language more idiomatically than many educated Englishmen. Still, on one occasion he asked us if we remembered Leech's sketch, in *Punch*, of a boy in a pastrycook's shop, entitled "*Something like a Holiday*," emphasizing the first and last words, which makes the phrase mean something *resembling* a holiday. It would have been difficult at the moment, and scarcely polite, to have attempted to explain the exact force of the expression "*something like*"; but it occurred to me, and I still think, that possibly many of the different readings in the classics, some of our difficulties with certain passages in the old English dramatists, and perhaps one or two of the Shakspearian *cruces* may be attributable to our failing, as in the case I have mentioned, to appreciate the exact accentuation of a word or phrase. A mistake from defective punctuation, from dislocation of letters, or from other misprinting may be corrected; but an error from a cause such as I have indicated appears to me to be possible, and, from being impalpable, to be especially hopeless. Mr. J. O. Halliwell, in speaking of the black-letter tract of fifteenth and sixteenth century witticisms entitled *Demaundes Joyous*, printed by Wynkyn de Worde in 1511, remarks on the poverty of verbal humour in those days, as well as in some of Shakspeare's jokes, and very shrewdly adds, "The fact must be that we often do not understand the greater part of the meaning intended to be conveyed." I am the more inclined to think that there must be some such reason as that I have alluded to for our failing to catch the point of some of those old sayings, seeing that, as Mr. Halliwell points out, every now and then a capital joke, sometimes said to be of American origin, goes the round of the papers, and is ultimately identified as a quibble of the fifteenth or sixteenth century.

In this country we say an author writes *under* the name of "Censor," say. This expression is in some little degree figurative. Is it because a few of our American friends fail to see this that we

meet with occasionally, in their newspapers, the phrase, "So-and-so writes *over* the name of 'Censor'?" a barbarous expression in our ears, but, no doubt, strictly true.

A. FERGUSSON, Lieut.-Col.

U.S. Club, Edinburgh.

A SONG ON THE "AMPERZAND."—Some time since you had some notes on the "amperzand" ("& per-se and" as I think it should be). In turning over some old cuttings I found the following on the subject:—

"Of all the types in a printer's hand

Commend me to the amperzand,  
For he's the gentleman (seems to me)  
Of the typographical companie.

O my nice little amperzand,  
My graceful, swanlike amperzand!  
Nothing that Cadmus ever planned  
Equals my elegant amperzand!

Many a letter your writers hate,  
Ugly Q, with his tail so straight,  
X, that makes you cross as a bear,  
And Z, that helps you with 'zounds' to swear.

But not my nice little amperzand,  
My easily dashed off amperzand;  
Any odd shape folks understand  
To mean my Protean amperzand.

Nothing for him that's starch or stiff;  
Never he's used in scold or tiff;  
State epistles, so dull and so grand,  
Mustn't contain the shortened 'and.'

No, my nice little amperzand,  
You are good for those who're jolly and bland;  
In days when letters were drier with sand,  
Old frumps wouldn't use my amperzand.

But he is dear in old friendship's call,  
Or when love is laughing through lady scrawl,  
'Come & dine & have bachelor's fare,'  
'Come & I'll keep you a round & square.'

Yes, my nice little amperzand  
Never must into a word expand;  
Gentle sign of affection stand,  
My kind, familiar amperzand.'

W. HAMILTON.

SHEEP LED BY THE SHEPHERD.—I do not remember to have seen, in England, sheep led by the shepherd until a few days since, when I was surprised to witness, in the neighbourhood of the Regent's Park, a man walking rapidly in advance of a flock of sheep, the sheep following him closely. To my eyes the sheep appeared a peculiar breed, and possibly may have been imported from a country where they are not driven, as with us, but led. In my rambles through France, I noted there that the sheep invariably followed the movements of the shepherd. Poussin, of the older French painters, represents on his canvas the shepherd striding on at the head of a long stream of animals, and the works of the living Bonheurs display the same custom. Recent Oriental travellers have pointed out that the shepherd, in the East, still leads his flock, and the flock follows as of old. "And the sheep hear the shepherd's

voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow . . . for they know not the voice of strangers" (John x. 3-5). Burder, in his *Oriental Customs applied to the Illustration of the Sacred Scriptures*, says:—

"The art of the shepherd in managing his sheep in the East was different from what it is among us. We read of his going before, leading, calling his sheep; and of their following, and knowing his voice."

Again, he quotes Dr. Henderson's *Iceland*, vol. i. p. 189, in illustration of John, "He calleth his own sheep by name":—

"In the course of my evening walk, I fell in with a crowded pen in which were two girls employed in milking the sheep. Observing that there were upwards of fifty in number, and that such as had been milked were soon lost among those that were unmilked, I asked how it was possible for them to distinguish the sheep with so much ease. 'Oh,' said they, 'we know them all by name.'"

The art of the shepherd of the nomad races of the East in the management of his flocks appears to have been very complete. The sheep followed the shepherd, obeyed his voice, and even by name individually answered his call. Can any one say what were the means employed, by which the sheep were so brought under the control of the shepherd, or in what countries, besides those indicated, this art of the shepherd is still practised, wholly or in part? Jos. J. J.

"LE TARTUFFE" OF MOLIÈRE.—The following note will, I doubt not, be of interest to many besides the admirers of this inimitable comedy. It is from the *Gazette Anecdote*, No. 8:—

"La nouvelle édition de *Tartufe* qui va paraître . . . est pour nous l'occasion de rappeler les différentes étymologies qu'on a voulu donner au nom de ce personnage. Les uns pensent que Molière a pris tout simplement *tartuffes*, synonyme de *truffes*; les autres, qu'il l'a tiré du vieux verbe *truffer*, qui signifie tromper. Ceux-ci veulent qu'il l'ait forgé avec le nom de *Montufar*, tiré d'une nouvelle de Scarron; ceux-là, avec celui de *Tartufs*, qui, dans le *Malmanche* de Lippi, est un homme méchant et rusé.

"M. Hippolyte Lucas a découvert dernièrement à la Bibliothèque de l'Arsenal un recueil d'estampes du graveur Lagnier, parmi lesquelles il s'en trouve une qui porte pour titre *La Tartufe*, et qui représente une hypocrite de la race des Macettes, tenant à la main un livre ouvert, dans lequel elle lit sans doute des maximes relatives à la profession qu'elle exerce. Le graveur Lagnier, ainsi que le fait remarquer M. Paul Lacroix dans sa *Bibliothèque Moliéresque*, ayant publié bon nombre de ses estampes avant que Molière se fût fixé à Paris avec sa troupe, il se pourrait faire qu'il eût ainsi fourni à notre grand auteur comique le nom d'un de ses principaux personnages."

Littre also derives it from *truffe*, through the Italian *tartufolo*. He says:—

"Molière, qui écrit *Tartufe*, a emprunté ce mot à l'italien; *Tartufe* se trouve dans le *Malmanche* de Lippi

avec le sens d'homme à esprit méchant; le *Malmanche* circulait manuscrit en France avant le *Tartufe*. *Tartufe* est la contraction de *tartufolo*, une truffe."

ARCH. WATSON.

Carrick House, Pollokshields, N.B.

CHURCH BOOKS OF 1493.—The following is a *verbatim* list of chained books in the church of All Saints, Derby, in the year 1493, from the contemporary inventory of church goods. I shall be glad of any particulars or explanation of numbers 1, 2, 3, 5, and 8:—

"These be the boke in o<sup>r</sup> lady Chapell tyed wt chenes y<sup>t</sup> were gyffen to Alhaloes church in Derby.

1. In primis one Boke called *sūma sūmarum*.

2. Item A Boke called *Sūma Raimundi* (?).

3. Item Another called *pupillæ oculi*.

4. Item Another called the Sexte.

5. Item A boke called *hugnyon* (? unction).

6. Item A boke called *vitas patrum*.

7. Item Another boke called *pauls pistols*.

8. Item A boke called *Januence super evangelii* diuina (?) libris.

9. Item A grette portuense.

10. Item Another boke called *legenda Aurea*."

In reference to the account-book from which this list is taken, commencing in 1476, I should also like to ask what are the earliest known church-wardens' accounts, and what pre-Reformation books of that description have been published, either in whole or part? J. CHARLES COX.

CHAUCER'S VERSIFICATION.—Mrs. Haweis, the author of *Chaucer for Children*, in giving directions for reading his verses, says:—

"If you pronounce the words so as to preserve the rhythm, all will be well. When the final *e* must be sounded, so as to make the rhythm right, sound it; but where it is not needed leave it mute."

Surely no one could read fluently who had to decide this question of rhythm as he went on. The rule about Chaucer's final *e* seems to be precisely what obtains in French poetry. When the next word begins with a consonant, the *e* is to be sounded; before a vowel or a silent *h* it is mute.

JAYDEE.

THE MAY-POLE.—On the belfry ladder of Castle Bytham, Lincolnshire, is cut:—

THIS . WARE  
THE . MAY 1660.  
POVL.

THOMAS NORTH.

"ENVIALE."—Charles Lamb writes to Coleridge (August 6, 1800):—

"I have had the Anthology, and like only one thing in it, *Leviti*; but of that the last stanza is detestable—the epithet *enviable* would dash the finest poem."

So here the denouncers of *reliable* have a writer of very pure English on their side. Nevertheless, the two words are so handy that they fairly hold their own. If not *veri*, they are very *ben trovati*.

QUIVIS.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**MERCHANT TAYLORS' SCHOOL.**—I have lately come across a MS. by Sir Henry Ellis (himself a Merchant Taylor), written in the year 1795, when he was still at school, and headed, "Illustrious Scholars of Merchant Taylors' School." It will be remembered that Sir Henry's taste for antiquarian pursuits was shown at a very early period, and that in 1797, whilst yet an undergraduate, he was appointed one of the assistant librarians of the Bodleian at Oxford. I am therefore more disposed to attribute my want of success in identifying the scholars mentioned in the subjoined list to my own deficient research than to the writer's lack of authority. At the same time, I should be grateful to any readers who would kindly aid me in recovering Sir Henry's lost reasons for applying the epithet "illustrious" to men whose names have certainly not been written in very large characters on the scroll of fame. I have added an occasional note where I have been able to identify the scholar or to suggest a clue for his identification.

1. Michael Curtis Tyson, born May 13, 1779; admitted Sept. 14, 1790. (He must have been a contemporary of the writer, who perhaps augured too well of his fellow scholar's career from its early promise.)

2. William Goad, born Dec., 1604; admitted July 3, 1615. (He was probably brother of John Goad, B.D., Head Master of Tonbridge School in 1660, and of Merchant Taylors' from 1661 to 1681.)

3. John Milborne, born Aug. 14, 1602; admitted May 13, 1616.

4. Henry Quarles, born Oct. 6, 1606; admitted Oct. 12, 1615.

5. Thomas Owen, born April, 1608; admitted July 27, 1618.

6. William Owen, born Oct., 1610; admitted Oct., 1618.

7. Thomas Muffet, born July 23, 1602; admitted April 1, 1617.

8. James Skelton, born July 20, 1600; admitted March 5, 1612.

9. Joseph Playford, born Jan., 1669; admitted May, 1678.

10. Edmund Pickering, born Aug., 1672; admitted June, 1686. (He was one of the head scholars in 1690.)

11. William Lethieullier, born Aug. 3, 1692; admitted May 2, 1708. (An eminent Turkey merchant, I think.)

12. Arthur Shakespear, born Nov. 11, 1700; admitted March 5, 1708-9.

13. Nicholas Fayting, born Nov. 22, 1702; admitted Jan. 21, 1711. (Afterwards Scholar of St. John's Coll., Cambridge, B.A. 1725, an Under Master in Merchant Taylors' School from 1730 to 1753, Rector of St. Martin's, Outwich, 1748; died 1789.)

14. Julius Cæsar, born June 16, 1703; admitted June 21, 1711. (There were two contemporaries bearing this distinguished name, viz., Julius Cæsar, who served in the army, and was a major-general in 1759, and his namesake, who was a proctor in Doctors' Commons, and in 1756 deputy-registrar of the Bishop of Winchester and of the Archdeacon of Surrey.)

15. Thomas Desborow, born Aug., 1644; admitted Jan. 11, 1652. (As I find in the school lists the name also of Cromwell Desborow, I presume that both were sons of Colonel Desborow, and thus related to the Protector.)

16. James Perrot, born July, 1593; admitted July, 1605.

17. Charles Worrall, born March 26, 1681; admitted 1693.

18. Thomas Shaw, born Sept. 28, 1676; admitted Jan. 12, 1692-3.

19. Luke Milbourn, born Dec. 3, 1684; admitted Sept., 1693.

20. Edward Milbourn, born July 19, 1681; admitted Oct. 14, 1695. (I presume that these two were sons of Dryden's antagonist.)

21. Edward St. George, born Sept. 22, 1686; admitted July 24, 1698.

In asking for information about the foregoing, may I also request old Merchant Taylors (of the days of Cherry and Bellamy) who take an interest in their school to communicate with me, and supply me with such personal reminiscences of school-fellows as their memories still retain?

CHARLES J. ROBINSON.

Norton Canon Vicarage, Hereford.

**THE CRESCENT.**—Will some one tell me when and why the Turks took the crescent as their emblem? Inspired, I believe, by Mr. Timbs through the medium of *Things Not Generally Known*, I should, until very lately, have answered the above question by saying that the Turks took the crescent as their emblem *cir.* 1453, in gratitude for the favour with which a silver bow-like moon seemed to regard their capture of Constantinople. I might, moreover, have explained the curious combination of cross and crescent above the dome of some Russian churches by citing Dr. John Glen King (*Rites and Ceremonies of the Greek Church in Russia*, 1772) to the effect that when the Tartars, to whom Muscovy was subjected two hundred years, converted any of the churches into mosques for the use of their religion, they surmounted them with the crescent, which was in its turn overtopped by the cross when Iwan Basilowich wrought deliverance for his country. Having recently read pp. 217-18 of *International Vanities* (Blackwood & Sons, 1875), I should hesitate before disseminating such doubtful information as the above. We are told that Père Anselme's (1663) explanation of the crescent—that the Ottomans have taken it as a symbol of the ambition of their conquests—

"is not more remarkable than his other statements; but it is the only one which it is worth while to notice, for the reason that actual popular opinion agrees with his idea that the crescent is a purely Ottoman symbol. This is wrong: the crescent was the special mark of Constantinople; it lasted there for centuries as a local and thoroughly Christian emblem. The Turks found it there and adopted it, but they no more invented it than Prussia invented the black eagle. Even now at Moscow and in other Russian towns the crescent is to be seen on churches with the cross above it, the object of their union being to signify the Byzantine origin of the Rus-

sian faith. The antithesis of the crescent to the cross is, therefore, a modern illusion; there is no original hostility between them: the supposed contrast of their meanings has grown up by habit during the last four hundred years, but it has no foundation in the genealogy of the crescent."

A writer on "Turkish Ways and Turkish Women" in the *March Cornhill* for the current year remarks:

"The crescent is not a chance representation or symbol of the Mohammedan faith; the new moon is inseparably connected in the Mussulman mind with special acts of devotion. Its appearance is watched for with eager expectancy, and the moment the eye lights on the slight thread of silver in the western twilight it remains fixed there whilst prayers of thanksgiving and praise are offered, the hands being held up by the face, the palms upward and open, and afterwards passed three times over the visage, the gaze still remaining immovable. The eyes are snatched off, if possible, to be turned straight on some 'lucky' face or precious object."

I will not continue the quotation, but will merely note that in Turkey, as in England, it is thought unlucky to see the new moon for the first time through glass.

ST. SWITHIN.

"THE BENTLEY BALLADS."—Mr. John Sheehan, in his "Preface to the Third Edition" (reprinted in the "Burlington Library") of *The Bentley Ballads*, says, in speaking of the contributors to the "Tipperary Hall" series:—

"When the *Morning Chronicle* was a pure Whig paper, under the proprietorship of Sir John Easthope, and the editorship of his son-in-law Mr. Andrew Doyle, and supported Lord Melbourne's administration, the *Everard Clive* of Tipperary Hall had contributed to it a series of political pasquinades in verse of such exquisite flavour and fancy, that even in the highest literary circles they were attributed to the gifted author of the old *Rhymes on the Road* and the *Fables for the Holy Alliance* [Tom Moore]....A triple victory conducted the British forces to the banks of the Sutlej. The battle of Sobraon scattered to the winds an immense barbaric host...Within three months from the encampment of our troops on the north bank of the Indus the British flags floated on the ramparts of Lahore; and our Eastern dominion was advanced to the confines of Tibet....As the glad tidings of each successive victory over the Sikh forces arrived in England, a Tipperary Hall ballad celebrated it in strains which the victors themselves soon learned and rejoiced to sing....*Tipperary Hall*, a series of conversational papers on literature, art, and social questions, extending over a period of six months in *Bentley's Miscellany*, 1846, was the joint production of a couple of young barristers of the English Home Circuit and a physician, also young at the time, who has since become one of our most distinguished philological and ethnological writers."

One of the "young barristers" was, of course, Mr. John Sheehan, known to readers of *Bentley's Miscellany* under the signature of "The Irish Whiskey Drinker," whose preface I am quoting; and the other, continues Mr. Sheehan,

"won his way, not by political or family influence, but by downright professional industry and ability, to high judicial rank....And it is worthy of remark that so far from abandoning literature as he felt himself rising to the highest position in the legal world, he devoted his

leisure hours to the composition of one of the most popular works on military history in our language—a work which the New Burlington Street House had the honour of publishing, and which has gone through several editions. His Tipperary *nom de plume* in the morning of his professional career was *Everard Clive*. The young physician contributed under the guise of the *Travelling Bachelor*, a sort of peripatetic philosopher to whom (once every three years) the University of Cambridge gives or used to give a handsome pecuniary *viaticum*, requiring in return a *bonâ fide* tour of observation in foreign countries, and a report thereof within a reasonable time."—Pp. vii-ix.

Who were "Everard Clive" and "The Travelling Bachelor"? Surely the time has come when they may be identified with as much good taste as "The Irish Whiskey Drinker," especially as the injunction respecting political parties and men, set forth at the opening of the Tipperary Hall convivialities, was rigidly observed:—

"Si quis Plebi faveat, favet decenter;  
Si quis Optimatibus, faveas silenter:  
Omnibus Politicis nisi temperetur  
Cor eructat nimium, esuritque venter!"

*Regule Aulæ Tipperary*, by "The Travelling Bachelor," p. 19. S. R. TOWNSHEND MAYER.

THE TITLE OF "ESQUIRE."—In a weekly journal, amongst the Answers to Correspondents, I recently observed a reply defining the proper use of the title of *esquire*. It was generally correct, except in respect to barristers, who were classed with M.D.s and others as holding the title by "courtesy," whereas, as is well known to the initiated, they possess it in consequence of being in the sovereign commission. But the editor went further, and stated that no property or landed estate gave right to the title. Now, is this so? I am of opinion that when people speak of a "country or county squire" they are not altogether in the wrong. At this day gentlemen who have landed estates are, as a rule, deputy lieutenants, magistrates, in the navy or army, or are barristers, and in this way have a right to the distinction; but it must be borne in mind that for nearly a century the great bulk of the landed gentry in these islands were opposed to the government of the day, and had no chance of being placed in their sovereign commission. This also was the case up to a very recent date with the great Catholic commoners in Great Britain and Ireland, and yet would it be correctly stated that the heads of such houses, though deprived of proper position in their respective counties, were not legally styled *esquires*, in "any bill, warrant, quittance, or obligation"? Perhaps the term "country squire" may have originally been applied to such ancient gentry to distinguish them from those placed by the government of the day in commission to do the government work.

H.

"TWITTEN."—This term is several times used in the Court Rolls of the Brighton manors, and is



also used in ordinary conversation by the inhabitants. It signifies a narrow passage, for foot passengers only, between houses. What is its origin, and is it peculiar to Brighton?

FREDERICK E. SAWYER.

Brighton.

"THE SCRIPTURES PART AND PARCEL OF THE LAW OF ENGLAND."—The Rev. Robert Taylor, termed by his enemies the "Devil's Chaplain," has the following remarks upon this maxim in his trial before Lord Tenterden in 1827:—

"I beg leave, with deference to his Lordship, to assure you that this, though a popular and prevalent conceit, is an absolute falsehood; a dictum resting on no valid authority whatever, but originating in a mistake which arose from a case of *Quare impedit*, in the Year Book of the 34th Henry VI., folio 38, anno Domini 1458, in which case Prisot uses the words *Ancien Scripture* as being part and parcel of the law of the land; which words were afterwards mistranslated by Finch *Holy Scripture*, instead of 'ancient writing,' and the mistake was adopted by successive Judges down to the present time. It nevertheless is a mistake, and it will be incumbent on his Lordship, if he shall countenance its availing to my prejudice, both to show you that it has some better foundation, and what that foundation is, which I am sure he cannot show you."

According to the report of the trial published by the defendant, Lond., 1827, Lord Tenterden, in his summing up, made no reference to this point. Is there any truth in Taylor's statement?

C. E. B.

THE KING'S COCK CROWER.—Where can I find an account of the precise duties of this officer? Those duties are said to have been abolished on the accession of George I., but not the office and salary, which were continued till the time of George IV. I know what is said on these subjects in "N. & Q." 2<sup>nd</sup> S. iii. 69, and in *Gentleman's Magazine*, vol. lv. p. 341.

K. C. C.

SWARMING OF FIELD MICE.—In the early part of last year the pasture lands in several parts of the Border counties suffered considerable damage from the depredations of unusually numerous swarms of the small field mouse or vole. Instances were reported in Dumfriesshire, Roxburghshire, and Yorkshire. Can any additional examples be furnished? The season was also remarkable for the large number of buzzards, owls, and other birds of prey which made their appearance. Query, was there any connexion between these two phenomena, or was the latter due in any respect to the occurrence of the former? Similar visitations have been recorded as having taken place on former occasions, such as that described by Jesse, which caused such destruction of young trees in the New Forest. But this query refers only to any which may have been noted in the spring of 1876.

W. E.

SIR JOHN DAVIES was Marshal of Connaught temp. Elizabeth. He had large grants of land,

some of which, viz., the abbey of Clonshanville, co. Mayo, is still in the possession of his descendants. He had also power of life and death over the "natives," which he is reported to have used freely. Who was he? Of what family? His arms, still to be seen on the tombs of his descendants in the abbey, were—Sable, on a chevron argent, three trefoils slipped vert; crest, A dragon's head erased vert; motto, "Sustenta la Drechura." He was not the Sir John Davies, the celebrated Attorney-General for Ireland, temp. Elizabeth and James, neither was he the Sir John Davies, Master General of the Ordnance of the same period. It is supposed he was from Shropshire.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock.

GREAT FIRE OF LONDON, 1666: SERMONS.—Thomas Rich, by will dated July 31, 1672, devised to Sir Wm. Thompson and thirteen others, and their heirs and assigns, a messuage and premises situate in Lime Street, in the parish of St. Andrew Undershaft, on trust to permit the minister and churchwardens to let the same, and receive the rents thereof, to be by them and the overseers of the parish distributed (*inter alia*) as follows, viz., 40s. yearly to the minister of the parish, who should yearly preach two sermons in the said parish, one on New Year's Day and the other on the third Tuesday in September, in thankfulness to God for the preservation of the said parish from the dreadful fire in 1666, viz., 20s. for each sermon, and to the clerk and sexton 3s. 4d. each. Is this sermon still preached, and if not, why not?

CORNELIUS WALFORD.

THE TIME OF TAKING MEALS BY OUR ANCESTORS.—I wish you could tell me where I can find any particulars of our ancestors' modes of eating and drinking in every-day life among the middle class of gentry of this and other parts of Europe. I want particularly to know when they took their first meal, and of what it was generally composed.

CIVIS.

CAMELS IN EGYPT.—In a journal written by my father, who travelled in Egypt in the year 1839, the following passage occurs:—

"It would be difficult to think of any bird, beast, or reptile, familiar to Egyptian minds, or distinguishing any foreign country known to them, of which a representation is not to be met with here, except, however, the camel, now so common throughout Egypt, and which I do not remember to have seen in any temple or catacomb; yet see Gen. xxxvii. 25, and elsewhere."

Was the writer mistaken as to the absence of any representation of camels in the ancient Egyptian monuments, or what reason can be given for their omission?

PAROCHUS.

LINGUA FRANCA.—I renew the inquiry for information as to Lingua Franca in consequence of

its existence being affirmed by Mr. J. C. Clough in his book on *The Existence of Mixed Languages*. Mr. Clough informs me that he has no specimen of the language, and cannot refer me to a book containing such.

HYDE CLARKE.

32, St. George's Square, S.W.

RICHARD EDGECUMBE, SECOND BARON MOUNT EDGECUMBE: ANN FRANKS OR DAY, LADY FENOULHET.—Dick Edgcombe died unmarried in 1761. In his will, proved in the P. C. C. May, 1761, he mentions his "four children by Mrs. Ann Franks, *alias* Ann Day," viz., "Richard" and "three daughters," all of whom were then minors, and he constitutes his friend Horace Walpole her trustee. I wish to know when and where was Ann Franks, or Day, born and baptized. Which was her real surname? if Day, whence that of Franks? and *vice versâ*. When and where did she die; when and where were the four children born and baptized; the Christian names of the three daughters; the surname of the four children; what became of them? Ann Day's portrait was painted by Sir J. Reynolds; when?

C. MASON.

3, Gloucester Crescent, Hyde Park, W.

JOHN BRADSHAW.—It is stated by Tanner in his *Notitia Monastica*, p. 718, that at the dissolution of the monasteries the abbey of St. Dogmel's, near Cardigan, was granted 35 Henry VIII. to John Bradshaw, whose descendants for many generations resided in the locality. From what branch of the numerous family of Bradshaw did the above-named John Bradshaw emanate? Had he any connexion previously with Wales?

LLALLAWG.

JOHN REYNOLDS, SALOP.—Can you inform me as to the exact place and date of the death of John Reynolds, who was for many years, prior to 1836, a partner in the firm of Reynolds, Charlton & Co., iron-masters and bankers, in Colebrookdale and Wellington, in Shropshire, and who is supposed to have died at Shrewsbury (?) somewhere between 1836 and 1850?

J. D. O.

MADAME DE SOLMS: RATAZZI: LOULÉ.—I read, in a recent number of the *Gazette Anecdote*, No. 7, p. 201, the following:—

"Un Anglais, John Ryan, a publié, en 1853, une notice sur *Mme. la Princesse Marie de Solms*, à laquelle elle a évidemment collaboré. Cette notice, qui est introuvable aujourd'hui, n'a pas été mise dans le commerce, et c'est bien la plus curieuse autobiographie qu'on puisse imaginer. L'histoire du premier mariage de Mme. Rattazzi y est racontée avec de fort piquants détails."

The writer of the notice adds a few extracts in French, but does not give the title of the book. I should be pleased to learn the exact title, &c., of this scarce publication of John Ryan, and all discoverable particulars concerning it or its publisher.

FRAXINUS.

THE ORLEANS FAMILY.—When the coffins of various members of this family were removed from Weybridge to Dreux, on the 10th of June, 1876, the *Times* mentioned the coffins of four children, whom, with the help of several *Almanachs de Gotha*, I fail to identify. Can any one kindly tell me who they were?

HERMENTRUDE.

AUTHORS OF BOOKS WANTED.—

*Canidia; or, the Witches: a Rhapsody. In Five Parts.* By D. R. London: Printed by S. Roycroft for Robert Clavell at the Peacock in St. Paul's Church Yard, 1683.—It is a thick quarto of some hundred pages, in rather irregular metre, something in the style of *Hudibras*, and crammed with references and allusions, of *omnibus rebus*, to ancient and modern history, science, philosophy, &c. The book is apparently rare; I therefore subjoin the British Museum press mark, 79b 20 crown, and some seemingly prophetic lines as a specimen of the metre:—

"We cut the Bottom of the Straights,  
Into the Red Sea, spight of Fates;  
It could ne'er be done before,  
The Sea threat'ned to drown the Shore.  
For India thence we dare set out,  
Cape-bon-Sperenza is about."

PHILIP ABRAHAM.

## Replies.

A MISLEADING STATEMENT IN DR. HOOK'S "LIVES OF THE ARCHBISHOPS OF CANTERBURY."

(5th S. vii. 282.)

If I am right in understanding your correspondent to affirm that the worship and invocation of saints were authorized dogmas of belief in the fourth century, I am sure he is in error. By individuals, no doubt, such doctrines were held and taught, but not by those Fathers of whom he gives a list, least of all by SS. Chrysostom and Augustine. These two writers often, it is true, allude to and enlarge upon the practice, but only, as in the passage quoted from the former, to censure and condemn it. A citation or two from each will prove this beyond a question. Chrysostom says (*Hom. v. in Coloss.*):—

ὅτι οὐ τὰ ἄνω, οὐ τὰ κάτω, οὐκ ἄνθρωπος, οὐ δαίμονες, οὐκ ἄγγελοι, οὐκ ἀρχάγγελοι, οὐχ ἕτέρα τις τῶν ἄνω δυνάμεων ἐκείνων ἐπὶ τῆς ἀνθρωπίνης φύσεως θεραπεύεσθαι ὀφείλει.

"That it is not permitted to mortals to worship things in heaven or things on earth, whether man, demons, angels, archangels, or any celestial powers of that nature."

Adding:—

ὅτι ὁ παντὶν δεσπότης οὗτος Θεός ἐστιν, ὅτι θεραπεύειν αὐτὸν μόνον χρή.

"But because He is the Lord of all, it is our duty to worship God alone."

And to show his abhorrence of these practices he hesitates not to ascribe them to the suggestions of the devil:—



‘Ο διάβολος τὰ τῶν ἀγγέλων ἐπεισάγαγε, βαρκαίνων ἡμῖν τῆς τιμῆς τὸν δαιμόνων τοιαῦται αἱ ἐπιδαί (Hom. ix. in Coloss.).

From Augustine we have (*Confess.*, lib. x. c. xlii.):

“Quem invenirem qui me reconciliaret tibi? Ambendum mihi fuit ad angelos? Quâ prece? Quibus sacramentis? Multi conantes ad te redire, neque per se ipsos valentes, sicut audio, tentaverunt hæc, et inciderunt in desiderium curiosarum visionum, et digni habiti sunt illusionibus.”

“Whom should I have found to reconcile me unto Thee? Must I have betaken myself to the angels? With what kind of prayer? With what sacraments? Many trying to come to Thee, but of themselves not being able, have, as I have been told, made trial of these means, and hence fallen into the desire of curious visions, and become the subjects of illusions.”

And St. Jerome even, who of all men might be suspected of a leaning to such superstitions, indignantly repels them in his letter to Vigilantius:

“Quis enim [he asks], o insanum caput, aliquando martyres adoravit? quis hominem putavit Deum? Nonne Paulus et Barnabas, cum a Lycaoniis Jupiter et Mercurius putarentur, et eis vellent hosteas immolare, sciderunt vestimenta sua, et se homines esse dixerunt?”

“Who, O blockhead, ever worshipped martyrs? Who ever esteemed a man as God? Did not Paul and Barnabas, when the Lycaonians took them for Jupiter and Mercury, and would have offered sacrifice to them, rend their garments and declare that they were nothing more than men?”

But what is more to the purpose than the opinion of individuals, we have, in this century, a council of the Church denouncing this practice under penalty of anathema. The thirty-fifth canon of the Council of Laodicea, held A.D. 372, thus speaks:—

“Ὅτι οὐ δεῖ Χριστιάνους ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἀπίεσαι, καὶ ἀγγέλους ὀνομάζειν, καὶ συνάξεις ποιεῖν ἄπερ ἀπηγόρευεται. Εἰ τις οὖν εἰρεθῇ ταύτῃ τῇ κεκρυμμένῃ εἰδωλολατρείᾳ σχολάζων, ἔστω ἀναθεμα, ὅτι ἐγκατέλιπε τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ, καὶ εἰδωλολατρεῖα προσήλθεν.”

“Christians ought not to forsake the Church of God, and go aside, and hold conventicles, to invoke or call upon the name of angels; which things are forbidden. If any one therefore be found to exercise himself in this private idolatry, let him be accursed, because he hath forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry.”

Whatever, therefore, may be thought of the late Dr. Hook's view, it is quite clear that that of Thorndike is quite untenable; and, to borrow your correspondent's words, is a “strange statement surely,” and one which but “a very little study of antiquity” must have shown him to be wholly without foundation.

EDMUND TEW, M.A.

\* If not angels, much less the spirits of departed men.

E. R. quotes Dr. Hook and then puts a gloss on the passage. Dr. Hook says, “The saints were not worshipped in the early portion of the Middle Ages”; E. R. says, “The worship of the saints—by which he seems to mean the invocation of the saints.” Surely E. R. must be aware that worship bears a very different signification from invocation. Dr. Hook is perfectly accurate in his statement, and the passage which E. R. cites from St. Chrysostom is wide of the mark, as it only shows, at the most, that it was customary to beg the saints to pray to God for blessings upon those in the body. Into the doctrinal question I, of course, do not enter. I will only quote two or three passages from the celebrated *Letters of the Rev. William Palmer to Dr. Wiseman* (Oxford, 1842, 8vo.) to show the distinction between worshipping the saints and asking them to pray for us:—

“We are not called on to enter into any discussion with you on the propriety of asking the saints and angels to ‘pray for us.’ Such discussions may be put aside until you disclaim and reject those far more objectionable and dangerous invocations which invest the saints with the attributes of Deity; which reduce God to the same level with His creatures, or elevate creatures to an equality with God. The mere invocation of saints to ‘pray for us’ stands on different grounds, because it distinctly recognizes the superiority of God.”—Letter v. p. 8.

“I shall not here enter on the question of the propriety of asking for the prayers of the saints—a practice of which the first examples are found in the writings of Gregory Nazianzen. The abuses which naturally flow from this practice, and of which the Romish prayers under consideration afford so melancholy an illustration, are in themselves...”—Letter v. p. 31.

“St. Gregory of Nyssa states that a person by saying, ‘Holy Ephrem, help (assist) me,’ escaped from a dangerous position. Such an expression does not interfere with the Divine attributes. It is widely different from your prayers to saints. We may be ‘helped’ by a fellow creature; but we have no right to ask from him blessings and graces, as if he were a Divinity.”—Letter v. p. 49.

I will quote one passage from St. Chrysostom, just to show that in reading the Fathers the balance of their teaching must be accepted, and that it is very easy to cite apparently contradictory passages, thus proving the danger of resting upon isolated ones:—

“What a boon, not to have to go about and seek one to ask of, but to find one ready! to have no need of others through whom thou mayest solicit! What could be greater than this? Since here is One who then does most, when we make not our requests of others than Himself: just as a sincere friend then most complains of us for not trusting in his friendship, when we ask of others to make request to him. Thus also let us act.”—*On Acts of the Apostles*, Hom. xxxvi.

H. P. D.

THE OLD TESTAMENT: JEWISH AUTHORS (5th S. vii. 221, 269).—MR. WHYTE cannot have enjoyed a very extensive acquaintance with intelligent Jews, for if he had he would be aware that there is no difficulty in obtaining whatever infor-

mation he might desire respecting the Jewish religious system. The Old Testament gives the fullest possible information regarding the legislative portion of that system, and the New Testament records to a very large extent the manner in which the enactments were carried out. The *moral* law, as interpreted and adopted by every civilized nation of the world, is simply the Jewish religious system carried into practice.

A list of Jewish authors has been repeatedly given. That of M. GAUSSERON (published in "N. & Q.") is very incomplete; but the well-known work of Wolf gives all the required information up to a comparatively recent date, and the catalogue of the Hebrew books in the British Museum will be found to contain the name of almost every Jewish author and his work.

The style of the Chaldaean paraphrase is not barbarous. The Targum of Onkelos is an almost literal translation of the Pentateuch, and, in very many instances, throws a flood of light on the manner in which the five books of Moses were understood at a period long antecedent to the existence of the Septuagint.

The Targum of Jonathan Ben Uziel and the so-called Jerusalem Targum illustrate by parables and allegories the manners, customs, and literature of the times in which they were written, and therefore necessarily "are full of foreign words"; but there is no "difficulty in understanding them" to ordinary Hebrew scholars, who nearly all know more or less of Chaldaic, and Rabbinical and Talmudical dictionaries are all-sufficient for those who falter.

"Some who wrote against Christianity." MR. WHYTE again indicates his limited acquaintance with the practice of Jews when he declares that "they are forbidden under pain of excommunication to lend" a work against Christianity "to any Christian, for fear of drawing a storm upon themselves for producing such strong objections against the Christian religion." This might have been the case in those times when Christians wanted only the slightest provocation for persecuting Jews, and may still exist in those places where the spirit of persecution is rife; but as a rule there is nothing but a spirit of delicacy which deters a Jew from giving such a book the fullest publicity. As a matter of fact, the books most relied upon by Jews for this purpose are the Bible and the New Testament, and nothing has emanated from the pen of a Jew one tithe so hostile to Christianity as what has been written by many who are included under the name of Christians.

Although MR. WHYTE thinks the true pronunciation of the Tetragrammaton יהוה "a matter of the slightest consequence," it may be that some of your readers may be stimulated by his letter to inquire, and may, moreover, entertain a feeling "beyond curiosity," even approaching that of reverence, for

The Name which sacred writ declares to be the personal appellation of the Deity. To these it may be interesting to know that many ancient nations thought it the highest act of irreverence for mortal lips to utter the name of their gods; and no nation except the Jews has any name for the Almighty: the words employed merely describe His attributes. Among the Jews The Name, which is in English written Jehovah, was accepted on Biblical authority as a personal appellation. There never was a written record of how it was pronounced. According to the Talmud, it was uttered only once a year by the high priest, on the Day of Atonement, and in such a manner that the utterance was drowned by the voices of the choir of priests and Levites. According to the same authority, the pronunciation was taught only once in seven years to those who, by their piety and upright life, seemed worthy of its reception. Maimonides states that with the pronunciation was taught such a knowledge of the Divine nature as was capable of being brought within the grasp of human comprehension.

One of the alleged objections to the authenticity of the Moabite stone is that it contains the Tetragrammaton, which would seem to indicate that Mesha, King of Moab, had often heard the name pronounced.

The Greeks mistook the Hebrew letters for Greek ones, and thought the true sound was ΙΙΙΙΙ. Modern Jews never attempt to express the word, but always substitute another, either Elohim or Adonai, the former signifying the Director of the Powers of Nature, the latter Master or Lord; or they render the word as "The Name."

It may be worthy of consideration whether the *ὁ Λόγος* of the Evangelist is not simply a Greek paraphrase of the Hebrew "The Name."

Hence the true pronunciation of the mysterious word cannot be written in Roman or any other letters. M. D.

"BUDGET" (5th S. vii. 66, 174).—From a heap of political pamphlets I have just disinterred this, *An Answer to the Budget, inscribed to the Coterie*, printed for E. Sumpter, in Fleet Street, 1764, 4to. pp. 15, which carries the use of the word a few years further back. The author says:—

"It is amazing how a pamphlet so absurd and ill-written as 'The Budget' is universally acknowledged to be, should be favoured with so general a reception: so general, that in almost every company the first question is, *Have you seen 'The Budget'?* And this is so mechanically demanded, that not above one man in a hundred understands what is meant by the word 'budget.' But it is the fashion to abuse and decry those whom his Majesty has thought proper to appoint his servants for the execution of the public business, and these ignorant people join the fashion (for they would not be out of the fashion for ever so much) without knowing for why or wherefore; but only because it is the voice of a mob, and they will not deviate from their fellow subjects.



Had not these people much better mind their business, and let *State Affairs* alone? What are *State Affairs* to them? *State Affairs* will not get them a dinner when they want it. But it seems to be the evil genius of this country that every man is a politician: every ignorant City shop-keeper and cobbler is to be at liberty to watch the *State*, scrutinize the conduct of Ministers, call names, &c., or with him things are not write (*sic*). Unless some method is taken that shall effectually put a stop to this increasing licentious practice, it will be next to impossible to carry on the public business. I am confident this is the sense of all those who serve in and wish well to his Majesty's present Government."

At the point "Have you seen *The Budget*?" the writer has this foot-note:—

"For the benefit of these ignoramus's, I will place here a short explanation of what is understood by the word *Budget*, in this sense: When the House of Commons have voted the *Supplies*, Mr. Chancellor of the Exchequer, towards the latter end of the Session, opens to the House, in a speech, what are to be the *Ways and Means* for raising the money granted by the *Supplies*: This speech, in the Parliamentary language, is called the *opening of the Budget*. Mr. Grenville's speech towards the close of the last Session of Parliament was so universally admired and applauded that the minority, stuck (*sic*) to the quick by the lustre and superiority of his abilities, set all their wits to work to render him ridiculous and odious to the public, after they had failed to do it in Parliament. Accordingly out came 'The Budget,' which is nothing more or less than an impotent, malevolent attack upon his speech."

Thus it appears that the *budget* at that period was a recognized Parliamentary term, as now, but, according to my authority, was used on the occasion mentioned by the Opposition to damage the Government; and if any other correspondent can produce a copy of the "cavilling" pamphlet entitled *The Budget*, to which mine is a reply, we shall come exactly at the time and the circumstances which led to the *popularizing* of the phrase.

J. O.

Since sending my note upon the use of this word in a Parliamentary sense prior to 1772 (p. 174), I have traced it many years further back. In 1762, when Sir Francis Dashwood was Chancellor of the Exchequer, there was printed in the *St. James's Chronicle* a rhyming letter to him on the opening of the Budget, which begins:—

"It is the duty of my Office,  
In which, God knows, I'm but a Novice,  
To propose the Means and Ways  
The interest of the sum to raise";

and ends:—

"*This here Excise* is greatly mended,  
For though enlarg'd 'tis not extended;  
Ev'n tho' 'tis bad, do let us try it,  
Any thing for Peace and Quiet!"

But the word *budget* had been used many years before that time. In 1733, when Sir Robert Walpole, as Chancellor of the Exchequer, was to bring forward his new scheme of taxation, popular excitement rose high, and much anxiety was felt and expressed as to the precise nature of his plan. He

opened his project before the Committee on March 14, 1733, when the celebrated Excise debate ensued, and the merchants of London were called "sturdy beggars." At this time a pamphlet was published, written it was said by Sir Robert Walpole himself, entitled, *A Letter from a Member of Parliament—concerning the Duties on Wine and Tobacco*, Lond., 8vo., pp. 36. It was at once replied to by a counter pamphlet, *The Budget Open'd; or, an Answer to, &c.*, Lond., 8vo., pp. 34. In this Sir Robert's scheme is pretty roughly handled. The writer says:—

"At length the Mountain is delivered. The Grand Mystery, which was long deemed too sacred for the unhallowed eyes of the people, is revealed. What is revealed? Nothing but what has been known, confuted, and exploded long before. The *Budget* is opened, and our *State Emperick* hath dispensed his packets by his *Zany Couriers* through all parts of the kingdom."

This seems like a further development of Pulteney's rude comparison of Walpole to Subtle in Ben Jonson's play of the *Alchemist*, who began, Pulteney said, by promising Sir Epicure Mammon mountains of gold, and ended by giving him some little thing to cure the itch:—

"I can not tell, sir. There will be, perhaps,  
Something, about the scraping of the shardes,  
Will cure the itch; though not your itch of mind, sir.  
It shall be saved for you, and sent home."

*Alchemist*, Act iv. sc. 5.

Walpole called those who would not adopt his new scheme of Excise sturdy beggars; and they, in return, seem to have called him a mountebank, a pedlar with nothing in his *budget*. I have not found an instance of the political use of the word prior to the year 1733.

EDWARD SOLLY.

THE HEART OF RICHARD I. (5th S. vii. 162) is not in the cathedral of Rouen, its fitting place, but in a public museum of that most interesting city. In a brief excursion to Normandy last summer with two of my sons, we enjoyed the delightful sail up the Seine from Havre to Rouen. I find from an entry in the note-book of one of my sons, who kept a little journal of our tour, that on July 10, 1876, we visited, among other places, le Musée Céramique. My son's diary says:—

"July 10. We next visited the Museum of Ceramics and Antiquities. There is much of interest here, especially mediæval objects found in tombs throughout Normandy and France. Here in a small glass box is preserved the dust of the 'Lion-Heart' of Richard I. of England, with the remnants of the silk in which it was wrapt. Close to the relic is a case containing a portion of the hair of the famous Duke of Bedford, regent of the English dominions during the minority of Henry VI., and so well known from Shakspeare's play. The hair is black and bristling."

In a little *Rouen Guide* which we used during our visit the following is the only reference I can find to the heart of Richard I. Speaking of the cathedral, the *Guide* says:—

"Le chœur, long de 36 mètres, a des stalles sculptées du xv<sup>e</sup> siècle, dont les consoles sont décorées de sujets très-curieux, pleins de naïveté et de verve. Il contenait aussi jadis les tombeaux de Richard Cœur-de-Lion, de son frère Henri Court-Mantel, de leur oncle Guillaume, et du fameux duc de Bedford; mutilés par les Calvinistes en 1562, ils disparurent quand on exhausse le chœur en 1726. Des fouilles ont amené, en 1838, la découverte du cœur et d'une statue de Richard, et, en 1862, celle du cœur du Roi Charles V."—*Rouen Guide*, Rouen, rue de la Grosse-Horloge, p. 30.

It must be admitted that a public museum is not the proper place for the preservation of so interesting a relic; but, as Richard expressly bequeathed his heart "to the inhabitants of Rouen," it seems unlikely that they will consent to its transfer to Westminster Abbey. Indeed, considering how the walls of that noble legacy of other days are disfigured by the tasteless and often grotesque glorification of the titled or wealthy obscure, the lion-heart of Richard would feel scarcely at home in such company. The cathedral of Rouen ought again to be the custodian of such a treasure, and English enthusiasm could find no fitter way of honouring the memory of Richard I. than by restoring his tomb, and erecting in that noblest of cathedrals a fitting shrine for the reception of his heart, where something even higher than his heart would be remembered in the daily service of that Church in which he lived and in which he died.

D. F. MACCARTHY.

THE OLDEST PROVINCIAL CIRCULATING LIBRARIES (5th S. v. 188, 314).—The question of which town had the honour of initiating the circulating library system is worth taking a little pains to determine, as marking an interesting point in the history of literature. The claims of Rochdale and Settle have been set forth as dating from 1770. I now put forward a claim on behalf of Liverpool on the following grounds. About 1756 or 1757 the *Monthly Review* was commenced, and a small club of gentlemen, who met at each other's houses, agreed to take it in. This led to the purchase of other books, which were also circulated with such convenience that on May 1, 1758, it was determined to establish a general circulating library. The first catalogue was issued on November 17, 1758, and contained 450 volumes, with 109 subscribers at five shillings each. The institution was called the Liverpool Library, which must be distinguished from the Liverpool Free Public Library, with which it has no connexion. From that time to the present it has pursued its useful career with continued success. In 1803 a handsome building was erected for its reception. It now contains more than 60,000 vols. and has 800 subscribers at twenty-five shillings per annum. On May 13, 1858, the centenary of the library was celebrated with considerable éclat. It is believed that this was the first circulating library established in the kingdom. If this be not so, I

shall be glad to see proof given of an earlier commencement.

J. A. PICTON.

Sandyknowe, Wavertree.

"OGRE" (5th S. vii. 7, 196).—Your correspondents do not exactly answer my questions as to this word. COLONEL ELLIS, with his learning in Eastern matters, illustrates the history of the Oighoors, but he does not bridge over the space between *Oighoor* and *Ogre*. And supposing that derivation to be correct, whence comes the Italian form *orco*? DR. MACKAY talks of "showing the true source of a word that has puzzled" us, and then quotes one statement that it is "probable" that the word is "from *Oegir*," Scandinavian, and another derivation, "with even more probability," from the Asiatic *Ogurs* or *Oighoors*, and thirdly refers me to "Celtic or Gaelic." I cannot reconcile these probabilities more or less, and I want to see more of the steps by which the changes of form were made. DR. MACKAY seems to give "Gaelic *ochras*, hunger," as a derivation of French *ogre* and of Italian *orco*, but how does he get them? It does not seem to me so easy as he thinks. The English *ogre* is, I presume, merely borrowed from French and not very long ago. What is the date of the use of *ogre* in French? Is that the old form of the word? If *ogre* in French is *Oighoor*, where can a passage be found with that meaning without metaphor? If, on the other hand, *ogre* is merely Latin *orcus*, are there no earlier instances than those quoted in Littré?

O. W. T.

Will DR. MACKAY be good enough to state the proof of the connexion between this word and the Gaelic *ochras*, "hunger"? The similarity of sound and meaning makes the derivation so far highly plausible, but we require historical and chronological evidence as well. I write in entire ignorance as to when, by whom, and under what circumstances the word *ogre* was introduced into our language. In default of this information I think the derivation from *Oigours*=*Hongrois*, far from improbable.

C. S. JERRAM.

Windlesham.

ENGRAVINGS PASTED ON WALLS (5th S. vii. 226, 274).—I quite thank Δ. for reminding me of this old fashion. I had an ancestor who flourished, say, from 1750 to 1780, who was an adept at the kind of work, and I knew four rooms so decorated in my own and other houses. The prints in the sitting rooms were sometimes fine French and English line engravings by the best engravers, such as now sell for high prices. For bed and dressing rooms inferior engravings did. I even remember some curious caricatures out of magazines in the top story, which I now know referred to the '45, to Admiral Byng, and the Newcastle Ministry. The walls were painted first,



and the prints arranged in a tasteful manner, not going below the dado. Alas, both prints and walls soiled at last, and it was impossible to paint the walls without splashing the prints. I quite mourned when the last of the rooms so decorated was obliged to submit itself to a smart wall-paper, which effectually buried some really fine engravings.

P. P.

ORIGIN OF THE AMERICAN DOLLAR MARK (5th S. vi. 386, 434; vii. 98, 155, 317.)—It is satisfactory to see a long-canvassed question, like that respecting the origin of the dollar mark, conclusively settled by the letter of Mr. NORCROSS in your number of April 21. The old form of the mark which he cites, of a figure of 8 between two slanting lines, /8/, is quite decisive, as showing the original purpose of the transverse lines by which the letter S appears to be cancelled in the modern form, \$, viz., to fence off the figure 8 from the following numerals with which it was to be read as signifying so many pieces of eight. When this designation of the coin became obsolete, the central element of the symbol would lose its meaning, and would readily change to the unclosed form of an S as better adapted for rapid writing, giving a good example of the development of a symbol under the pressure of compendious execution.

H. WEDGWOOD.

AN INVOCATION TO LINDLEY MURRAY (5th S. vi. 534; vii. 137, 210.)—Another common expression offends my ear, namely, the use of "myself" instead of "I" or "me."

"John and myself are going to Bath." "He drove John and myself all the way." In such sentences there seems no more reason to emphasize the pronoun than there would be if it were used without the copulative conjunction. Yet no one would dream of saying "Myself went to Bath," or "He drove myself all the way."

C. S.

BYRON'S "ENGLISH BARDS AND SCOTCH REVIEWERS": DATE OF THE SECOND EDITION (5th S. vii. 145, 203, 296.)—The information on which I founded my date of the publication of the second edition was an extract from the introductory note to *English Bards and Scotch Reviewers*, in vol. i. p. 153 of *Miscellanies by Lord Byron*, London, John Murray, Albemarle Street, 1853, fcap. 8vo. 2 vols. The passage runs as follows, the year referred to is 1809:—

"His (Lord Byron's) latest labour before starting on his pilgrimage was to prepare a second and enlarged edition, which came out in October with his name prefixed."

MR. TARTT now informs us that he was crossing the Atlantic in October, 1809, with the *third* edition already in his possession.

In corroboration of the passage above quoted, I may say that I have examined numerous copies of

the third edition, and I have only as yet found one date to them, viz. 1810. Still, it is quite possible that as the fourth edition has one issue dated 1811, and another dated 1810, so some few examples of the third edition may bear date 1809. If such copies exist, the date of the second edition's appearance will clearly have to be reconsidered. Its publication must have ensued after July 2, 1809, for on that day Lord Byron sailed from Falmouth. A foot-note to the preface of the fourth edition, 1811 (among abundant other evidence), clearly proves any earlier date for this second edition untenable. The note says:—

"This preface was written for the second edition, and printed with it. The noble author had left this country previous to the publication of that edition, and is not yet returned."

J. LEICESTER-WARREN.

ARMS WANTED (5th S. vii. 229, 275.)—The arms of Sir Thomas St. Leger, the second husband of Anne Plantagenet, Duchess of Exeter, were, Azure, fretty argent, a chief or, thereon a crescent for difference. The Duchess of Exeter was sister of Edward IV., and her father Richard, Duke of York, had been created Earl of Rutland during his father's lifetime, which latter title was revived in the person of one of her descendants, Sir Thomas Manners, thirteenth Baron de Ros, by Henry VIII., 1575, and at the same time an honourable augmentation to the family shield was granted, consisting of a chief quarterly azure and gules, on the first and fourth two lilies of France, on the second and third a lion of England. The arms of Sir Henry Strangways were, Sable, two lions passant, paly of six argent and gules.

G. D. T.

Huddersfield.

BILLIARD BOOKS (5th S. vii. 103, 124, 144, 164.)—I possess, in 16mo., 1 vol., in two parts—

"The New Pocket Hoyle, containing the Games of Whist, Quadrille, Piquet, Quinze, Lansquenet, Pharo, Rouge et Noir, Cribbage, Matrimony, Cassino, Reversis, Put, Connexions, All Fours, and Speculation. Accurately displaying the Rules and Practice, as admitted and established by the First Players in the Kingdom. Fourth Edition. London: Printed for P. and W. Wynne, Paternoster Row; Vernon, Hood, and Sharpe, Poultry; J. Murray, Fleet Street; Lackington, Allen and Co., Finsbury Square; and B. Crosby, Stationers' Court, 1807."

Also, an engraved title-page, preface, and pages 1-196, and table of contents, 197-202, forming part i., "W. Wilson, Printer, St. John's Square"; the next part being:—

"The New Pocket Hoyle, Part II., consisting of Gentlemen's Games, viz., Billiards, Chess, Cricket, Tennis, Cocking, Backgammon, Draughts, Hazard, Goff, Horse Racing. Accurately displaying the Rules and Practice, as admitted and established by the First Players in the Kingdom. With a Variety of New Improvements by Charles Jackson, Esq. This, with the Card Games, forming a Complete and Improved Edition of Hoyle. London: Printed by T. Davison, Whitefriars, for R. Scholey, Vernon, Hood, and Sharpe, Lane and New-

man, T. and R. Hughes, C. Chapple, H. D. Symonds, C. Booker, Scatcherd and Letterman; Wilson and Spence, York; and Mundell and Co., Edinburgh, 1808."

Pages 1-371; billiards, 287-371; no preface nor table of contents. J. BEALE.

WYTTENBACH (5th S. vii. 208.)—There was a life of the celebrated Swiss philologist Daniel Wytenbach published at Ghent, in 1823, under the title of *Vita Danielis Wytenbachii*, auctore Guil. Leon, Mahne, 8vo. pp. 255. There is a short but pretty full account of him, by Stapfer, in the *Biographie Universelle*, vol. li., 1828. Wytenbach died in 1820, at the age of seventy-four, and his memory was honoured, amongst other ways, by creating his widow a Doctor of Philosophy at Marburg in 1827. Of this creation Stapfer gives an account, as being a thing "so contrary to the customs of the French."

EDWARD SOLLY.

MRS. BROWNING (5th S. vii. 168.)—Miss Barrett, afterwards Mrs. Browning, attended the Congregational Chapel, Paddington, then under the ministry of the well-known Rev. James Stratten. Whether she was what the Independents call "a member of the church," or only a member of the congregation, I do not know. H. BOWER.

M.P.s FOR BRIDGWATER (5th S. vii. 169.)—MR. TAYLOR will find a list of the M.P.s of this borough in the *Parliaments of England from 1 George I. to the Present Time* (1850), by Henry S. Smith (Simpkin & Co., London, 1845-1850), vol. ii. 28-31, and vol. iii. 257.

SAMUEL SHAW.

Andover.

P. STUBBE, AUTHOR OF "FRAUS HONESTA" (5th S. vii. 289.)—As MR. STUBBS quotes Bohn's *Lowndes*, if he will refer again to that book he will see under the head of "Stubbes or Stubbs, Philip," that *The Anatomy of Abuses* was published in 1583 under the pseudonym of Richard Jones, the second part in the same year under the pseudonym of Roger Ward. There are a number of other works attributed by Lowndes to the same author, varying in date from 1581 to 1592. There was a John Stubbes whose hand was cut off in the Market Place, Westminster, in 1579, for a work written by him against the French marriage of the Duc d'Anjou to Queen Elizabeth, and this John Stubbes was "near of kin, if not the father or brother," to Philip Stubbes, author of *The Anatomy of Abuses*. It is very probable that, of these Stubbes, John was the uncle and Philip the father of the Philip Stubbe who wrote *Fraus Honesta*. There is nothing, however, to show positively. Lowndes refers to Harington's *Nuga* for much curious information, and more may be found about Philip of *The Abuses* in Nash, in

Brydges's *Cens. Lit.* and his *Restituta*, in Dibdin's *Bibliomania*, as set down by Allibone.

Another curiosity is to be noted, that these questions about Stubbe are asked by a Stubbs, whilst P. Stubbes issued his *Anatomy* under the name of Ward, which is the name I have to append to this reply. C. A. WARD.

Mayfair.

WARREN'S "GEOLOGIA; OR, A DISCOURSE CONCERNING THE EARTH," &c., 1690 (5th S. vii. 226.)—This book was written in reply to Thomas Burnet's *Sacred Theory of the Earth*, first published in Latin in 1681-9, and in English in 1684-9. Warren's *Geologia* was printed in 1690; and it was replied to in the following year by Burnet, in his *Answer to Erasmus Warren's Exceptions against the Theory of the Earth*, 1691. Upon this Warren retorted with his *Defence of the Exceptions against the Theory of the Earth*; and Burnet closed the discussion with *A Short Consideration of Mr. Erasmus Warren's Defence of his Exceptions against the Theory of the Earth*, 1691. To judge fairly of the matter all these books must be read. Burnet himself says, "it is a kind of wild-geese chase—a very unpleasant exercise." And, having done so, I cannot say I think he was far wrong. Warren's publications are not rare, though I think they are "not mentioned by Lowndes."

EDWARD SOLLY.

"A COMMONPLACE BOOK," &c. (5th S. vii. 229.)—Will this be of any use to H. W. B. B.?

"Commonplace Book, or Companion to the Old and New Testaments: being a Scripture-account of the Faith and Practice of Christians: consisting of an ample Collection of pertinent Texts on the sundry Articles of Revealed Religion. Fourth Edition, corrected, compared, and enlarged by Joseph Strutt. London, printed by J. Hatchard, Bookseller to Her Majesty, opposite Albany, Piccadilly. 1814."

C. F. S. WARREN, M.A.

Bexhill.

CROSS KEYS ABOVE CHURCH WINDOWS (5th S. vii. 88.)—A shield bearing two keys in saltire is sculptured above the east window of the chancel of St. Peter's, Derby. The date of the east end of the chancel is c. 1495. W. H. S. J. HOPE. Rottingdean, Brighton.

HERALDIC (5th S. vii. 268, 335.)—It is surely an exploded idea that the Black Prince "took to himself" the motto and crest of the King of Bohemia killed at Crecy. There is a paper on this subject in the volume of "N. & Q." for 1860 or 1861, which I chanced to observe to-day (April 30), showing by authorities that these feather badges were not the exclusive property of the Black Prince, but seem to have been derived from Philippa of Hainault, and that several of her sons bore them without reference to Crecy. The suggestion that the colour of the English flag was then changed



from white to red is incorrect. The field of France was then azure, and the English ensign was red in the time of Edward I., fifty years before Orecy. There is undoubted evidence of this in the records of his reign, which also show the origin of the Royal Body Guard, or a very early notice of that corps.

ANGLO-SCOTUS.

RICHARD TOPCLIFFE, THE PURSUIVANT (5th S. vii. 207, 270, 331).—I have had the curiosity to look at the Inquisition named by Dr. JESSOPP. It was taken at Gainsborough, co. Lincoln, September 25, 15 Jas. I. (1617), and the jury found that Richard Topcliffe died at Somerby, November 21, 2 Jas. I. (1604), and that Charles Topcliffe, his son and heir, was, at his father's death, aged thirty years.

JOHN A. C. VINCENT.

"THE HEIR OF MONDOLFO" (5th S. v. 129).—If FIRZ is still anxious to know where this story of Mrs. Shelley's may be seen in print, he will find it on looking into *Appleton's Journal* (New York) for January last. Whether it has ever appeared before I cannot say; but I never saw it mentioned anywhere till his question was asked.

H. BUXTON FORMAN.

ARMOUR LAST WORN (5th S. vii. 268, 318).—As a confirmation in *partibus* of my statements on this subject, I send the subjoined extract from the *Life of Gustavus Adolphus*, by Hollings, proving that the abolition of full armour was commenced by that monarch during the Thirty Years' War, and I have no doubt that this had its due influence in its disuse, a little later in the seventeenth century, throughout the armies of Europe generally:—

"He had long ago become sensible of the disadvantage of the defensive panoply by which the cavalry of his time, often sheathed in iron from head to foot, and defying the dint of musket or pistol balls, unless discharged close at hand, were rendered utterly unfit for those rapid and vigorous movements in which the use of horse consists. Among the Swedish squadrons a hat, or open morion, was almost universally substituted for the ponderous helmet, with complete vizor and gorget, to which they had been accustomed, and the buff coat, with stout leather gloves reaching to the elbow, for the cuisses and gauntlets which during the seventeenth century were considered indispensable to the full equipment of a cavalier."

I may as well add that Charles XII. at the commencement of the next century retained only the buff gloves and belt of the former period. The blue cloth coat, cocked hat, &c., in which he was killed, are still preserved at Stockholm. Of these I possess photographs, as well as of the cuirass and other equipments of Gustavus Adolphus.

E. M. WARD, R.A.

5, Queen's Villas, Windsor.

LAWYERS' BAGS (1st S. vii. 85, 144, 557; viii. 59, 281; ix. 20, 41).—Your correspondents have at these references discussed the colour of barristers' bags in ancient and modern times. It may not

be uninteresting to note here, for the benefit of the future antiquary, the actual existing use in this matter, a use which is minutely regulated by that *lex non scripta* of etiquette which no *causidicus* may with impunity transgress. Barristers' bags are either red or dark-blue. Red bags are, strictly speaking, reserved for queen's counsel and serjeants; but a stuff-gownsmen may carry one if presented therewith by a "silk." Such presentation is a solemn business: the fortunate "junior" is expected to bestow a guinea upon the Q. C.'s clerk who brings the coveted distinction to his chambers, and is afterwards in addition fined for the honour by his Circuit mess. It is an imperative rule that only red bags may be taken into court; blue bags are not to be carried further than the robing room. I speak only of the practice of the Common Law Bar; of the Chancery regulations on the subject I know nothing. Nor can I say anything of the custom of the lower branch of the profession. As far, however, as I have observed as an outsider, every solicitor pleases himself in the matter, carrying a blue, red, or purple bag as seems good in his own eyes.

MIDDLE TEMPLAR.

A PREPARATION FOR CLEANING PRINTS, &c. (5th S. vi. 460).—I have long been in want of information on this subject, but recently succeeded in cleaning some engravings by the following process: Soak the print in cold water till all creases are out, and it lies quite smooth; then put it into a dish containing a solution of chloride of lime, with twice its quantity of clear cold water. When the stains have disappeared put the engraving into plain water, and afterwards dry with blotting paper. For the solution referred to put half a pound of chloride of lime into a vessel with one pint of water; let it stand, stirring it now and again, for twenty-four hours, and then strain it through fine muslin till quite clear, when the liquid is to be added to one quart of water.

These directions are from an old number of the *Bazaar*. I may add that the prints should not be left in the solution longer than is necessary to remove the stains, and the more thoroughly they are washed in cold water afterwards the better for them, for if any of the lime is left in the paper it is liable to rot and destroy it.

As I have not seen an answer to your correspondent in "N. & Q.," these directions, which I have found very successful, may not come too late to be of service to him.

T. W. T.

COMIC OPERA ON THE ROD (5th S. vii. 329).—This is no invention of the author of the *History of the Rod*. The opera alluded to is—

"Lady B——'s Revels. A Comic Opera, in Two Acts, as it was Performed at Lady B——'s Private Theatre, in Birch-Grove, with Unbounded Applause. The Songs adapted to Favourite Airs. Embellished with

Superb Prints. London: George Peacock, and Sold at No. 66, Drury Lane."

No date, but published about 1790. This and six other tracts on the same subject were reprinted in 1872 by J. C. Hotten as "*Library Illustrative of Social Progress*. From the Original Editions collected by the late Henry Thomas Buckle, Author of *A History of Civilization in England*." A full account of these and many other works *ejusdem farinae* is given in the *Index Librorum Prohibitorum: being Notes Bio-, Biblio-, Iconographical and Critical, on Curious and Uncommon Books*, London, privately printed, 1877.

FRAXINUS.

DANCING, "THE POETRY OF MOTION" (5th S. vi. 89, 196, 277, 437.)—Several of your correspondents have traced the germ of the idea; none have answered the query as to the first use of the phrase. In a forgotten farce entitled *Trick for Trick; or, the Admiral's Daughter*, 8vo., London, 1812 (not to be confounded with some earlier farces with very similar titles), a sprightly girl, having cajoled an absurd suitor, named Hudibrastus Rant, to personate a sailor with a wooden leg, insists upon his dancing, on which he says (p. 36), "Indeed, Miss, I am no *dab* at the *Poetry of motion*." The italics and capital letter, here copied from the original, and the character of the speaker, whose conversation is made up of shreds of poetical quotation, seem to indicate the adoption of an accepted, and probably newly accepted, and remarkable expression.

J. F. M.

DOTS ON THE COVERS OF PRAYER BOOKS (5th S. vii. 229.)—If these are not a mere arbitrary book-binder's ornament, which I for my part think most likely, they probably denote the nine choirs of the host of heaven, thus:—

Seraphim

Cherubim Thrones Dominations

Virtues Powers Princedoms Archangels Angels.

C. F. S. WARREN, M.A.

Bexhill.

It is not always that nine dots only are seen on the covers of Prayer Books; I think fifteen are more common. I have never looked upon them as having any particular meaning, but rather as a matter of ornamentation. JOHN R. JACKSON.  
Richmond.

SIGNS OF SATISFACTION (5th S. vi. 364, 413, 498; vii. 59.)—In Derbyshire it was customary many years ago amongst "ordinary people," with whom I include pretty well-to-do farmers, to leave a small portion on the plate at the close of the meal. This was a sign of "good breeding." At tea-time, when "company" were present, a sign of satisfaction very commonly used was to invert the cup in the saucer. This sign I have seen used at public tea gatherings very often. Another sign of having

had sufficient at the tea meal was to put the spoon in the cup, but this was not half so common an expression of satisfaction as the former one I mention. I sometimes see the same signs used now-a-days. Another sign which comes to my mind was the placing of the knife and fork crossed on the plate like the letter X, instead of placing them neatly paralleled.

THOMAS RATCLIFFE.

Workshop.

HERALDIC (5th S. vii. 8, 175, 278, 297.)—Permit me to say to J. S. in reply to his inquiry (*ante*, p. 278) that the Field arms he refers to, differenced by having the chevron engrailed, were granted to Edmund Field, of Stansteadbury, Herts, by Sir Edward Byshe, Garter, March 9, 1653. The crest was the same as that of the Yorkshire family. I presume that this Edmund claimed some relationship to them from the similarity of the arms, but that he could not prove descent from the Fields of the West Riding. I take it that the mailed arm was assumed by one of the Hertfordshire family at a later date than the above, also as a difference: I have met with it on book-plates and elsewhere. As far as I am aware, there is no record of the grant of such a crest at the College of Arms, but I cannot speak with certainty on this point. There were Fields in Herts in the first half of the fifteenth century. The Yorkshire family were seated at Sowerby, near Halifax, as early as 1306, and probably before that date. Until 1440 or thereabouts, the name of the latter was written De la Feld.

O. F.

"LEAP IN THE DARK" (5th S. vi. 29, 94, 151, 273; vii. 252.)—In Vanbrugh's *Provoked Wife*, Act v. sc. 5, is the following:—

"*Belinda*. Then, sir, I challenge you, and Matrimony's the spot where I expect you.

"*Heartfree*. 'Tis enough; I'll not fail. (*Aside*) So, now, I am in for *Hobbes's voyage*; a great leap in the dark."

To what voyage does this allude? Perhaps this may lead to the origin of the expression.

CLARRY.

[For Hobbes's use of the phrase when dying see "N. & Q.," 5th S. vi. 94.]

"FAINT HEART NE'RE WON FAIR LADY": "JA COÜARD N'AURA BELLE AMIE" (5th S. vii. 263, 318.)—I copy this proverb and an equivalent in old French subjoined to it, preserving the spelling of each, from p. 87 of John Ray's *Collection of English Proverbs, &c.*, Cambridge, 1670, 12mo., pp. 296, first edition. ACHE has already referred us to the second edition of this book, published eight years later, and desires earlier authorities. The concurrent existence of a French analogue looks as if the proverb was hardly a new one in either tongue when Ray printed it. Likely enough Dryden had this in mind when in *Alexander's Feast* he wrote, "None but the brave deserves the



fair." But the latter very similar proverbial saying may have been known just as it stands earlier than Dryden. Poets are fond enough of imbedding popular sayings almost unchanged in their works.

J. L. WARREN.

This old saying will be found among the proverbs given by Camden in his *Remaines concerning Britaine*, ed. 1614. I shall be glad of a reference to an earlier record of it than Camden's.

F. D.

**POLYGAMY** (5th S. vi. 428, 522; vii. 57).—A suit was lately heard before the High Court of Calcutta, under the Indian Succession Act, in which a will made by a Jewish inhabitant of that city, who had died leaving two widows surviving him, was held to be revoked on the ground that it had been executed subsequent to the first marriage, but previous to the second marriage (*Indian Law Reports*, Calcutta Series, 1876, i. 148). In the course of the proceedings, Mr. Justice Phear said, "I suppose there is no doubt a Jew may lawfully marry a second time in the lifetime of the first wife." To which counsel rejoined, "No; that is admitted." It would appear from this that, assuming M. D.'s authority to be correct, there is some difference of law or practice between the Eastern and the Western Jews.

W. F. P.

**APPOINTMENT OF A PUBLIC PROSECUTOR** (5th S. vi. 537; vii. 20, 117).—See an article on "Criminal Procedure in England and Scotland" in the *Edinburgh Review* for October, 1858, reprinted in *Essays, Critical and Narrative*, by William Forsyth, Q.C., LL.D., M.P., London, Longmans, 1874, 8vo. The article is partly based upon the Report from the Select Committee of the House of Commons on Public Prosecutors, May, 1856.

MIDDLE TEMPLAR.

**BERNARD DE VENTADOUR** (5th S. vii. 148, 273).—The best information on this troubadour may be obtained from the following sources:—Diez, *La Poésie des Troubadours*, trad. de M. de Roisin, pp. 124, 125, and 319; Raynouard, *Poésie des Troubadours*, vol. v. p. 69; Fauriel, *Histoire de la Poésie Provençale*, vol. ii. ch. xvi. pp. 1-30; Bartsch, *Grundriss zur Geschichte der Provenzalischen Literatur*, Elberfeld, p. 111; Bartsch, *Chrestomathie Provençale*, Elberfeld, pp. 47-55. The best MSS. of "Bernart de Ventadorn" are indicated in Bartsch, *Chrestomathie Provençale*, p. 47. The poem, "Quan vei la laudeta mover," is given on pp. 54, 55.

G. A. SCHRUMPF.

Tettenhall College.

**AUTHORS OF QUOTATIONS WANTED** (5th S. vii. 289).—

"From social cares with ease

Saved by that precious gift," &c.,

is from *The Lynnburn*, by Sir H. Taylor.

G. F. S. E.

(5th S. vii. 330.)

"Vi et armis."

See Tacitus, *Hist.*, iv. 23.

"Vox et præterea nihil."

[Φωνὴ τὸ τίς ἐσσί, καὶ οὐδὲν ἄλλο.]

Plutarch, *Apophthegmata Laconica*, op. vi. 233, 5, ed. Reisk.

"A Spartan pulling a nightingale, and finding but a very small body, said, 'Thou art voice and nothing more.'"—*Old Translation*.

"Tramite quo tendis, majoraque viribus audes."

Virgil, *Eneid*, x. 811, has—

"Quo moriture ruis, majoraque viribus audes."

M.

"How can I sink with such a prop?" &c.,

is by Dr. Isaac Watts, Hymn 116, Book ii., in his *Hymns and Spiritual Songs*, 1707.

JOSIAH MILLER.

"Ah, surely nothing dies but something mourns."

Byron, *Don Juan*, c. iii. 108.

E. J. C.

Cp. Dante, *Purgatorio*, c. viii. 6, and the first line in Gray's *Elegy*.

M.

Stanza 108 is a noted one. The first six lines are Anglicized from Dante's *Purgatory*, but the quotation wanted, the last line of Byron's stanza, has naught to do with Dante.

F. R.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The History of Landholding in Ireland.* By Joseph Fisher. (Longmans & Co.)

MR. FISHER is the well-esteemed author of *The History of Landholding in England*, and it may as well be stated here that he is about to be the historian of landholding in Scotland, a preparatory lecture on which subject he will deliver on the 10th inst. in London. The present work has grown out of a similar preparatory lecture delivered last May to the members of the Royal Historical Society. To use Mr. Fisher's own description, "This work is an expansion of a paper read at the meeting" (last May), and he adds: "The author has been compelled to omit much which he thought pertinent to the subject in order to bring the work within the prescribed limits." Mr. Fisher's conclusions are, that the Irish have been kept in a barbarous and uncivilized state by the laws relating to land tenure, and that Ireland will make no noteworthy progress till "her laws are more equitable, and her land system is renovated by returning to the equitable system of the Brehon code," according to which "landlords" and "rent" were things unknown. The historical part of Mr. Fisher's book is capitally condensed.

*The Nineteenth Century.* A Monthly Review. Edited by James Knowles. No. III. (H. S. King & Co.)

A PERIODICAL which starts with a brilliant first number lies under some difficulty to keep up the brilliancy. No such difficulty seems to have existed here, for the second and third numbers are more brilliant than the first. Mr. Gladstone on the Montenegrins and Cardinal Manning on the story of the Vatican Council furnish articles admirably written from their respective points of view. Mr. Ralston is even more interesting with his "Russian Revolutionary Literature" than he was with his "Turkish Story Books." Sir Thomas Watson writes "On the Abolition of Zymotic Disease" more with the happy vigour of a clever young fellow aspiring to obtain a hospital appointment than with the level dullness of some

men who are more than octogenarians. With respect to Mr. Gladstone's warm and picturesque panegyric on the Montenegrius, he alludes to their cutting off the noses and lips of the wounded Turks on the field of battle. He seems inclined to attribute this to the influence of vicinity with the savage Ottomans; but is it not a part of the local superstition that a man enters the next world in the condition in which he leaves this, and that it is fair and reasonable to send an enemy there in so ugly a condition as to make him repulsive?

*The New Quarterly Magazine.* No. XV. (Ward, Lock & Tyler.)

SEVEN articles, all varied and all good—such a statement is praise enough for any serial. Apart, however, from traits of travel, from novelettes, from a "Glance at the Comets," by E. V. Heward, and illustrations of the "Art of Lying," by C. Elliot Browne, those persons who are interested in dramatic literature, the dignity of a well-trod stage, and Comedy, not slipshod, but with both her buskins on, will read with infinite appreciation the opening contribution by George Meredith, "On the Idea of Comedy and the Uses of the Comic Spirit." It has in it as much wit as good sense, things that do not always, as a mere matter of course, travel together.

*Macmillan's Magazine*, for May, has an article by Prof. Mahaffy, "Old Greek Athletics," to which attention may be especially directed. It is most amusing and undoubtedly true. The same attention paid to a paper in the *Cornhill*, "A Dutch Milton," Joost van den Vondel, a contemporary of the author of *Paradise Lost*, will be amply repaid by a pleasant addition to the reader's stock of knowledge. If that reader loves poetry and poets, and particularly if he loves to make acquaintance with poets not widely known, let him address himself to *Temple Bar*, for May, where he will find an essay on François Villon, by Mr. Walter Besant. The perusal of that essay should have the effect of sending him to the original works of old French poets generally, and to Villon in particular. The French minstrels of early days had a music in their words and a melody in the arrangement of them, of which modern French poets give no example. Bishop Hall is the subject of Mr. Heath's paper in this month's *Churchman's Shilling Magazine*.

**CITY CHURCHES.**—Now that many of the City churches have disappeared, and many more are in danger of demolition, how acceptable would be a book entitled (say) *Memorials of the Churches in the City of London*, illustrated with good etchings or woodcuts, representing the exterior and interior of each edifice! J. W. W.

**THE CAXTON CELEBRATION.**—The first book produced in England was printed by William Caxton in the Almonry at Westminster in the year 1477, and was entitled *The Dictes and Sayings of the Philosophers*. There is a fine copy of the *Dictes* in the British Museum. Mr. Elliot Stock is engaged in producing a fac-simile of it. A limited number of copies will be issued by subscription.

**GIFT OF A THEOSOPHIC LIBRARY.**—A few weeks ago it was announced that Mr. Christopher Walton, late of Ludgate Hill, author of a *Memorial of William Law*, *Jacob Böhme*, and other *Authors of the Domain of Theosophy and Mystical Divinity*, had presented the whole of his unique collection of books and MSS. relating to those topics to Dr. Williams' Library, London, for public benefit. The donor, we are now told, has made a reserve for the American public who may be interested in such studies.

### Notices to Correspondents.

C. W. M.—This communication should be sent to the author of the book named, who would probably correct the blunders in the next edition. Some of them have been noticed in a late number of the *Athenæum*.

A. L. MAYHEW.—The church is dedicated to St. Benedict, but is commonly known as St. Bennet Fink. The word "Fink" was added because it was founded by Robert Fink.

A. J.—For the first, apply to Messrs. Chatto & Windus, publishers. For the second, Messrs. Hachette & Co., the French publishers, London.

R. NICHOLSON and other Correspondents.—Letters forwarded.

SIGMA.—As soon as possible.

ERRATUM.—On p. 333, col. 2, in foot-note, "Act v. sc. 6," was the writer's error. It should have been Act iv. sc. 2.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, MAY 12, 1877.

## CONTENTS.—No 176.

NOTES:—Carausius, British Sovereign and Emperor, 361—Books on Special Subjects, 362—Burying in Scots Linen—Old Prayer Book, 364—Beating the Bounds—Lord Cochrane, afterwards Earl of Dundonald—Pamphlet by Thomas Castley, 365—The Dakin Family Motto—S. T. Coleridge—No Descendants of the Eminent—"Ratch": "Wise"—To "Light of"—Inscribed Gun—"Vie de Saint Auban"—A Conjecture, 366.

QUERIES:—Francis Douce: "The Recreative Review"—"Job's Luck"—"Catalogue of Books," &c.—"The Session of the Poets," &c.—"Diary of a late Physician," 367—"La Tricoteuse endormie"—George Whitefield—Lady Hamilton—Jacobello del Fiore—Imperial Academy of Sciences at St. Petersburg—Fowler Families—Ash Trees and Horse-shoes—River Eddleston—Burning Heretics—Seal of the Chapter of Jedburgh Abbey—Oval Frames, 368—Alex. Knox—"Powder pimperlimping," 369, &c.

REPLIES:—A Libel upon Pepys, 369—The Use of "Dare," 371—The Row Family, 372—Cosies—Bowles Pedigree—The Title "Honourable," 373—"Minnis"—"Queers": The "East Oriel" at Melrose—St. Anne's Lane—Parsons's "Booke of Resolucoun," 374—Archbishop Rotherham's Burial-place—"Between you and I"—Sir C. Lucas—A Folk-Lore Society—"The Martyr of Erromanga"—"Boughten"—"Clam"—Banks and his Horse Morocco, 375—Unusual Christian Names—Rev. J. Stittle—"The Harmonious Blacksmith"—Descent of Queen Victoria—Coleridge in Manchester—"Pinder," 376—"Hospitium"—Gambadoes—Rev. J. Norris—"Wemble"—"Runrig," 377—Yorkshire Saying—Popular Names of Fossils—The Word "Woman"—Historic Sites in England—Signs of Satisfaction—Phonetics: "To Write"—Spalding Antiquarian Society, 378—Descendants of the Redcides—"Evensong"—Authors Wanted, 379.

Notes on Books, &amp;c.

## Notes.

CARAUISIUS, BRITISH SOVEREIGN AND EMPEROR (A.D. 237-294), PROBABLY AN IRISHMAN.

"Qui Maximianus rusticorum multitudo oppressa, quos Bagaudas dicunt, pacem Gallis reddidit. Quo tempore Carausius sumptu purpurâ Britannias occupavit."—Jornandes, *De Regnorum Successione*; Muratori, *Rev. Ital. Script.*, vol. i. pt. 1, p. 237.

"My assumption of the Imperial Title at Delhi was welcomed by the Chiefs and People of India with professions of affection and loyalty most grateful to my feelings."—*Queen's Speech*, Feb. 8, 1877.

The event referred to in Her Majesty's speech from the throne has been by many looked upon as a novelty in English history. It has been generally supposed that the first genuine British sovereign clothed with imperial dignity is Queen Victoria.

The object aimed at in this note is to prove that the first independent British sovereign recognized as an "emperor" was one bearing or giving himself the name of "Marcus Aurelius Valerius Carausius"; and that as the absolute monarch over Britain he was accepted as the brother and colleague of the then masters of the world—the "Augusti"—Diocletian and Maximian.

Upon this point there can be no doubt; but whether or not this British emperor was of Celtic race and Irish birth is a question worthy of investigation, although it may not be easy of solution.

Milton says of Carausius that he "was grown too great a delinquent to be less than an emperor; for fear and guiltiness in those days made emperors offer than merit" (*History of England*, by Mr. John Milton, in Kennett's *History of England*, vol. i. p. 23, London, 1724, folio).

Gibbon does not close his eyes to the accusations preferred by the imperial panegyrist of Maximian and Constantius against Carausius; but he is too shrewd an observer not to remark that Carausius proved himself worthy to occupy the position he had won. He recognizes the value of the man who, born in poverty, had long signalized himself by his "skill as a pilot and his valour as a soldier." Gibbon observes how this humble man, when he became a sovereign, defended the frontier of his new kingdom against the Caledonians, how he secured peace at home, and so directed the fleet under his command as to show that Britain was "destined in a future day to obtain the empire of the sea" (*Decline and Fall of the Roman Empire*, vol. ii. ch. xiii. pp. 120-122, London, 1848).

The claim Carausius has to renown is based upon his own deeds, and not upon the incidental mention of his name by two popular authors. Sailing with his fleet from Boulogne, he effected a successful landing, induced the Roman legion stationed there to accept him as their "emperor," became absolute sovereign over the country, and, to use the words of Gibbon, "During the space of seven years it" (Britain) "was possessed by Carausius, and fortune continued propitious to a rebellion supported with courage and ability" (vol. ii. c. xiii. p. 122). The literary contemporaries of Carausius were the paid panegyrist of his enemies. In the panegyric of Mamertinus, delivered A.D. 292, Carausius is called "a pirate"; by the panegyrist Eumenius he is designated, A.D. 296, as "an archpirate"; and by subsequent Roman writers, such as Aurelius Victor, A.D. 360, he is contemned as "a hireling." Eutropius (A.D. 361) reproaches him as having "sprung from the lowest depths of society," and Orosius (A.D. 417) as being "vilely born." Later writers, even the Venerable Bede, follow in the same strain, and if "dishonour" and "humble birth," and "infamy" and "obscure origin," were convertible terms, then Carausius, despite his prowess, ability, statesmanship, and sagacity, was deserving of nothing but contempt. But it is not in this manner that the memory of Carausius should be estimated. There are other proofs besides documentary evidence by which his career as a British sovereign and emperor are to be tested, and these are his coins and medals—records of the spirit and character of his reign. The life and adventures of Carausius may be thus briefly told. He was in the service of the Roman emperors Diocletian and Maximian, and in consequence of his remarkable valour and nautical skill was appointed commander of their navy to

protect the sea coasts from the piratical Franks and Saxons. In discharging this duty it was supposed that he allowed the pirates to ravage the coasts, and never attacked them until they had collected a large booty, and then having "robbed the robbers" he retained what he had taken for his own profit, instead of transmitting it to the imperial treasury. Maximian believing, or pretending to believe, this accusation, an order was despatched by him to put Carausius to death. Upon hearing this Carausius assumed the imperial purple, carried the fleet under his command from Boulogne to Britain, and there reigned for seven years as an independent sovereign. Up to the moment of the revolt of Carausius, Britain had been a mere province of the Roman empire. He made it an independent principality, as independent of the Roman empire as, in after ages, Scotland and Ireland were independent of England. This was the great work in the life of Carausius. All the warlike attempts of Maximian against him were defeated by the superior skill of Carausius, who finally compelled both Maximian and Diocletian to acknowledge him as their "brother emperor." The career of this able and successful ruler terminated by means against which valour has no shield, and virtue no defence. He was assassinated by a man named Allectus, who succeeded him on the throne as "Emperor of Britain."

The stain that rests upon the memory of Carausius is that of perfidy—the unjustifiable betrayal of a trust confided to him for the purpose of promoting his own ambitious designs. It is the gravamen of all the abuse poured upon him by the panegyrist; it is adopted by Eutropius and Orosius; it is copied from Orosius by Bede; it is echoed by Milton, and it is believed in by Gibbon. But those who are willing to "cast a stone" at Carausius should first consider whether he is so very blamable for having recourse to the only means left to him to preserve his life. The "rebellion" of Carausius was the consequence of "the sentence to death," and that "sentence" had been pronounced by the pitiless monster who had in the previous year (A.D. 286) massacred an entire legion of loyal Christians for refusing to participate in the pagan sacrifices of Rome. Carausius was a pagan mariner, and not a Theban legionary, and probably had never heard of the Christian doctrine of "passive obedience."

Then there comes a very important consideration. Was the accusation against Carausius true in all its parts? Let us see if other circumstances than those hitherto dwelt upon may not have provoked the ire of the Emperor Maximian. I think a clue to "extenuating circumstances" may be found in the antecedent career of Carausius, and in the state of public affairs at the time. The first of his biographers, Aurelius Victor, states that Carausius was "a citizen of Menapia"; that he

was not only remarkable for "promptness in brave deeds," but also "for his skill as a naval commander"; and that in the latter capacity he had "from his youth upwards served for pay"—"*factis promptioribus enituit . . . simul gubernandi quo officio adolescentiam mercede exercuerat.*" Such was his position when appointed admiral of the imperial fleet. His sympathies then were naturally with the men over whom he was placed in command, and from whose ranks he had risen. His wish was that they should receive their full pay, and that whatever prizes ("*præda*") they made, their and his fair share should be honestly distributed as "*manubia*" amongst them. The main charge against him was "that all the prizes and booty captured by him were not transferred to the treasury"—"*neque præda omnia in ærarium referrat.*" But why was not all of it sent to the treasury? Because it is probable all that was sent into the "ærarium" was handed over to the "*fiscus*" (for the distinction established by Augustus between what may be called "the treasury for the public service" and "the privy purse of the emperor" had ceased to exist); that there was jobbery and corruption in the imperial court; that whilst soldiers were deprived of their pay, and sailors of their prize money, and the people were ground down by the burdens of taxation, the emperor and emperor's household, satellites, sycophants, and flatterers were wallowing in luxury. Thus it may have happened that what was charged as "a crime" against Carausius was "a necessity"; and when he was ordered to be put to death for maintaining and defending the pecuniary interests of those under his command, he was treated no worse than the wretched populations in different parts of the empire, who were forced into insurrection and then massacred by wholesale for presuming to make one last struggle in defence of life and property.

WM. B. MAC CABE.

(To be continued.)

#### BOOKS ON SPECIAL SUBJECTS.

##### IV. GERMAN POPULAR MYTHOLOGY.

The scholars of Germany have paid so much attention to the popular mythology of their native country, and the analogy between that mythology and our own is so great, that I venture to think the following short list of books will be acceptable to such of your readers as may be students of other interesting branches of what Brand so happily designated our "Popular Antiquities":—

Vulpius (Dr. C. A.), *Handwörterbuch der Mythologie der Deutschen verwandten, benachbarten und nordischer Völker. Mit Abbildungen.* 8vo. Leipzig, 1827.

Grimm (Jacob), *Deutsche Mythologie.* 8vo. Göttingen, 1835.

The first edition of Grimm's important work is not superseded by the enlarged edition in two volumes



published in 1844, inasmuch as the valuable supplement of nearly 200 pages, for the most part consisting of lists of local popular superstitions, is omitted from the later edition.

Schrader (August), *Germanische Mythologie*. Mit einer kurzen Abhandlung über die sonstigen Deutschen Altherthümer. Vornehmlich Deutung der Mythologie. 8vo. Berlin, 1842.

Grimm (Jacob), *Deutsche Mythologie*, zweite Ausgabe. 2 bde. Göttingen, 1844.

Though the twenty-nine chapters of the original edition of this encyclopædia of folk-lore are in this second edition extended to thirty-eight, and the work is of nearly double the length, there is omitted from it the valuable supplement of list of superstitions, of nearly 200 pages, which forms so important a feature of the original work.

Panzer (F.), *Beiträge zur Deutschen Mythologie*. 8vo. München, 1848.

Nork (F.), *Mythologie der Volksagen und der Volksmärchen*; eine Darstellung ihrer genetischen Entwicklung, &c. 1 vol. thick 12mo. Stuttgart, 1848.

This forms the ninth volume of Scheible's *Kloster*.

Wolf (J. W.), *Beiträge zur Deutschen Mythologie*. I. Götter und Göttinger. 8vo. Göttingen, Leipzig, 1852. Mannhardt (Wilhelm), *Germanische Mythen-Forschungen*. 8vo. Berlin, 1858.

A learned and valuable book, with a capital index.

#### V. COURTS OF LOVE.

Though there is perhaps no institution more frequently referred to by writers on the Middle Ages than that of the so-called "Courts of Love" ("Cours d'Amour," &c.), few books have been written upon the subject of them. I should be glad if any of your learned correspondents will add to the following brief list:—

Auvergne (Martial), *Les Arrests d'Amours*. *Aresta Amorum*, accuratissimis Benedicti Curtii, Symphoriani, commentariis, &c. 12mo. Rouen, 1587.

Andreas Capellani Regii, *Erotica seu Amatoria*. Nunquam ante hac edita, &c. Nunc tandem fide diversorum MSS. codicum in publicum emissa a Dethonaro Mulhero. Sm. 8vo. 1610.

Die Minnehöfe des Mittelalters und ihre Entscheidungen oder Aussprüche. Ein Beitrag zur Geschichte des Ritterwesens und der Romantischen Rechtswissenschaft. Sm. 8vo. Leipzig, 1821.

Diez (F.), *Beiträge zur Kenntniss der Romantischen Poesie* (Erstes Heft. Ueber die Minnehöfe). Berlin, 1825.

There was a French translation of this very judicious essay, by De Roison, published in 1842, but I have never been able to procure a copy.

#### VI. HISTORY OF FICTION.

Horace Walpole said, "No good story was ever invented," and certainly the best of stories may be traced back to very early periods; and I know of no literary inquiries of greater interest than the origin of popular fictions. The following books will furnish very useful materials for pursuing a study which has fascinated Warton, Douce, Walter

Scott, and Palgrave among ourselves, and Grimm, Schmidt, Liebrecht, and many other eminent foreign scholars:—

Dunlop (John), *The History of Fiction*. Second Edition. 3 vols.

Matthæi (C. F.), *Syntipæ Philosophi Persæ Fabulæ* LXII. Græce et Latine. 8vo. Lipsiæ, 1781.

Petri Alfonsi, *Disciplina Clericalis*. Zum ersten Mal herausgegeben mit Einleitung und Anmerkungen von Fr. W. V. Schmidt. 4to. Berlin, 1827.

Grimm (Die Brüder), *Kinder- und Haus-Märchen*. Mit zwei Kupfern zweite vermehrte und verbesserte Auflage. 2 vols. Berlin, 1819.

These were followed in 1822 by a third volume in the same little Alnaine 4to. form, which is invaluable for the light it throws upon the history of fiction, and which, so far as I am aware, has not been reprinted since 1856. It is certainly worth its weight in gold for the learning which is crammed into it.

Gesta Romanorum cum applicationibus moralisatis ac mysticis. Sm. 8vo. Jehan Petit, Paris, 1506.

Madden (Sir F.), *The Old English Versions of the Gesta Romanorum*, edited from MSS. in Brit. Mus. and University Library, Cambridge, with Introduction and Notes. Printed for the Roxburghe Club. 4to. London, 1838.

Swan (Rev. C.), *Gesta Romanorum*; or entertaining Moral Stories from the Latin, with Notes. 2 vols. sm. 8vo. London, 1824.

Brunet (M. G.), *Le Violier (sic) des Histoires Romaines*, ancienne traduction française des Gesta Romanorum. 12mo. Paris, 1858.

Græsse (J. G. T.), *Gesta Romanorum*; das älteste Märchen und Legenden Buch des Christlichen Mittelalters. 8vo. Dresden und Leipzig, 1842.

The first complete German translation, with notes and an essay on the authorship by the editor.

Keller (H. A.), *Li Romans des Sept Sages*. Nach der Pariser Handschrift. 8vo. Tübingen, 1836.

Deslongchamps (A. L.), *Essai sur les Fables Indiennes*. Suivi du Roman des Sept Sages (et de Dolopatnos), par Le Roux de Lincy. 8vo. Paris, 1838.

Sengelmann (H.), *Das Buch von den Sieben Weisen Meistern*. Aus dem Hebräi-chen und Griechi-chen zum ersten Male über-etzt, &c. Sm. 8vo. Halle, 1842.

Wright (Thomas, M.A.), *The Seven Sages*, in English Verse. From a MS. in Public Library, Cambridge. (Percy Society.) Sm. 8vo. 1845.

The Introduction is full of curious information, as might be expected from the varied learning of the editor.

Basile (G. B.), *Il Pentamerone; ovvero Lo Cunto de li Cunti*. 12mo. Napoli, 1674.

The importance of this collection in reference to the history of fiction is shown by the notes of the Brothers Grimm to their *Kinder- und Haus-Märchen*.

Liebrecht (F.), *Der Pentamerone oder das Märchen aller Märchen von Giambattista Basile*. Aus den Neapolitanischen übertragen. Nebst eine Vorrede von Jacob Grimm. 2 vols. 8vo. Breslau, 1846.

At the end of the second volume, p. 266, is a short but exhaustive "excurs" upon the phrase "*Facere ficum*," and an interesting notice of the Neapolitan

dialect and literature generally, and of Basile particularly.

Taylor (J. E.), *Pentamerone*; or, *Story of Stories*. From the Neapolitan of G. B. Basile. Cr. 8vo. London, 1848.

Schmidt (F. W. V.), *Die Märchen des Straparola*. Aus dem Italienischen mit Anmerkungen. Sm. 8vo. Berlin, 1817.

The notes, which occupy nearly 100 pages of small type, are full of curious information.

Schmidt (F. W. V.), *Beiträge zur Geschichte der Romantischen Poesie*. Sm. 8vo. Berlin, 1818.

This curious volume contains—1, an essay on the *Decameron*, its origin, sources, and the imitations of it; 2, a paper on the Seven Wise Masters, with a special reference to the Mythic Virgil; 3, Paracelsus's essay on Undine's Nymphs, with an introduction by Schmidt; and, 4, miscellaneous on the field of Romantic Poetry.

Le Cente Novelle Antiche, secondo l'Edizione del MDCCV. correte ed illustrate con Note. 8vo. Milano, 1825.

I have, for convenience, put the various editions of *Gesta Romanorum*, &c., together, and not, as in other sections, given the books according to date of publication.

BIB. CUR.

#### BURYING IN SCOTS LINEN.

As some interest was lately shown respecting burying in woollen, perhaps it may be interesting to some to see the law that was in force in Scotland in 1695 as to burying in Scots linen. I lately met with some original Acts of the Parliament of Scotland, and among them is a supplement to one regulating this matter which was passed in 1686. The penalties for disobeying this Act were, for a nobleman, 300*l.* Scots (25*l.* sterling), and for every other person 200*l.* Scots (16*l.* 13*s.* 4*d.* sterling). The purport of the supplement is distinctly stated to be "to improve the manufacture of linen and to restrain the importation of foreign linen," and the penalties above stated were continued. The Act or supplement is as follows :—

"Act Anent burying in Scots Linen.

"July 17, 1695.

"Our Sovereign Lord, with Advice and Consent of the Estates of Parliament, for the better improvement of the Manufactory of Linen within the Kingdom, and restraining the Import of all Forraign Linen, Doth hereby Ratify and Approve the sixteenth Act of the Parliament 1686 Intituled *Act for burying in Scots Linen*, in the hail Heads and Articles thereof; Ordaining the same to be put to strict Execution in all Points, with this Addition, that none presume to cause bury any in *Scots Linen*, in value above Twenty Shilling *Scots* per Ell, under the same pains set down in the foresaid Act against burying in Forraign Linen: And for the better discovery of the said Transgression, and Execution of the foresaid Act, and the Addition hereby made to it, His Majesty, with Consent foresaid, *Statutes and Ordains*, That the nearest Elder, or Deacon of the Parish, with one Neighbour or two, be called by the Persons concerned, and present to the putting of the dead Corps in the Coffin,

that they may see the same done, and that the foresaid Act with this present Addition is observed, and subscribe the Certificat mentioned in the foresaid Act, and that whatever Relation or other Friends of the Defunct, present, and having the Charge of the burying, shall either fail in observing the foresaid Act, with this Addition, or to call the Elder or Deacon, with such Neighbours as may be Witnesses, or to send and give in the Certificat, appointed by the said Act, he or they shall be holden as Transgressours, and lyable in the Pains thereof; which Pains are also hereby intirely applied, and given to the Poor of the Parish: and any Elder or Deacon of the Parish is empowered to pursue for the same, for their use, nor shall any Pursuit for the said Fines be Advocat from the Inferiour Judge Competent, nor any Sist of Process given, nor shall any Decreet therefore be Suspended, but upon Discharge or Consignation allanerly. And it is further hereby *Statute*, That it shal not be leisom to any Person to make or sew any sort of Dead Linen, contrair to the foresaid Act, and this present Addition, under the pain of Fourty Merks [2*l.* 4*s.* 5*d.* sterling] *toties quoties*, for the use of the Poor, as said is." —*The Laws and Acts of the Fifth Session of the First Parliament of our Sovereign Williom, by the Grace of God King of Scotland, &c., Holden and begun at Edinburgh, May 9, 1695.* In Foolscep Folio. Edinburgh: Printed by the Heirs and Successors of Andrew Anderson, Printer to His Most Excellent Majesty. Anno Domini 1695. Cum Privilegio.

In 1707 these Acts were, for some reason or other, rescinded, and all burying in linen forbidden, and plain woollen cloth only was to be used, and that for non-observance under the same penalties and rules contained in the said former Acts.

D. WHYTE.

OLD PRAYER BOOK.—In the library of the India Office there is an exceptionally fine edition of the Book of Common Prayer, printed by Robert Barker in 1616, and bound, like his other editions of that date, with the Bible, a table of the genealogies recorded therein, with the line of our Saviour from Adam to the Virgin Mary, and the "Booke of Psalmes collected into English meeter by Thomas Sternehold, Iohn Hopkins, and others," with accompanying music to each psalm. The only part of this volume which is modern is the binding, that being of parchment beautifully embossed with a delicate gold pattern. The whole of the volume, with the exception of the "Booke of Psalmes," is printed in Old English black-letter type. The Bible is prefaced by the lines descriptive "Of the Incomparable treasure of holy Scriptures, with a prayer for the true use of the same," followed by an ingenious table "How to take profit in reading of the Holy Scriptures." Each book is prefaced by its argument, and the New Testament is the translation of Theod. Beza, with the expositions on the phrases, &c., taken out of his large annotations and those of Joach. Camerarius by P. Lo. Villerius, "Englised" by L. Tomson. The annotations of Fr. Junius upon the book of Revelation are also given.

The "Booke of Psalmes" is of different date from



the preceding books, being an edition printed for the "Companie of Stationers" in 1624.

These few notes I jotted down when looking at the volume one day. There are two copies of the edition of 1616 in the British Museum, one of which I have seen; but it is far inferior to the India Office copy. The latter, I should say, is a rare and valuable possession. It is entirely perfect, not a leaf being mutilated. Are there other copies extant? Perhaps Dr. Simpson will inform us if there is one at Lambeth. I should remark that the copy I saw at the British Museum is printed in Roman type, and the argument before the books of the Bible is not given.

The table of genealogies is by J. S. Who was he? I have been unable to find any clue to his identity. I should like to know if any reprint has been published of this table. It is a most elaborate compilation, extending to thirty-four folio pages. Mr. Elliot Stock would confer a great obligation on Biblical students by giving us one of his excellent fac-similes, if he has not been anticipated.

Among the priceless stores of Oriental literature crowded into the inconvenient attics of the India Office, euphoniously misnamed a library, it is curious to find this old edition of the Prayer Book, unconnected as it is in any way with the language or literature of the East.

R. P. HAMPTON ROBERTS.

**BEATING THE BOUNDS.**—In Wallace's *Russia*, lately published, the following curious custom, it is stated, has till very lately had place among the Cossacks:—

"As the Cossacks knew very little about land surveying, and still less about land registration, the precise boundary between two contiguous 'yoorts,' as the communal land of a stanitsa was called, was often a matter of uncertainty, and a fruitful source of disputes. When the boundary was once determined, the following original method of registering it was employed. All the boys of the two stanitsas were collected and driven in a body like sheep to the intervening frontier. The whole population then walked along the frontier that had been agreed upon, and at each landmark a number of boys were soundly whipped and allowed to run home! This was done in the hope that the victims would remember as long as they lived the spot where they received their unmerited castigation."

This passage brought distinctly to my recollection having heard the Professor of Scotch Law in the University of Edinburgh, some sixty years ago (who was then Baron Hume, the intimate friend of Sir Walter Scott), tell his class that the same mode of registration of a disputed *march* as the above was said to have been common, in olden times, in various districts of Scotland. The coincidence is, to say the least, curious. Perhaps some of your antiquarian correspondents can adduce corroborative proofs or presumptions of the *whacking* process having been still more general. J. M.

**LORD COCHRANE, AFTERWARDS EARL OF DUNDONALD.**—Now that the services and misfortunes of this very eminent naval officer are again upon the *tapis*, the following anecdote, which I know to be authentic, may well be placed on record. Mr. Vicary, a clever but eccentric naval surgeon, went to the King's Bench, when Lord Cochrane was confined there, and solicited an interview with his lordship. He apologized for the liberty which he, a stranger, had presumed to take; but he begged to assure his lordship that the matter was one in which every naval officer felt an almost personal interest. He, and he believed the majority of his brother officers, would feel no further doubt if his lordship would inform him positively, was he or was he not guilty of the crime imputed to him? Lord Cochrane answered him with the greatest cordiality and frankness, thanking him for the confidence expressed in his question. He concluded nearly in these words: "Be assured yourself, and tell our brother officers, that I declare, most solemnly, that I am not guilty, upon my honour!" Every one to whom Mr. Vicary related this occurrence accepted it as a fresh evidence of the narrator's eccentricity; but the general feeling appears to have been that the word of the most brilliant naval captain of his time was not to be doubted by a service who had watched his official career with almost universal admiration.

CALCUTTENSIS.

**PAMPHLET BY THOMAS CASTLEY.**—Gunning, in his amusing book, *Reminiscences of the University, Town, and County of Cambridge*, vol. ii. pp. 128-136, second edition, gives a long and amusing account of Castley—a Fellow of Jesus College, Cambridge—who had graduated as eighth\* wrangler in 1787. The writer mentions his having been the author of a very extraordinary work on the French revolution, the title or name of which is not given, and from the publication of which he expected to gain promotion from the ministry. Gunning adds that, though he had made "diligent search for the publication," he was unable to find a copy. The work seems to have been in a pamphlet form. Is its title known, and have any of your readers ever seen a copy? According to Gunning, who was one of his contemporaries, its contents were of rather an absurd nature; but still it might prove of interest, and would of course be valuable as a literary curiosity from its scarcity. In 1808 Thomas Castley was presented by his college to the living of Cavendish, in Suffolk, which he held for the long period of fifty-two years, dying in 1860, and having graduated twenty-one years before his acceptance of that preferment. He must have been considerably over ninety at the time of his death.

JOHN PICKFORD, M.A.

\* It ought to be "seventh" wrangler.

**THE DAKIN FAMILY MOTTO.**—The motto on the crest of Alderman Dakin is, "Strike, Dakin, strike; the Devil's in the hemp." The following explanation is given in M. A. Denham's *Slogans of the North of England*, 1851 :—

"The strangest of all Northern mottoes, 'Strike, Dakeyn, the Devil's in the hempe,' is, I believe, first found in the grant of new arms by Flower, in 1563, to Arthur Dakyns, Esq., of Linton and Hackness, in Holderness..... Arthur Dakyns was a general in the army; but as, two or three centuries ago, generals commanded on sea as well as land, I imagine that he had distinguished himself in some gallant fight—perhaps against the Spaniards—wherein all the turning-point of victory consisted in cutting some portion of a ship's hempen sails or cordage. The elder Dakeynes of Derbyshire, enchanted with the exploit of cutting the Devil out of the hemp, assumed the old motto in question at the very commencement of the seventeenth century, and confirmed to them in 1611 by St. George. The crest always consorted with the motto. Out of a naval coronet springs an arm brandishing a hatchet and prepared to strike."

W. T. HYATT.

**SAMUEL TAYLOR COLERIDGE.**—The following, though some of the details are known, is worth preserving in "N. & Q." It is written on the fly-leaf of the second vol. of *Carmina Quadragesimalia* in my possession :—

"The author of the English copy (vol. ii. pp. 18, 19, 20) ran away from Cambridge, and entered into a regiment of Light Dragoons, where he wrote letters for the soldiers to their wives and Dulcineas in such an uncommon style as to be taken notice of by the officers. They examined him, and he puzzled them: they gave him a Latin book to construe, which he did, to the utter astonishment of the corps. The surgeon then desired to have him for an assistant, and in ten days (except practical anatomy) he knew more than the surgeon. After this, his discharge was obtained, and he returned for a season to his college; but, being not always steady in mind, he eloped a second time, and read lectures after Mr. Thelwall's system at Bristol, by w'ch, I am told, he got some hundreds. His present occupation is writing for the booksellers. His real name is, I believe, S. T. Coleridge\* tho' he may go under another

W. H. REYNELL.

"Hornchurch, Nov. 23, '95."

What is the book referred to as the "English copy"; and is the reference made to it where the above may be found?

H. G. C.

Basingstoke.

**NO DESCENDANTS OF THE EMINENT.**—That so few of our great men leave descendants, or that their posterity rapidly die out, has been often remarked upon. The *Herald of Health* has the following :—

"It is said that there is not now living a single descendant in the male line of Chaucer, Shakespeare, Spenser, Milton, Cowley, Butler, Dryden, Pope, Cowper, Goldsmith, Scott, Byron, Moore, Sir Philip Sidney, Sir

Walter Raleigh, Drake, Cromwell, Hampden, Monk, Marlborough, Peterborough, Nelson, Stafford, Ormond, Clarendon, Addison, Swift, Johnson, Walpole. Bolingbroke, Chatham, Pitt, Fox, Burke, Grattan, Canning, Bacon, Locke, Newton, Davy, Hume, Gibbon, Macaulay, Hogarth, Sir Joshua Reynolds, David Garrick, John Kemble, or Edmund Kean."

This list might be largely extended. It is to be observed, however, that several of the foregoing have left direct heirs through daughters, namely, Scott, Byron, Cromwell, Marlborough, Peterborough, Stafford, Ormond, Clarendon, Walpole, Grattan, and probably one or two others.

W. D. PINK.

Leigh, Lancashire.

**"RATCH."**—I heard this word used in Lincolnshire last week, in the sense of going about and carrying stories and making mischief :—"Don't believe what she says; she's always *ratching* about."

**"WISE."**—I remember, some thirty or more years ago, in a court, hearing a witness unwillingly submit to a severe cross-questioning. In order to escape from this he feigned illness, and exclaimed, "I'se verra ill; I'se ganging to faint! *Wise* me oot, *wise* me oot!" Neither *ratch* nor *wise* appears in any dictionary that I know of.

E. LEATON BLENKINSOPP.

**TO "LIGHT OF."**—This expression is a very common one in Derbyshire (as also in this part of Notts) to express "to meet with" or "to find." "I lighted on him" means, I found him. "I often light of" means, I often meet with. "I lit on him"—I met with or found him. A similar way of expression as "lighted on" is in Bunyan's *Pilgrim's Progress*.  
THOS. RATCLIFFE.  
Workop.

**INSCRIBED GUN.**—Inscriptions on fire-arms, other than the name of the maker, are, as far as my experience goes, very rare. Here is one, however, on the barrel of a rifle in my collection, 181. VII. The letters are inlaid alternately in gold and silver. The weapon has a flint lock, is of the middle of the eighteenth century, and was taken from the Hungarian insurgents by the Austrian authorities.

W. J. BERNHARD SMITH.

Temple.

**"VIE DE SEINT AUBAN."**—In the preface to this life, edited by Dr. Atkinson, of Trin. Coll., Dublin, is the following line: "Jo fu de Turs jadis pasturs e avant chevaler." The name "Marcus" is prefixed; surely the learned editor should read "Martinus."

PAROCHUS.

\* The pen has been run through the words "I believe," and the initials "S. T." inserted above them. The surname was also not written Coleridge but was erased and altered to that.

**A CONJECTURE.**—Cicero, *Ep. ad Att.*, xii. 29, "ut etiam mihi ipsi quiddam opus sit." Ernesti conjectures "*quidam locus sit.*" I would suggest "quiete opus sit."  
S. T. P.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

FRANCIS DOUCE: "THE RECREATIVE REVIEW."  
—I shall be glad to have any information regarding *The Recreative Review, or Eccentricities of Life and Literature*, 3 vols., London, 1821/3. It is difficult to meet with complete, having been issued in parts. I have only met with two copies during the last thirty years, and I am in the habit of looking over a great number of second-hand book catalogues. It is a most extraordinary *omnium gatherum* of curious matter on almost every conceivable subject. In the copy which I possess, and which once belonged to an accomplished book-collector, there are many annotations. Among these occurs the following:—

"The bookseller from whom I bought this very amusing book, in London, after long inquiry and search for it, said it was edited by Mr. Douce."

In any notices I have seen of Francis Douce nothing is said as to his connexion with this work. He was an antiquary of great learning, and for some time Keeper of the MSS. in the British Museum. He has been called "the Porson of Old English and French literature." He is introduced in Dibdin's *Bibliomania* under the name of Prospero, and references to him and his library will be found in Dibdin's *Reminiscences* as well. He is also mentioned in the *Bibliographical Decameron*. He left a large collection of MSS., which he ordered to be kept in a sealed box in the British Museum until January 1, 1900, when they are to be brought to light. He was the author of

"Illustrations of Shakespeare and of Ancient Manners; with Dissertations on the Clowns and Fools of Shakespeare, on the Collection of Popular Tales entitled 'Gesta Romanorum,' and on the English Morris Dance"; and also of another work on Holbein's *Dance of Death*.  
ALEX. IRELAND.

"JOB'S LUCK."—Coleridge's epigram, called *Job's Luck*, in the first part of it is clearly taken from Coquard's *Misère de Job*. If Coleridge did not get it from him, he certainly borrowed it from somebody else. Perhaps Coquard did the same.—

"Sly Beelzebub took all occasions

To try Job's constancy and patience;

He took his honours, took his health,

He took his children, took his wealth,

His camels, horses, asses, cows—

And the sly Devil did not take his spouse."

"Contre Job autrefois le démon révolté,

Lui ravit ses enfans, ses biens, et sa santé;

Mais pour mieux l'éprouver et déchirer son âme,

Savez-vous ce qu'il fit? Il lui laissa sa femme."

Coquard.

Coleridge keeps a shot in the locker till he runs on thus:—

"But Heaven, that brings out good from evil,  
And loves to disappoint the Devil,  
Had predetermined to restore  
Twofold all Job had before,  
His children, cattle, horses, cows,—  
Short-sighted Devil, not to take his spouse."

Is this last point original with Coleridge, or is it borrowed from that Welshman, the richest of modern epigrammatists, from whom everybody borrows and yet never mentions but as Owen?

C. A. WARD.

Mayfair.

THE SUPPORTERS OF THE EXTINCT VISCOUNTS MOUNT CASHEL were, Two tigers guardant and coward; their motto, "Sustenta la Drechura." Whence the strange motto (is it ancient Spanish?) and the strange supporters? They claimed descent from Rhys ab Madoc ab David, Prince of Glamorgan, A.D. 1091.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock.

"CATALOGUE OF BOOKS in all Languages and Classes of Learning for the Year 1806. The Whole marked at Low Prices for Ready Money and warranted Complete, and Selling by Lackington, Allen & Co., Temple of the Muses, Finsbury Square, London."

Recently amongst a lot of rubbish I discovered the above. The entries number 21,220, and comprise books of all ages, music, and manuscripts, including illuminated missals. The prices at which these were offered are, viewed from our present standpoint, amusingly low. Thus,

"No. 419. Missal (Latin), Manuscript on Vellum; the capitals and several of the borders are very highly illuminated; in fine preservation, bound in red morocco, gilt leaves, 2l. 2s."

The information given respecting the books includes number and size of volumes, price, and date of publication. There are also a few occasional notes. Would any bibliophile correspondent of "N. & Q." like to see the work? To such it might be of interest.  
THOS. B. GROVES.

Weymouth.

"THE SESSION OF THE POETS, AUGUST, 1866."  
—This very clever skit appeared in the *Spectator* for September 15, 1866, "and rumour," says Mr. Davenport Adams, in a note to *The Comic Poets of the Nineteenth Century* (Routledge), p. 390, "assigns it to one who is himself well entitled to rank among the poets celebrated." Can the author's name be given with any certainty? I have heard the piece attributed to two of our living poets, and as it cannot be the production of both, I should be glad of information upon "something like authority."  
S. R. TOWNSHEND MATYER.

"DIARY OF A LATE PHYSICIAN."—The late Mr. Samuel Warren, Q.C., in the preface to the fifth edition of this work, adverts to "the fact of my being the sole author of it, . . . of every portion

of it." It had been referred to Dr. Gooch, Dr. Armstrong, Dr. Baillie, and Dr. Harrison. It occurs to me to ask whether Mr. Warren's *claimer* is to be believed more than Sir Walter Scott's disclaimer of the authorship of the "Waverley Novels," which Mr. Warren gives in the preface to his *Miscellanies*. Under date August 3, 1823, Sir Walter writes thus to Mr. Warren: "I am not the author of those novels which the world chooses to ascribe to me, and am therefore unworthy of the praises due to that individual, whoever he may prove to be." Thirty-five years ago a physician named Spurgin told a friend of mine that he had given Warren the materials for some of the sketches in the *Diary*.  
JABEZ.

Athenæum Club.

"LA TRICOTEUSE ENDORMIE."—There is a well-known engraving, after a painting by Greuze, called "La Tricoteuse endormie," the subject of which is a young girl asleep, with her knitting in her lap. Can any of your readers inform me where the painting is, and if so, I should also like to know its dimensions approximately?  
OSGOOD FIELD.

4, Grosvenor Mansions, S.W.

GEORGE WHITEFIELD.—I am informed that Bacon the sculptor made a bust of this great pulpit orator. If so, can any one tell me where it is at present, or anything about it?  
J. J. P.  
Temple.

LADY HAMILTON.—Mr. Paget in his recent vindication of her repudiates the story that she was Dr. Graham's "goddess of health." I find that Angelo, in his *Reminiscences* (i. 127, London, 1828)—the most ungrammatical book I have ever heard of—gives an account of Graham, and says the nymph "certainly was not her." He speaks with authority, for he knew Lady Hamilton well, if we may credit a strange tale he tells in his second volume (pp. 236-245).  
CYRIL.

JACOBELLO DEL FIORE.—Can any one tell me anything of this painter? I have a small oil painting of the "Scourging at the Pillar," on copper, which was once in the Hartley collection, and described in the sale catalogue as by him. Hallam (*Lit. Hist.*, i. 459) speaks of a Fiore who flourished circa 1535, but he was an algebraist.

H. CROMIE.

2, Lansdown Villas, Cheltenham.

IMPERIAL ACADEMY OF SCIENCES AT ST. PETERSBURG.—Can any one oblige me with the day and month of the 150th anniversary of this academy, which is celebrated this year?  
CONSTANT READER.

FOWLER FAMILIES.—I find in Burke's *Extinct Baronetcies* that the arms of Fowler, baronet of Islington, are—Azure, on a chevron arg., between

three herons or, as many crosses formée gules; while the arms of Fowler, baronet of Harnage Grange, Salop, are—Azure, a chevron argent charged with three crosses formée sable, between three lions passant gardant or. Was there any connexion between the two families? Would the similarity of arms be enough to prove such a connexion?

W. F. C.

ASH TREES AND HORSE-SHOES.—I was informed yesterday that in felling a wood in the parish of Scotton, near Kirton in Lindsey, several horse-shoes had been found buried under the roots of ash trees. It seemed, said my informant, that a horse-shoe had been put into the hole and the young tree planted upon it. Have any of your readers ever heard of such a practice, and can any motive, magical or otherwise, be suggested for the custom, if custom it be?  
EDWARD PEACOCK.

Bottesford Manor, Brigg.

RIVER EDDLESTON.—There is, I believe, near Peebles a small tributary of the Tweed called the river Eddleston. Can you give me any information as to the origin of this name?  
SEQUOR.

"HOW IT STRIKES A CONTEMPORARY."—Does Robert Browning's *How it strikes a Contemporary* describe a real person? if so, who was he?  
F. L.

BURNING HERETICS.—Is there any instance of the burning of heretics under a judicial sentence of any court, ecclesiastical or civil, in any part of Christendom, earlier than the commencement of the thirteenth century? I do not ask for references to text writers, who tell us that the writ *de heretico comburendo* is as ancient in England as the common law, but for specific instances, for the purpose of testing the statement.  
J. F. M.

SEAL OF THE CHAPTER OF JEDBURGH ABBEY.—The common seal of the Chapter of Jedburgh Abbey, appended to a document dated June 30, 1588, bears on the reverse the following legend:—  
+ MATER . CASTA . . . . A . SERVIS . SVCCVRE . MARIA.  
Can any one suggest the missing word?  
A. C. MOUNSEY.

OVAL FRAMES.—I believe Archdeacon Paley, somewhere in his works, has asserted that not one man in a million knows how an oval frame is made. I should be glad to learn where this is said, and *apropos* of what. I have recently watched the turning of an oval frame upon a lathe, and although the machinery employed is very curious, I question if there be not many other processes equally ingenious and as little understood. Was the process of turning an oval known in Paley's time? or is it possible that he alluded to the drawing of the figure of an oval, to do which with perfect exactness is rather a complicated business?

A. FERGUSON, Lieut.-Col.



THOS. RUSSELL, BARNINGHAM HALL, NEAR NORWICH, CIR. 1720.—What relation, if any, was he to the Duke of Bedford? I have heard it stated that he was his first cousin. His arms are the same as those of the ducal house. One of his daughters married Dr. Beever, of Norwich, and another Mr. Chamber, Recorder of that city.

P. BERNY BROWN.

St. Albans.

ALEXANDER KNOX, Private Secretary to Lord Castlereagh, correspondent of Bishop Jebb, and M.P. for Derry, died in 1831. I wish for information regarding the life of this eminent man.

ALFRED WEBB.

Dublin.

"POWDER PIMPERLIMPIMP."—What is the meaning of this odd-looking term, used by the notorious Robert Taylor in his defence when on his trial on a charge of blasphemy, Oct. 24, 1827? On p. 23 of the report of the trial, published by John Brooks, he says:—

"When were their [*i.e.* the Protestants] impious sneers at holy water, and their blasphemous jibes at transubstantiation and powder pimperlumpimp, bounded by any other limits than the limits of their wits?"

JAMES T. PRESLEY.

MILTON'S "L'ALLEGRO."—Where is the scenery which is described in this poem? Mr. Masson says it is Horton, in Buckinghamshire, although there are no mountains there. But Sir W. Jones (*Life*, i. 165, ed. 1835) puts it at Forest Hill, three miles from Oxford, and says:—

"The view from the top of the hill convinced us that there was not a single useless word in his description, but that it was a most exact representation of nature."

CYRIL.

### Replies.

#### A LIBEL UPON PEPPS.

(5th S. vii. 42.)

By the most singular of coincidences, whilst MR. C. ELLIOT BROWNE was preparing the above article from a printed sheet, I was doing the like from a MS. book (a kind of commonplace book of poems, ballads, and dialogues, speeches, lampoons, and pieces of satire, fifty in number), and but for my time being occupied in other matters and in abstracting a cognate article (next following the *Plain Truth*, &c.), I should probably have anticipated that gentleman's interesting communication.

MR. ELLIOT BROWNE suggests that probably the date of his sheet would be 1666. As to this, however, I find the following in Tymperley: "1679. Plain Truth; or, a Private Discourse between P[epys] and H[arbord] [about the Navy]." There is little doubt that H. stands for Sir Charles Harbord, who is mentioned three or four times in Pepys's *Diary*. He was M.P. for Launceston,

was Surveyor-General in 1672, and was more likely to have the control of the large sum of money next mentioned than would be Pepys's clerk. But to return to the date. The MS. book appears to be of a date eleven years later than that assigned by Tymperley to the folio sheet, inasmuch as in the former reference is made to the money voted to the King by Parliament for building new ships, of which, says H., "I have about 30,000*l.* lying by me. Sir A. D. being purveyor for the buying of it at such rates as he thinks fit, wee may lay out this ready money with his assistance that wee may double it." To which says P., "Truly this is very well thought of, and I will order the matter with Sir A. D." Alluding to which Evelyn, in his *Diary*, notes as follows, under date June 10, 1690:—

"Mr. Pepys read to me his remonstrance, showing with what malice and injustice he was suspected with Sir Anth. Deane about the timber of which the thirty ships were built by a late Act of Parliament."

Not having seen the printed sheet I am unable to say what discrepancies there are between it and the MS. book. I note, however, in passing, that in the latter there is no pledging in sherry, as quoted from the folio sheet; also, that the word "embargo" is so spelled throughout in the MS. book, but in the printed sheet "imbargo." Again, presuming the contents of the book to have been entered in anything like chronological order, it would go to confirm the idea of a later date. For instance, Charles II. dissolved Parliament in 1674 (?), which is referred to in No. 4, "The Clubb." In No. 2, "Advise to Apollo," we are told that Dryden

"Quits y<sup>e</sup> Stage

To Lash the Witty follies of our Age."

According to Sir Walter Scott this happened about 1693. In No. 3 reference is made again to Dryden:—

"What Dunce would be in Dryden's cudgelled skin?"

which cudgelling took place in 1679. No. 4 is a virulent lampoon on the Duchess of Portsmouth, wherein mention is made of the execution of Father Ireland, which took place 1671. No. 5 has a reference to the Duke of Monmouth after the decease of Charles II. (1685), and so of other pieces up to No. 21, which is "Plain Truth; or, a Private Discourse between P. & H." Indeed, there is only a single article dated, and that is one, evidently carried to the end of the book as being mere prose, in the hand of the writer of the first portion, and is of the date "Lo. 15 May, 1680."

With permission I will say a word about the MS. book itself and its contents. The size is small 4to., it is whole bound in mottled calf, with gilt edges, unburnished; the writing is on paper of the sort quaint old Fuller complained we used to get beyond the sea, and is unmistakably of the period assignable to the various articles. More-

over, it had a fresh binding about a hundred years since, many final words being shaved in the process. The following is a list of the contents:—

1. The Clubb. 2. Advise to Apollo. 3. Semper Ego Auditor Tantum. 4. Articles of High Treason & other High Crimes & Misdemeanors against the Dutches of Portsmouth. 5. Lines. 6. A Ballad To y<sup>e</sup> Tune of an Old Man with a Bedfull of Bones. 7. Barbara Piramida Silent Miracula Memphis. 8. Nobilitas sola atq<sup>e</sup> Unica Virtus. An Answer to a Satyr. 9. Satyr. 10. A Letter. 11. A Letter from y<sup>e</sup> Du. of Mth to y<sup>e</sup> K. 12. The K's Answer. 13. Vpon y<sup>e</sup> late Prorogation. 14. Ghost. 15. An Acrostick. 16. The Parliament House to be Lett. C. R. Rex. 17. Marvill's Ghost. 18. S<sup>r</sup> E. B. Godfrey's Ghost. 19. Bedlow & Southerland. 20. The Character. 21. Plain Truth, or a Private Discourse Between P. & H. 22. A Hue & Cry after P. & H. & Plain Truth. 23. A Hue & Cry after Bewty & Virtue. 24. Vpon a Boll of Punch. 25. Sapho & Phaon by S<sup>r</sup> C<sup>r</sup> Sc—p done into Burlesque by W. F. 26. Hobbs's Ejaculations. 27. On y<sup>e</sup> Dutch<sup>r</sup> of Portsmouth's Picture. 28. Rochester's Farewell. 29. Imitation of y<sup>e</sup> First Part of Hudibras. 30. The Chronicle out of Cowley. 31. Pindaick. 32. On Ned Howard upon his late Comedy. 33. The Chesse. 34. A Ballad. 35. The Looking Glasse. 36. Satyr. 37. Ballad. 38. Another. 39. Another. 40. To y<sup>e</sup> Painter, a Satyr. 41. On a Private Life. 42. A Satyr on Dr. Sherlocke. 43. Another Satyr on y<sup>e</sup> New Arch Bpp, &c. 44. The Conscientious Nonjuror. 45. Dr. Hammond's Briefe Resolution of that Grand case of Conscience, &c. 46. A Letter sent to Dr. Pellin on his Apostasy from his Doctrine of Non-resistance. 47. Advertisement. [Here thirty-six leaves in blank.] i. A Speech made by a Noble Peer of y<sup>e</sup> Realm. ij. A Letter to a Person of Honour concerning the Black Box. lo. 15 May, 1680. ij. Lines.

The first portion, namely, 140 pages out of 190 contained in the book, is certainly in the hand of a scrivener or a law scribe, and there are the holes (made by a roulette or "runner," such as was then and still is used by law stationers) for spacing the lines. It would be idle to claim that each article in the book is original; on the contrary, the mere copyist is obvious, from here a line in poetry too much, there a line wholly omitted. There are also occasional blanks for words the copyist was probably unable to decipher, which would go to show they were copied from "originals," or manuscript of some sort, for in letter-press he could have never been in doubt. There are neither names nor initials to any of the articles. In that age of informations, plots, and libellous pamphlets and sheets, they may have been the inspiration of Oates, Bedloe, or Dangerfield, licked into form by writers of the calibre of Settle, Hart, Shadwell, and other unworthy scribblers of the period, with some owning paternity to men of better mark. Many of the poems are decent or tolerable in their construction and matter, whilst others are of a kind that one at rare times sees catalogued under the mild title of "Facetiae," and which here are of the grossest of that gross-writing age, eclipsing even the vicious licentiousness of "the great John," who dared to write, and still more to print, that translation of the Fourth Book

of Lucretius to be found in Dryden's *Miscellany Poems* (Tonson, 1685), the author of which apologetically explains that "he did not use the grossest words, but the cleanliest metaphors he could find."

The cognate article above referred to is headed "A Hue & Cry after P. & H. & Plain Truth." This probably was also a printed broadsheet, a reference to printing (as may be seen) being made in the text; and probably there are printed copies to be found of this and the other articles in the MS. book in the Brit. Mus. (King's Pamphlets), the Bodleian Library (Clarendon Papers), or other places. The wholesale charges in this libel are briefly as follows:—

"These are to give notice to P. & H. That if they will forthwith come forth with an humble Submission & refund all y<sup>e</sup> money they have unjustly taken for permissions & protections, To the Merch<sup>ts</sup> or Owners of all such Ships as were fitted out for the last Embargo, and also give satisfaction for y<sup>e</sup> extraordinary gain in buying of Timber for building of y<sup>e</sup> New Shipp's of warr.

"P. & H. you must also Refund those before hand Guinys or Broadpieces, as also y<sup>e</sup> Jarra of Oyle, & Boxes of Chocolett, & Chests of Greek wines, & Chests of Syracuse wines, & Potts of Anchovies, & qu<sup>r</sup> casks of old malaga, & Butts of Sherry, & Westphall hams, & Bolonia Sauceages, & Barr<sup>ts</sup> of pickled Oysters, & Jars of Olives, Jars of Tent, & Parmesant Cheeses, & Chests of Florence wine, & Boxes of Orangeflower water, And all those dry'd Cods & Lings, & Hog-heads of Claret, Whitewines, & Champagnes, & Dozens of Syder, And also those Moccos, Parratts & Parakeets, Virginia Nightingales & Turtle doves, and those Patt Turkeys & Piggs, and all th<sup>se</sup> Turkish Sheep, Barbary horses, & Lyons, Tygers & Beares, & all those fine spanish matts.

"All which were Received from Seacaptains, Consuls, Lieut<sup>ts</sup>, Ma<sup>rs</sup>, Bostons, Gunners, Carpent<sup>rs</sup>, & Purser, or from their wives, Sonnes, or Daughters, or from some of y<sup>e</sup> Officers in y<sup>e</sup> Dock yards, or Mast<sup>r</sup> Shipwrights, Ma<sup>rs</sup> of Attendance or Cler<sup>k</sup>: of y<sup>e</sup> Checks & Storekeepers, &c. A'd more especially those great Lumps taken of S<sup>r</sup> D. G. Victualler.

"P. & H. you must also Refund all those Guinnys taken from all Widdows & Fatherles. Return also those treble Fees taken for Turkish, Danish, or Swedish Passes, or any others granted out of your Office.

"And also return to those Command<sup>rs</sup> all extraordinary Fees taken at the receiving of their Commissions," &c.

"And also humbly acknowledge all those Turkish pass<sup>s</sup>, &c."

"Also P. & H. That you take a more vigilant Care, the next Tyme you are called into any Busines, depending upon State Affaires, to deale honestly, lustly, & uprightly, & never Trust to or make use of any dark Lanthornes. But take y<sup>e</sup> most Transparent Christall Lights you can purchase, with all the Honesty you have, & then you may foresee things withe that Brightnes, That you never need come within y<sup>e</sup> reach of y<sup>e</sup> Printing presse. For at this tyme it squeezes you both very hard with matter of Truth.

"And now more especially That you two P. & H. Returne all those Groats, Threepences, Twopences & Farthings taken from all those poor creeples, all to make up one shilling a piece from each poor man," &c.

"There is one thing more you must be mighty Sorry for with all Speed, your presumption in your Coach, in which you daily ride, as if you had bee Sonne & heyr To y<sup>e</sup> great EMPEROR NEPTUNE, or as if you had been in-



salially to have succeeded him in the Govern<sup>t</sup> of y<sup>e</sup> Ocean. All which was presumption in y<sup>e</sup> highest degree.  
 "First you had upon y<sup>e</sup> Forepart of your chariott tempestuous waves & wrecks of Ships," &c.

"And now really consider with your selfe, That you are but y<sup>e</sup> Sonne of a Taylor & wipe out all this presumptuous painting & new paynt it with these things which are agreeable to your quality. In the first place paint upon the Forepart as handsom a Taylor's shop Board as you please, w<sup>th</sup> the old Gentleman your Father at worke upon it and his Journy men sitting about him, each man with his pint of Ale & Halfe penny Loafe before him, And the good old Matron your mother, and your selfe, & the rest of your Broth<sup>r</sup> & Sisters Standing by. This will be agreeable to your qualites. Then behind your Coach Paint all y<sup>e</sup> Evill deeds of P. & H. in particular.

"Also on your Right hand paynt your Jesuit M. Playing upon his Lute & Singing a holy Song, on your left hand paynt two or three poor Creeples, which P. Reformd & giving them his charity, Which he never was wont to doe," &c.

"You must also P. correct your Barge, & take out all those damask Curtains & Cushions & putt in good Shalloon ones and some of your Shop board Cushions," &c.

"Also P. & H. without Pride, but with a great deale of Honesty, Doe you give a true Lyst of all those Roman Catholicks that you have been pleased to Favour soe far as to promote them To be Capt<sup>s</sup> or Lievt<sup>s</sup> or Midm. Extraordinary or Volunteers on Board any of y<sup>e</sup> Ships of Warr.

"And that you P. never forgett y<sup>e</sup> L: C: for his kindness in giving you a quick Acc<sup>t</sup> of all that had been sayd of you in the late H. of C.—that L: being one of them.

"P. & H. the performance of all these things, mentioned, and herein required of you," &c.

"The Presid<sup>t</sup> is this, &c..... Now if you will be soe Stubborne, & not take this for a present, I cannot help it. But however I am P. & H. their most Humble Servant.

"FOR THE BETTER ENABLING THIS HEW & CRYE.

"That if they can apprehend P. & H. or either of them, or give notice of them to a Lady in Lincoln's Inne Fields, or to a Lady at her country house in Chelsey, or to another at the house near y<sup>e</sup> Excheq<sup>r</sup>, or two Merch<sup>t</sup> Daughters in London, they being both well known to these 2 persons, especially P., or to any of y<sup>e</sup> Officers of y<sup>e</sup> Bridewell in White Fryers, or to M.'s Coffe house in Westm<sup>r</sup> or to C.'s Coffee house by y<sup>e</sup> Royall Exchange, Before or at y<sup>e</sup> next Session of Parliament, they shall have a great Reward."

HARRY SANDARS.

Oxford.

THE USE OF "DARE" (5th S. vii. 138, 173, 339.)

—I think our good friend C. S. need not have repeated his protest, because all readers of English can judge for themselves, and I hope the time is coming when students really will do so, and then questions like the present will cease to be a matter of opinion at all. He now appeals to the facts, as is quite right; only, unluckily for him, the facts are the other way.

It is needless to prove this, for it has been already admitted. His first protest against the use of *dare* was due to the fact that he supposed it to be *modern*. He now objects to it because it has been shown to be *old*. The admitted fact is that

it is *both*. The statement that "*dares, dared, and durst* have been used, and used exclusively, by good English writers for the last two or three centuries" is a mere mistake. *Dare* has also been used, as we all know (for we all have read the Bible, Job xli. 10, and Shakspeare), as well as the other forms, but not quite so freely, because authors have probably been a little afraid of it.\* Before making any wild statements, C. S. should have looked at his Shakspearian grammar, and he would have found "But this thing *dure* not," quoted from *The Tempest*, iii. 2, 63, with the remark that *dare* is "stronger than *dures*." Dr. Abbott quotes an excellent example of the indiscriminate use of *dure* and *dares* from Beaumont and Fletcher, *Faithful Shepherd*, iii. 1:—

"Here boldly spread thy hands; no venom'd weed  
*Dares* blister them, no slimy snail *dare* creep."

As to the present use of the word, we might learn something from the dialect of our peasantry. Surely no countryman uses "he *dares*"; at least, I have never heard it. But I can certify that I have heard, "He dar'n't do it," and "He dusn't do it" (which, like "I dusn't do it," is for "durst not," i.e. would not dare, the past tense subjunctive), at least a score of times, and I suppose the experience of others is much the same.

If the appeal is to the facts, let us abide by the facts. Now the facts are that the modern usage admits of "he *dare* not" and "he *dares* not," both in the present tense; and of "he *durst* not" and "he *dared* not," both in the past tense. Only, as is often the case when there are double forms, these are being gradually differentiated, and will some day be used differently. Already "he *dared* not" is beginning to be used more with reference to *direct* assertions, and "he *durst* not" with respect to hypotheses. See Mätzner, *Engl. Grammatik*, vol. ii. pt. 2, p. 4. If your correspondent really means, as I suspect he does, that *dure* is going out of fashion, and will, if no longer wanted in indirect clauses, probably become obsolete, then I quite agree with him. But it is a very different way of putting the matter; and it is well to remember that all "protests" are perfectly useless, and are so much effort thrown away. The language will go its own way, and the effect of critical dicta upon it has at all times been ridiculously small, except, perhaps, in a few cases, of which I can however recall none.

I hope it will be every day better understood that our plain duty is, before we criticize, to study the phenomena, and to investigate the history. The notion that the study of old English has nothing to do with modern English is becoming

\* I find it in the first book I open:—

"And scarce an arm *dare* rise to guard its head."

Byron, *Corrair*, c. ii.

"And who *dare* question aught that he decides?"

*Id.*, c. i. st. 8.

obsolescent, and it will be a good thing when it is obsolete. But let me not be misunderstood to mean that the study of old English is all-sufficient. I mean nothing less. We must study *old English*, *middle English*, *modern English*, and *dialectal English*, all with equal care, and range over the whole literature of *every date*, if we would wish our remarks to be worth reading. I am very sorry if, by the expressions used by C. S., he thinks I have answered him unfairly; for the study of English can make its own way, and needs not to be supported by any rudeness. I think, if my remarks be read again, it will be seen that the plainness of speech was no more than was fairly suited to the occasion. I do not see on what principle assertions are to be respected, when they are made in direct violation of historical facts. And for myself, I can promise that, when shown to have made an error, I will own it quite as frankly as I point out errors elsewhere.

WALTER W. SKEAT.

Cambridge.

Νίξον ἀνομήματα μὴ μόναν ὄψιν (4th S. xi. 198, 288, 313, 410, 495; xii. 58.)—This line has been made the subject of remarks from time to time in "N. & Q.," and some years since there was inserted an extract from Grelot's description of the church of St. Sophia, where there was a vessel with this inscription, and this is the authority mentioned in the Appendix to Paulus Silentiarius, *Descript. S. Soph.*, "Script. Byzant.," ed. Bekker, Bonn, 1837. But it can be traced further back, and it is one of the lines in a palindrome (καρκι-ρώδης) epitaph on Diomedes, a martyr in the persecution of Diocletian, *Anthologia Græcorum Epigrammatum*, lib. vi. 13, p. 563, ed. H. Steph., Francof., 1600:—

Εἰς Διομήδους τάφον.

Ἡδὴ μοι Δίος ἄρα πύγη παρὰ σοὶ Διομήδη.  
Νοσῶ σὺν ἐς εἰ ταμα Ἰησοῦ σῶσον.  
Νῶ ἐλατὰ, μὴ ὀνητὰ, σοφὸς ἄτη, νόημα λέων.  
Ἰέρα σὰ παρὰ χεῖλη ἤλκε χαρὰ πόσα ρεῖ.  
Νίξον ἀνομήματα, μὴ μόναν ὄψιν.  
Νόμον ὁ κοινὸς ἔχε σὺν ὁκνοῖμον.  
Σοφὸς ἔγωγε ἦδὲ ὄν ἄνω, χαρὰ τὸν ἄνω γελωτὰ  
Κάτω, λέγων ἂν ὃ παραχῶν ἄνω, ἦδὲ ἔγωγε  
σοφός.

In the *Anth. Græc.*, Lips., 1813-17, the line itself is only referred to as occurring in MS. Planud. with the remark by the editor, "mihi aliunde non notus," vol. iii. p. 5. There is no notice of the epitaph.

Diomedes was a physician who suffered martyrdom under Diocletian; and Baronius, *Mart. Rom.* ad August. 16, has:—

"Nicaeae in Bithynia S. Diomedis medici, qui in persecutione Diocletiani pro Christi fide gladio casus martyrium completit. Item triginta trium martyrum."

There is added a note from Cedrenus, a writer of

the eleventh century, in which it is said that the Emperor Basil adorned and enriched the tomb of St. Diomedes, the most famous of these martyrs, and to this probably the epitaph is due. It is not said whether it was Basil I. or II., but probably Basil I. (A.D. 867-86) is intended.

In Rosweyde's notes to Paulinus (ed. Migne, p. 850), it is shown that the line was not unfrequently inscribed on vessels for purification, and the reference to the *Anth.* is assigned to Rigault by Gruter, *Inscript. Rom. Corp.*, p. 1047, num. ix., fol., 1616 (first ed.), where there is an engraving of a marble vessel which had been dug up at Constantinople not long before, which had the line inscribed on the rim. It had been brought to the notice of Gruter by De Thou. ED. MARSHALL.

THE ROE OR ROW FAMILY (5th S. vi. 289, 375, 494; vii. 74.)—In the manuscript of Devon in my possession there appear to be several families of the name of Row or Roe, bearing arms as follow:—

"Devonshire—1. Row or Roe, of Lamerton, Gu., 3 Holy Lambs with their Staff, Banner, and Cross arg.; y<sup>c</sup> Crest is a Stag's Head erased or. 2. Row or Roe, of Lamelin, Az., 2 Greyhounds curr<sup>t</sup> arg. 3. Row or Roe, of Limpstone, Arg., a Beehive besett with bees volant sa. 4. Row or Roe, Arg., on a Chev. az. 3 Besants betw. so many Trefoils p<sup>ty</sup> p. pale, gu. & vert; y<sup>c</sup> crest is a Rein Deer's Head erased gu., attired or."

"The Arms of y<sup>c</sup> Nobility & Gentry of y<sup>c</sup> County of Cornwall" are given in the same manuscript, in which list is the following: "Row, Az., 2 Greyhounds curr<sup>t</sup> arg.," precisely similar to No. 2 in the Devon list. Lysons, in their *History of Derbyshire*, state that Robert Rowe of Windle Hill (not Windley Hill), Derbyshire, and Roger Rowe of London, his brother, had a grant of arms in 1812 (?). This family became extinct in 1640 by the death of John Rowe. Arms: Or, on a bend cotised azure, between six trefoils slipped vert, three escallops of the first. Crest: An arm vested erminois, the hand proper, holding a trefoil slipped vert.

Roos or Rowe, of Alport, Derbyshire.—Five descents of this family are described in the Visitation of 1611. Arms: Gules, on a bend between three garbs or, as many crosses patée fichée of the field. Crest: An arm in armour argent, round the wrist a scarf gules; in the hand a sword of the first, hilted or, holding up a wreath vert. The above arms are described in the Visitation, and are, or were, in Youlgreave Church, on the monument of Roger Rowe, Esq., who died in 1613; yet we find the following coat of Rowe at the Heralds' College as granted by St. George to Roger Rowe, of Alport: Per pale, or and gules, a lion rampant, within an orle of trefoils, all counterchanged. Crest: An arm embowed, vested gules, holding a garb or. There are several families of Roe still living in different parts of Derbyshire.



John de la Row, Buckinghamshire, was instituted Rector of Preston Bisset, in Berkshire, on Oct. 4, 1462, on the presentation of John Langston, of Caversfield, Esq.  
 JOHN PARKIN.  
 Idridgehay, Derby.

COSIES (5th S. vi. 467; vii. 37).—This is an excellent device for keeping the teapot warm, but I have used it for the opposite purpose, to keep water cool, or rather to prevent the access of atmospheric heat to ice water. In our summer climate, when the thermometer at times passes 100° and is for days together about 95°, and when the nights are nearly as hot, iced water is not a luxury but an absolute necessity, and, if used moderately, does no harm. Water may be cooled by freezing mixtures, but when the floating lumps of ice clink against the goblet's rim, it has a flavour that no outside cooling can bestow. But fill your pitcher with ice, pour in water, and over the whole place a cosy, and the ice will last thrice the time it would were it open to the air. Perhaps some of your friends in India will adopt this plan. A box covered with felt, and with a closely fitting lid also provided with the same non-conductor, has been used as a sort of economical cooking oven. To boil meat or prepare soup it is only necessary to place the cooking pot on the stove, and when its contents are in gentle ebullition, to remove pot and all to the felt-covered box, and there the cooking will go on, leaving the fire free for other operations. Similar covered boxes are also used by eating-house keepers for the purpose of sending hot meals to outside patrons.

The cosy should not fit tightly to the pitcher or teapot. Stretch it on a light wire frame, with a ring at the top to lift it by, make it of thick grey felt, and trim it prettily with silk embroidery.

JOHN E. NORCROSS.

Brooklyn, U.S.

BOWLES PEDIGREE (5th S. vii. 168).—On referring to my *Annals of North Aston*, printed for private circulation just ten years ago, I find that Charles Bowles died August 4, 1780, having lost his wife thirteen years before. He was succeeded by his son Oldfield Bowles, one of the most accomplished painters, amateur musicians, botanists, and farmers that Oxfordshire ever produced. C. B. died October 28, 1810, of paralysis, at the seat of his son-in-law (Sturges-Bourne), at Testwood, aged seventy-two. His corpse was met by North Wootton volunteers, and by them escorted through Oxford. C. B. had, besides Mrs. Sturges-Bourne, daughters married into the families of Armytage, Bart., Markham, Bradling, Palmer, Holbech, and Golding. He was succeeded by his son Charles Oldfield Bowles, then aged only twenty-five. He died at Hurst, Berks, in July, 1862, having shortly before sold North Aston. His eldest son Charles predeceased him, at Van-

castra, during the Crimean expedition in 1855, not in battle, but by disease. The following members of the family were buried at Clewer, near Windsor: William Bowles, in 1679; Mrs. Bowles, 1699; Mrs. Charles Bowles, 1700; another Mrs. Bowles, 1708; Martha, wife of William Bowles, 1710; William Bowles, 1727; Esther, daughter of — Bowles, 1725; Frances Oldfield, 1731; William Bowles, 1734; Mary Oldfield, 1739; Richard Oldfield, 1748; Mrs. May Bowles, June 20, 1749. The tradition of the neighbourhood is that two Oldfields became rich by enterprises in Jamaica, and so purchased the mansion at North Aston; but the estate as it was finally sold to the present owner, W. M. Foster-Melliar, Esq., was got together by successive purchases by Oldfield Bowles, Esq., who died in 1810. North Aston church contains a fine fifteenth century monument to Sir John and Lady Anne, now represented by George Ann, Esq., of Burgwallis Hall, near Doncaster.  
 WILLIAM WING.  
 Steeple Aston, Oxford.

THE TITLE "HONOURABLE" (5th S. vi. 489; vii. 56, 153, 239, 272).—Notwithstanding the denunciation by C. S. K. of the custom as "undoubtedly improper," it is unquestionably the case that the children of persons bearing courtesy peerages use the same titles as if those peerages were actual. I use the words "courtesy peerages" advisedly, as distinguishing them from the title of "lord" used by the younger sons of dukes and marquises, whose children, of course, do not use the title of "honourable," their fathers not being titular or "courtesy" peers, though taking precedence respectively of viscounts and barons. If H. will refer to the "Table of Precedency," he will see that the children of the younger sons of dukes do not rank higher than the eldest sons of earls, but that all eldest sons of the younger sons of peers rank after Companions of St. Michael and St. George, of course taking precedence among themselves according to the peerages of their grandfathers. There is no "right or wrong" in the matter, the whole thing being a question of courtesy and custom, as even the eldest son of a duke has no higher legal title than esquire. MR. WARREN is mistaken as to bishops, who take precedence of barons, not of viscounts.  
 F. D. H. •

What does MR. WARREN mean by telling us, *ante*, p. 239, that although the bishops are "supposed to sit as barons, yet they take precedence of viscounts"? In the "Table of Precedence" given in Stephen's *Commentaries*, 6th ed., ii. 652, note z, they are placed after marquesses' younger sons and immediately before secular barons, and in the division lists of the House of Lords they are always put between viscounts and barons. I cannot agree either with TEMPLAR in his dogmatic assertion that the children of Lords of Appeal in

Ordinary are not to be given the prefix Honourable. It must be remembered that these high dignitaries are in all respects peers, entitled to all privilege of peerage, "ennobled in blood," and not mere "lords of Parliament," although it is true that their peerages are for life only, and that they sit in the House of Lords only during their continuance in office.

MIDDLE TEMPLAR.

"MINNIS" (5<sup>th</sup> S. vii. 328.)—This word occurs in my edition of Pegge's *Kenticisms*, English Dialect Society, 1876, p. 37 :—

"*Minnis*, a common : as, Stelling Minnis, Roads Minnis, &c. [Cooper, in his *Sussex Glossary*, says : '*Minnis*, a rising piece of ground. Also used in Kent as a high common.']"

The etymology has long been a puzzle to me, but lately a friend has suggested that it is related to the Welsh *mynydd*, a mountain; and I think this is right, because the Gaelic form, *monadh*, is explained as "a mountain; a heath, heathy expanse." Cooper suggests "*mynys*, Brit.," but he does not tell us what language he means by British, or in what dialect of Celtic he found the form *mynys*. He probably means the same thing as *mynydd*. WALTER W. SKEAT.

Cambridge.

"QUEERS" : THE "EAST ORIEL" AT MELROSE (5<sup>th</sup> S. vii. 306.)—In his note W. G., speaking of Sir Walter Scott's description of Melrose Abbey, in *The Lay of the Last Minstrel*, says, "The necessity of metre compelled him to write 'the chancel tall.' It is something new to hear of Scott being fettered by the necessities of metre. But what is W. G.'s objection to the use of the word 'chancel'?? An objection, however, could be made to Scott's use of the word 'east oriel' for the east window of the chancel. He possibly may have confused the words 'oriel' and 'orient.' He also speaks of 'each shafted oriel' as though there were several oriels in the building. The 'foliated tracery,' too, with the comparison to twined osier wands, would be more applicable to the flamboyant tracery of the south transept window, as the eastern window of the chancel has the plainest cusps. The window is known as 'the Prentice Window,' from a traditionary story very similar to that connected with 'the Prentice Pillar' in Roslin Chapel. I gave this legend, with other particulars, in *A Tour in Tartan-Land* (Bentley, 1863). The volume has long been out of print, and I am desirous to procure a copy.

CUTHBERT BEDE.

Stretton Rectory, Oakham.

ST. ANNE'S LANE AND SIR ROGER DE COVERLEY (5<sup>th</sup> S. vii. 185, 238.)—The *Saturday* reviewer must have been very badly up in his history of London to dispute the locality of the De Coverley story.

Oddly enough, the *London Directory* of this year gives St. Anne's Street, which Cunningham does not; but Cunningham gives St. Anne's Lane, with the story itself at length from *Spectator*, No. 125. Herrick the poet lived in this lane as well as Purcell, so that the dirty haunt is more hallowed than many grander places. Mr. W. H. ROBINSON has conferred a great favour on London antiquaries by giving the number of Purcell's house, which is not recorded by Cunningham. It is a pity that Mr. ROBINSON's father did not also mention Herrick's house. The two would have been contemporaries. Mr. Henry B. Wheatley, in his *Round about Piccadilly and Pall Mall*, p. 294, gives without any authority the fact that Purcell had apartments in St. James's Palace, which were reached by the winding staircase in the Clock Tower, and in these rooms Dryden found sanctuary when in debt. He used to walk in the palace gardens and under the limes of the Mall, where he could not be arrested. Did Purcell hold these rooms as Chapel Master of the Chapel Royal, and where is the story got from? Mr. Wheatley has lessened the value of his very interesting book by not recording authorities. Musical biographies are all slovenly. All, however, seem to agree that Purcell was born and died in Westminster. How long did he hold rooms in St. James's, and are those rooms still appropriated to the chapel master?

C. A. WARD.

Mayfair.

PARSONS'S "BOOKE OF RESOLUCON" (5<sup>th</sup> S. vi. 467, 542.)—Allow me to correct an error into which your correspondent J. O. has fallen in stating that this book first appeared in 1583. The first edition came out in 1582 with the following title, *The First Booke of the Christian Exercise, appertaining to Resolution*, anno 1582. I have a copy of it, but it is so rare that I have never been able to see another copy of it. It is not correct to say it was answered by Bunney. The fact is this : in 1584 (not 1585 as stated by J. O.) Bunney issued an edition of it—"A Booke of Christian Exercise, appertaining to Resolution, &c., by R. P." As Anthony à Wood very quaintly says : "Our author Bunney did correct, alter, and made it fit for the use of Protestants, adding thereunto of his own composition." Without going into the controversial part of the question, Parsons had good ground of complaint against Bunney, and he evidently thought so, for, in the preface to *A Christian Directorie*, 1585, he says, speaking of Bunney's edition :—

"It was published by one Edmund Buny, minister at Bolton Percy, in the liberties of Yorke, who set forth the same, but yet so punished and plumed (which he termeth purged) as I could hardly by the face discern it for mine when it came unto my hands, and I tooke no small compassion to see how pitifully the poore thing had bene handled."

G. W. NAPIER.

Alderley Edge.



ARCHBISHOP ROTHERHAM'S BURIAL-PLACE (5th S. vii. 292, 331).—The following extract is from Brown's excellent *History of York*:—

"The account by Mr. Drake (of the archbishop having died of the plague), which is not supported by any authority, does not seem to be consistent with fact. There is no evidence that the archbishop died of the plague, or that this dreadful visitation extended its ravages beyond the year 1499. No memorial remains of an immediate or hurried funeral, or of the burning of the body, according to the tale with which the exhibition of the head is accompanied in the cathedral. He is said to have been sumptuously and honourably interred; but it is certain that the solemn exequies of the Church would not have been performed over an empty coffin and mere effigy. During the month of January, A.D. 1844, the damaged floor of the eastern part of the central portion of the choir was removed, and this removal caused an opening to be made in the west end of the archbishop's vault. This circumstance enabled Mr. Brown to inspect the whole length of the vault, and thus to observe much of its contents. Therein was displayed evidence of violent destruction and violation, for a strong wooden coffin was evidently much broken, and large pieces thereof lay by the sides of the lead coffin, which was torn open its whole length, and left in a rude, ragged, and disordered state. The bones of the archbishop seemed to be pretty perfect, the ribs not having separated. The remains were lying with the feet to the east.

"The tomb above the vault containing the remains of the archbishop suffered very much by the destructive fire of 1829, but in 1832 it was restored, except in some of the marks of its ancient adornments, by the liberality of the Rector and Fellows of Lincoln College, Oxford, to whom the archbishop was a munificent benefactor."

G.

Rotherham.

"BETWEEN YOU AND I" (5th S. vii. 138, 254).—In a letter of Charles Kingsley, dated Helston, May 16, 1835 (*Charles Kingsley, his Letters and Memories of his Life*, vol. i. p. 29), this expression occurs twice:—"Between you and I Mr. C.'s botany must be at a very low ebb"; "But Mr. C. wrong-names his plants dreadfully between you and I." He was then only sixteen. G. L. G.

In the first act of Goldsmith's *She Stoops to Conquer* Mrs. Harcastle says to Tony: "Won't you give papa and I a little of your company?"

J. W. W.

SIR CHARLES LUCAS (5th S. vii. 67, 99).—There can be no doubt that Lord de Grey did privately print a memoir of Sir Charles Lucas, inasmuch as Lady Theresa Lewis, in her *Lives of the Friends and Contemporaries of Lord Chancellor Clarendon* (vol. ii. p. 85), quotes from it a letter, dated Colchester, Aug. 27, 1648, and addressed to Lord Fairfax by Sir C. Lucas and others. If the inquirer is interested in the life of Sir C. Lucas or the history of Colchester, he may advantageously consult this volume of the work of Lady Theresa Lewis, pp. 67-165, 240-79.

W. PRIDEAUX COURTNEY.

Queen Anne's Gate, Westminster.

A FOLK-LORE SOCIETY (5th S. v. 124, 294, 457; vi. 12, 37, 90, 137, 198; vii. 77).—May I ask if any action is being taken in this matter? There can be little doubt, I fancy, but that, were it generally known such a society was in process of formation, many would be anxious to join it. There is such obvious need for it, that there can be surely only one opinion as to its ultimate success. I sincerely trust the hope of founding the Folk-Lore Society has not been abandoned.

WILLIAM GEORGE BLACK.

"THE MARTYR OF ERROMANGA" (5th S. vi. 368, 477; vii. 57, 116).—

"A Narrative of Missionary Enterprises in the South Sea Islands. By John Williams, of the London Missionary Society. Eighth Thousand. Published for the Author by J. Snow, 26, Paternoster Row, London. 1838."

Such is the title of my 8vo. volume. As the work was extremely popular, and became still more so after Williams's death, I have no doubt it is most easily obtained.

P. P.

"BOUGHTEN" (5th S. vi. 488; vii. 115).—This word is in provincial use in New England, and those portions of the United States settled by New Englanders,\* in the sense mentioned. Let me here remark that Artemus Ward is good authority for New England provincialisms, but not for words "generally used in America."

SCOTO-AMERICUS.

"CLAM" (5th S. vi. 246, 296, 339; vii. 59) in Lincolnshire means to take hold of forcibly, and is in ordinary use. There is a tale told of a Methodist "local light" preaching on the wrestling of Jacob, who, getting thoroughly warmed to his subject, exclaimed: "Yes, my brothers and sisters, he *clammed* owd o' th' angel, an' wouldn't let 'im goa." *Clams* are also a large pair of double iron hooks, hung loosely at the end of a rope or chain, and which fall together and so fasten themselves into tubs, bales, &c., while being wound or drawn up by cranes or pulleys.

R. R.

Boston, Lincolnshire.

BANKS AND HIS HORSE MOROCCO (5th S. vi. 387, 476).—

"Old Banks the juggler, one Pythagoras,  
Grave tutor to the learned horse; both which  
Being beyond sea, burned for one witch,  
Their spirits transmigrated to a cat;  
And now, above the pool, a face right fat,  
With great grey eyes, it lifted up, and mewed  
Thrice did it spit, thrice dived....."

They cried out 'Pass!' He told them he was Banks,  
That had so often showed them merry pranks."

Ben Jonson, *On the Famous Voyage*.

Morocco is reported to have ascended to the top of St. Paul's, London. Dekker says, *Gull's Horn*—

\* Is, or is not, the term *Englander* an Americanism!

book: "Hence you may descend to talk about the horse that went up, and strive if you can to know his keeper," &c. I find that Mr. Bell, in his annotated edition of the English poets, *Ben Jonson*, p. 89, says that the pair are mentioned by Sir Walter Raleigh in his *History of the World*, and also that the dancing horse in *Love's Labour's Lost* is supposed to be Morocco.

W. J. BERNHARD SMITH.

Temple.

UNUSUAL CHRISTIAN NAMES (5th S. vii. 206, 273, 317.)—In Navestock Church, Essex, for many years the sepulchre of the Waldegrave family, a tablet commemorates Cornelia Jacoba, wife of William, Lord Radstock, one of the heroes of Cape St. Vincent. Theophania is found as a female name in the Chaloner family; and Philadelphia, in that of Lee. Evelyn I have known to be used both as a male and female Christian name. Once I baptized a female infant by the name Muriel, and recollect many years ago giving one of the same sex at the font a name which I believe to be unique—that of Topsy. A short time before the baptism of the latter-named child the parents had borrowed from the village lending library *Uncle Tom's Cabin*, and I am sure that, without the least intention of profanity, they selected the name of that prominent character in the book as an appropriate one for their infant. In the two latter instances the advisability was evident of inserting "daughter of" in the register after the entry of the Christian name, in order to show the sex: if not, "generations yet unborn," and even yet existing, might raise doubts upon the point. Yet, though clergymen very frequently make explanatory notes in their registers, and, for instance, often add the date of children's birth, such additions cannot be considered as legal evidence.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I think our old Puritanical stock "beat the Dutch," as witness:—Falmouth Records,—boy, Hatevil; girl, Karenhappuk. Scarborough Parish Records,—boys, Mindwell, Jethro, Zerubbabel; girl, Hephzibah. Yarmouth Parish Records,—girls, Almedia, Experience, Salome, Pamela, Marcena, Franzilla, Lusana, Drusilla, Alethea, Desiah, Desire, Larissa, Aurilla, Lorana, Bashua, Bathsheba, Stafira, Bethia; boys, Lebbeus, Ozias, Zadoc, Nestor, Bezaleel, Zeruiab, Bethuel, Onesiphorus.

What a burden indeed for one to bear through life was that last! After ransacking their Bible, how they must have racked their brains!

WM. M. SARGENT.

Portland, Me., U.S.

May I suggest that the name Venus when borne by a man, as in the case mentioned by MR. HEMS,

is in all probability a corruption of Silvanus? A search in the register books of Venus Willmott's parish would, I think, disclose some ancestor of his so named.

W. F. R.

Worle Vicarage.

THE REV. JOHN STITTLE (5th S. vii. 148, 338.)—In Dean Alford's *Plea for the Queen's English* (p. 59, ed. 1866), and a note thereto, will be found full particulars of Johnny Stittle, including the story of his confident inquiry, "D'ye think Powl knew Greek?" and another of his, comparing eternity, in one of his sermons, to a clock which said "tick" in one century and "tack" in the next, and adding, by way of special application to some amused gowmsmen, "Now go home and calculate the length of the pendulum."

J. F. M.

"THE HARMONIOUS BLACKSMITH" (5th S. vii. 229, 338.)—The authorship of this air is discussed in Dr. Mackay's *Forty Years' Recollections*.

JOHN CHURCHILL SIKES.

Chigwell.

DESCENT OF QUEEN VICTORIA, &c. (5th S. vi. 63, 195.)—Although the present King of Italy, unlike several of his predecessors upon the throne of Sardinia, is not a descendant of Charles I., he certainly possesses a royal Stuart descent, derived thus:—

James I., King of Great Britain.

Elizabeth, married Frederic V., Elector Palatine.

Charles Louis, Elector Palatine.

Elizabeth Charlotte, married Philip, Duke of Orleans.

Elizabeth Charlotte, married Leopold, Duke of Lorraine.

Francis I., Emperor of Germany.

Leopold II., ditto.

Ferdinand, Grand Duke of Tuscany.

Theresa, married Charles Albert, King of Sardinia.

Victor Emmanuel II., King of Italy.

Victor Emmanuel is thus ninth in descent from James I., and several degrees nearer the lineal succession than the House of Brunswick, whose right, it is well known, is derived through Sophia, the youngest sister of the above-named Charles Louis, Elector Palatine.

W. D. PINK.

Leigh, Lancashire.

COLERIDGE IN MANCHESTER (5th S. vii. 161, 217, 311.)—See p. 90 of Cottle's *Reminiscences of Coleridge and Southey*, edition of 1847, for a letter from Coleridge, referring to the forthcoming *Watchman*, dated "Manchester, January 7, 1796," and commencing, "I arrived at Manchester last night."

J. W. W.

"PINDER" (5th S. vii. 89, 176.)—Allow me to refer in illustration to the ballad "Robin Hood and the Pinder of Wakefield," in Bishop Percy's *Folio Manuscript*, vol. i. p. 32, and to extract the following definition of the meaning of the term



*poinder* from the excellent glossary appended to the third volume of the same book :—

"And if thy horse breake his tedure, and go at large in euery man's corne and grasse, then commeth the *pynder*, and taketh hym, and putteth hym in the pynfolde,\* and there shall he stande in prison, without any meate, vnto the tyme thou hast paid his ransome to the *pynder*, and also make amendes to thy neyghbours for dystroyenge of theyr corne.—Fitzherbert's *Husbandry*, ed. 1767, p. 95."

In *The Antiquary* the same official is called the *poinder*, and your many readers will recollect Ringan the *poinder* having lent Edie Ochiltree the pickaxe and shovel for the purpose of digging for the treasure in Misticot's grave, in company with Dousterswivel :—"What I am? why, wha should I be but Ringan Aikwood, the Knockwinnock *poinder*? and what are ye doing here at this time o' night, unless ye were come to attend the leddy's burial?" "I do declare to you, mine goot *Poinder* Aikwood," said the German, raising himself up, "that I have been this vary nights murdered, robbed, and put in fears of my life" (chap. xxv.).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"HOSPITIUM" (5th S. vii. 46, 114, 209.)—The meanings referred to by MR. MORRIS are all, to a certain degree, correct. *Hospitium*, according to Cuninghame's *Law Dictionary*, is the same as visitation or procuration money, that is, money paid by the inferior clergy in place of providing the archdeacon or bishop with board and lodging whilst on his visitations. The word which expressed the purpose for which the money was paid no doubt soon became applied to the place where it was spent, and thus *hospitium* came to mean an inn. The latter meaning is illustrated by an entry in the Court Rolls of the manor of Brighton on Aug. 23, 1670, which refers to "unu cottagiū sive Hospitiū vocat le Old Shipp, scituat in le Hempshares de Brighthelmston . . . tenura Georgii Hackett." The Old Ship is a very well known and esteemed hostel at Brighton. Ogilvie's *Imperial Dictionary* defines *hospitium* as "a place or inn for the reception of strangers, but in modern times an hospice; in law an inn of court"; and Webster (Goodrich and Porter's edit.) as "an inn, a hotel."

FREDERICK E. SAWYER.

Brighton.

GAMBADOES (5th S. vi. 189, 292, 418; vii. 214.)—In the quotation from Roche's catalogue given by MR. PICKFORD, it is stated that Grose is the author of those two curious works by "Geoffrey Gambado," while Lowndes says they are from the pen of H. Bunbury. Which is correct? Further, on turning to Lowndes's list of Grose's works I find that he is the author of that scurrilous work

entitled *A Classical Dictionary of the Vulgar Tongue*, mentioned by "Mr. Gambado" in a note at p. 31 of his *Annals of Horsemanship*.

H. G. C.

Basingstoke.

The work mentioned by MR. PICKFORD is not rare. The *nom de plume* "Geoffrey Gambado, Esq.," is, of course, derived from the leather protection, and that again from the Italian *gamba*, a leg.

W. J. BERNHARD SMITH.

Temple.

REV. JOHN NORRIS (5th S. vi. 379, 413, 518; vii. 116.)—I have a copy of what I presume to be the first edition of the *Miscellanies*. It is bound up with the "poetick" works of the Rev. John Rawlet (London, Samuel Tidmarsh, 1687). This copy contains numerous annotations and alterations. For instance, the "148 Psalm Paraphrased" contains fifteen verses, and the second line of each has been altered thus :—

1.

"O come let all created force conspire

A general [sacred] Hymn of Praise to sing,

Join all ye Creatures in one solemn Quire,

And let your Theme be Heaven's Almighty King.

2.

Begin ye blest Attendants of his Seat,

[Begin] Begin your high Seraphic lays,

'Tis just you should, your Happiness is great,

And all you are to give again is Praise," &c.

The title-page is :—

"A | Collection | of | *Miscellanies* | consisting of |  
Poems, Essays, Discourses, | and Letters, | Occasionally  
written, | By John Norris, M.A. and Fellow of All Souls  
| College in Oxford. |

'Diram qui contudit Hydram  
Notaque Fatali Portenta labore subegit,  
Comperit Invidiam supremo fine domari."

Hor., *Epist.*, lib. ii. *Epist.* 1.

(Curious cut.)

Oxford, Printed at the Theater | For John Crosley, Bookseller, 1687."

It will be observed that Rawlet's book was also published in 1687. It contains "An epitaph on the Reverend and truly pious Mr. John Rawlet, B.D., made by his sorrowful friend J. M." Is this not a misprint for J. N.? JOHN CRAGGS.  
Litchfield Street, Gateshead.

"WEMBLE" (5th S. vii. 148, 216.)—Is *wemble* the same as *remble*, a very common word in Lincolnshire? *Remble* is to put things in order, to remove things to their right place.

E. LEATON BLENKINSOPP.

"RUNRIG" (5th S. vii. 47, 174, 237.)—It may be doubted whether the conjecture that runrig husbandry was due to predatory incursions can be supported. Sir Henry Maine, in his valuable work entitled *The Early History of Institutions*, under the heading "Rundale Holdings," thinks

\* *Pinfold* is still a provincialism for the pound in Yorkshire and Cheshire.

such systems of tenancy may possibly be ascribed to the ancient collective enjoyment of land under the mark system. He mentions, in his remarks on rundale holdings in Ireland, that "the same system of tenure prevailed quite recently in the Scottish Highlands." In support of his conjecture he refers to Mr. Skene's note on "Tribe Communities in Scotland" (appended to the second volume of his edition of Fordun's *Chronicle*). Mr. Skene believes the system of runrig holdings (to which was attached the periodical redistribution of land) to have been universal among the Scottish Celts. MR. FALCONER will obtain much valuable information about ancient collective ownership, and the relics of it yet remaining, in Sir Henry Maine's work on *Village Communities*.

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

YORKSHIRE SAYING (5<sup>th</sup> S. vii. 108, 139).—There is, amongst the Welsh of Glamorganshire, a very common saying about washing on the last two days of the week; if there be more about the other days, "deponent knoweth not." It is as follows:—

"Golchi dydd Gwener  
Shot i'r hanner:  
Golchi dydd Sadwrn  
Shot i'r asgwrn."

In Saxon it means—

"To wash on Friday  
(Indicates) half a slut:  
To wa-h on Saturday  
(Indicates) a slut to the bone."

R. & —.

POPULAR NAMES OF FOSSILS (5<sup>th</sup> S. vi. 426; vii. 15, 56, 116, 252).—Small fossil vertebræ are very common in the sands of Holy Island. They are called, as I have often heard them, St. Cuthbert's beads. Sir Walter Scott alludes to them in *Marmion*, canto ii. stanza 16:—

"But fain St. Hilda's nuns would learn  
If, on a rock by Lindisfarne,  
St. Cuthbert sits, and toils to frame  
The sea-born beads that bear his name."

Sir Walter gives a note on the subject.

E. LEATON BLENKINSOPP.

In the neighbourhood of Brighton and especially at the chalk pits near Lewes the fossil teeth of the crushing shark (*Ptychodus polygurus*) are called by the quarrymen "snails."

Brighton.

FREDERICK E. SAWYER.

THE WORD "WOMAN" (5<sup>th</sup> S. vii. 43, 233).—As the origin and meaning of this word are now being discussed in these pages, there is no doubt the *unde derivatur* will be correctly arrived at, but in the mean time allow me to give you the following lines which I came across lately, "On Woman":—

"When Eve brought woe to all mankind,  
Old Adam called her *woe-man*;  
But when she *woo'd* with love so kind,  
He then pronounced it *woo-man*;  
But now with folly and with pride  
Their husbands' pockets trimming,  
The ladies are so full of *whims*,  
That people call them *whim-men*."

R. W. H. NASH, B.A.

Florinda Place, Dublin.

In Georgian "wife" is *dodakatzi*, that is "mother-man." This is in favour of "wife-man."

HYDE CLARKE.

HISTORIC SITES IN ENGLAND (5<sup>th</sup> S. vii. 68, 233).—MR. SEWELL will find *Historic Sites of Suffolk*, by John Wodderspoon (small 8vo., Ipswich, 1841), exactly what he inquires for. *Ruins and Old Trees associated with Remarkable Events in English History*, by Mary Roberts (London, Harvey & Darton, no date), is not so local, but it may help him.

SAMUEL SHAW.

Andover.

SIGNS OF SATISFACTION (5<sup>th</sup> S. vi. 364, 413, 498; vii. 59, 358).—One of MR. RATCLIFFE's signs is well illustrated in a stanza of Robert Browning's, with the reason for its observance subjoined. A spiteful Spanish monk is criticizing another, his enemy:—

"When he finishes refection,  
Knife and fork he never lays  
Cross-wise, to my recollection,  
As I do, in Jesu's praise."

Browning's *Soliloquy of the Spanish Cloister*.

J. L. WARREN.

PHONETICS: "TO WRITE," &c. (5<sup>th</sup> S. vii. 125, 170, 332).—In connexion with the pronunciation of the initial *w* in *write*, &c., it may be interesting to know that the common people in Aberdeenshire still pronounce the following words thus: *write*, *vreet*; *wright*, *vricht* (where *ch* as in Scotch *loch*); *right*, *richt*. The English sentence, "The wright (joiner) does not write with his right hand," will be in the vernacular, "The vricht dis na vreet wi's richt han'."

JAMES MOIR, M.A.

Glasgow.

SPALDING AND ITS ANTIQUARIAN SOCIETY (5<sup>th</sup> S. vii. 48, 190, 230).—*Bibl. Topog. Brit.*, No. xx., contains a full account of the Gentlemen's Society at Spalding, with a list of the members to that time, and biographical notices of many of them, and an appendix gives copious extracts from the minutes of the society. At the meeting of the Archaeological Institute of Great Britain held at Lincoln in 1848, the then president of the society, the Rev. William Moore, D.D., read a sketch of the origin and progress of the society, which was printed for private distribution by Pickering in 1851. This sketch, an octavo pamphlet, contains two engravings, one of the miniature (by George



Vertue) of Maurice Johnson, F.S.A., the founder of the society, with its reverse, being the armorial bearings of the founder with inscriptions, and the other a sketch of the room in which the society then held its meetings, and which Mr. Walter White saw in 1861, and accurately describes in his note (p. 231). Dr. Moore also gives a list of the members of the society in 1851.

Stamford.

JOS. PHILLIPS.

DESCENDANTS OF THE REGICIDES (5th S. vii. 47, 196, 253, 276).—Col. John Dixwell came to New Haven (Connecticut) about 1670. For obvious reasons touching his personal safety he dropped his real name, and was known as James Davids. He was twice married in New Haven, first, to Joanna, widow of Benjamin Ling. She died in a few weeks, leaving him a comfortable property. He married (second), Oct. 23, 1677, Miss Bathsheba Howe—he in his seventieth year, the lady thirty-one, his junior by thirty-nine years. By this marriage he had—1. Mary, b. June 9, 1679, married John Collins, of Middletown, Conn.; 2. John, b. March 6, 1681, m. Mary, dau. of John Prout, of New Haven; 3. Elizabeth, b. July 14, 1682, died young. There are descendants now living of both the above John and Mary. Col. Dixwell died in New Haven, March 18, 1688, in his eighty-second year. Some other facts in this connexion may be new and interesting to some of your readers. The grave of Col. Dixwell nearly touched that of Governor Eaton, the founder of the colony, and was very near that of Governor Eaton's son-in-law, Lieut.-Governor Jones. About twelve feet distant were two other graves, supposed to be those of Edward Whalley and of his son-in-law, William Goff, regicides. This locality is a few feet from the rear wall of the church edifice of the First Society, called the Centre Church, which stands near the exact centre of the original half-mile square which constituted the city plot of New Haven as first laid out. It is still the central point of the enlarged city. In 1796 this old graveyard ceased to be used for interments, and a few years subsequently all the old memorial stones, not covered by the Centre Church, were removed to a new cemetery, save the rude stones which marked the graves of the three regicides; these were not disturbed. On Nov. 22, 1849, about five o'clock in the morning, the remains of Dixwell were exhumed in the presence of several prominent citizens of New Haven, among them an eminent surgeon. Most of the large bones were found entire, and from measurements taken he must have stood about five feet and seven inches in height. The remains were then placed in a small box and deposited within the present enclosure (about twenty feet square), which includes the site of the original interment. Within this enclosure the descendants

of Col. Dixwell have erected a monument with appropriate inscriptions and the Dixwell coat of arms. Three of the city avenues are called respectively Goffe, Whalley, and Dixwell.

GEO. F. TUTTLE.

N. York City.

"EVENSONG" (5th S. vii. 229, 259, 300).—*Apropos* of the word *evensong*, permit me to note that at a conference of Evangelical clergymen, held during the last winter at Islington, one of the speakers stigmatized this as one of the innovating terms distinctive of modern "ritualists." However, it is found in the Book of Common Prayer; in Hawes and others as above; and in Fielding's *Tom Jones* (1750) it comes quite naturally to the lips of the country curate, Mr. Supple: "Your ladyship observed a young woman at church yesterday at *evensong*" (Bk. iv. chap. x.).

A. SMYTHE PALMER.

Lower Norwood.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 289).—

"And here and there some stern high patriot stood,  
Who could not get the place for which he sued."

Byron's *Don Juan*, c. xii. st. 70.  
ESTE.

(5th S. vii. 330, 359.)

"Vi et armis"

Cicero, *Second Philippic*, c. xli. § 107.

This is farther back than Tacitus, given by M.

D. C. BOULGER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Roman Forum*. A Topographical Study. By Francis Morgan Nichols, M.A., F.S.A. (London, Longmans; Rome, Spithöver.)

THE taste that Alexander Gordon stimulated in the last century by his work on ancient amphitheatres generally, and on that of Verona in particular, is one that is widely cultivated at the present time. Mr. Layard largely exemplified it by his uncovering of Nineveh; Mr. Wood has opened up the home of Diana of the Ephesians; and Dr. Schliemann, though he may not have hit on the actual remains of actual Troy, or broken into the very sepulchres of Agamemnon and his illustrious family at Mycenæ, has interested us all in his researches. Rome, however, seems to have a particular charm for the explorers of old sites. Only last year Mr. John Henry Parker unveiled and rebuilt for us the Flavian Amphitheatre or Colosseum, in his very attractive and learned volume on that edifice compared with other amphitheatres. During the present year Mr. Smith, a Fellow of St Catherine, Cambridge, has taught us how little we had hitherto known of the Tiber and its tributaries, their natural history and classical associations. And now we have a former Fellow of Wadham, Oxford, Mr. Francis Nichols, adding a new charm to an old subject, and taking us not only over the site of the ancient Forum, but making us thoroughly acquainted with what may be characteristically called the ins and outs of that ancient Forum itself and all its surroundings, where "the senate sat in its Curia, the people met in their Comitia." In a pic-

turesque and happily condensed introduction Mr. Nichols makes the old locality live again, and his readers to live and move in it, and to take eager interest in all the busy scenes which at once attract and distract. Mr. Nichols describes and identifies the ruins which exist in the area of the Forum which has been cleared. He subsequently discusses subjects connected with the history of the Forum and the topography of the yet undisinterred side. Finally, he directs attention to the Imperial Fora, the Sacra Via, the Velia, the Nova Via, and the gates of Palatine or primæval Rome. Mr. Nichols states that his object has been "to furnish some trustworthy materials towards an adequate conception of its ancient monuments and of their history, and of the wonderful, intense, and varied life which once animated this small portion of the earth's surface." In this object he has perfectly succeeded. In his well written and tastefully illustrated volume Mr. Nichols takes his readers up to the boundaries of the Palatine hill on to the two sides which were nearest to the Roman Forum. If he and his readers had here parted, it would have been with much regret on the reader's side; but Mr. Nichols gives them the cheeriest *au revoir* in the words: "The topography of the Palatine Hill constitutes a separate subject, into which it is not proposed to enter in the present work."

*History of the Ottoman Turks, from the Beginning of their Empire to the Present Time.* By Sir Edward Creasy, M.A. (Bentley & Son.)

This is a thoroughly handy book of Turkish history, a most opportune republication of Sir Edward's *History*, first published in 1854, with skilful condensation and additional details. It is worth while mentioning at the present moment that in 1745, when a savage war was raging between highly Christian powers, the Sultan Achmet offered his friendly mediation to suppress the horrors of war and restore the blessings of peace. The Christian princes immediately concerned seem to have been both amused and disgusted at the amiable infidel's attempt to shame them into a sense of humanity.

MESSRS. LONGMANS have added to their "Epochs of Modern History" *The Age of Anne*, by Ed. E. Morris, M.A.—Mr. W. E. A. Axon has collected in a handsome volume (and added to) details previously published in detached forms, and now entitled *Handbook to the Public Libraries of Manchester and Salford* (Simpkin & Marshall).—Under the title *English Adjectives in -able*, with special reference to *Reliable*, Mr. Fitzedward Hall, M.A., has published, through Messrs. Trübner, a volume of upwards of 200 pages, wherein he deals learnedly and untenderly with "the unscientific philologizing which has recently become so rife."

CAXTON CELEBRATION.—MR. W. A. BARRETT (Bath House, Denmark Road, Camberwell) asks if any of the readers of "N. & Q." have a copy of the Psalms of David by Sternhold and Hopkins, ed. 1562, with musical notes, or any printed books with musical characters in English or English printed before that date, which they would be willing to lend to the Musical Committee of the Caxton Celebration, to complete the series they propose to exhibit. Replies should be sent to the Secretary, J. S. Hodson, 20, High Holborn, W.C., or to Mr. W. A. Barrett.

B. NICHOLSON asks, "If the Tower records contain any volumes of the entries and outgoings of State prisoners in Elizabeth's and James's days, to whom should one apply for information or permission to search them?"

### Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CHAN. ISL.—It may now be said with truth that people know as little about Dyer's poetry as about his paintings. Akenside said of *The Fleece* that "if it were ill received he should not think it any longer reasonable to expect fame from excellence"; but Akenside's judgment may have been biased by the fact that he not only gave Dyer advice, but helped him to finish that poem. It is a poem of which Aris Wilmot remarked: "The tune of *The Fleece* is musical, but the subject wants interest. It is good music adapted to a bad operatic story." Wordsworth's criticism on Dyer goes beyond all reason. In point of imagination and purity of style the Lake poet was "not sure that Dyer is not superior to any writer in verse since the time of Milton." Wilmot, too, speaking of Dyer's *Grongor Hill*, goes almost as far by saying: "The early pen of Milton might not have disdained some of its fresh and dewy touches." Johnson states, with judicial confusion, that *The Fleece* was Dyer's "greatest poetical work," and *Grongor Hill* "the happiest of his productions." In the latter poem there is the following passage:—

"Rushing from the woods the spires  
Seem from hence ascending fires."

Wordsworth certainly did not think this figure Miltonic when, in *The Excursion* (1814), he referred to "Spires whose 'silent finger points to heaven,'" borrowing Coleridge's idea (in *The Friend*, 1812) of spire-steeple which "point as with silent finger to the sky and stars." The above will suffice, it is hoped, for your purpose.

"JOHN REYNOLDS, SALOP."—EDWARD A. BALL (Elm House, Walthamstow) writes:—"If J. D. O. will address me on the subject of his inquiry in your issue for May 5, I may be able to render him assistance."

W. SHILLETO should read Shakspeare, keep up with contemporary and general literature, buy a book of quotations, and make note of all the replies to "Quotations Wanted" in "N. & Q.," in order to obtain the knowledge to which he laudably aspires.

F. L. M.—The Ember days are the Wednesdays, Fridays, and Saturdays after the first Sunday in Lent, after Whitsun Day, after September 14, and after December 13.

B. NICHOLSON.—You were not intended; it was to notify that various letters had been forwarded, not that they were to be received.

M. L.—A new version of *The House that Jack Built* will be found in "N. & Q.," 3<sup>rd</sup> S. ii. 487.

H. L.—There is a tradition that the now unintelligible words of this chorus are of the Druid period.

MR. CHARLES WYLIE thanks many correspondents for answers to his Shaw query.

EFLow.—Forwarded to OLPHAR HAMST.

C. E. G. should try the *Art-Journal*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 19, 1877.

CONTENTS. — N<sup>o</sup> 177.

NOTES:—Unpublished Letters, 381—Carausius, 382—A Novice's Outfit in the Fifteenth Century, 383—Shakspeariana, 384—A Fisherman's Sermon, 385—Curious Names—Cowper and his "Retired Cat"—Drydeniana—Ulster Words (Tyronne), 386.

QUERIES:—Leofric's Missals—Ballad Literature—Obscure Expressions, 387—The Portraits of Allestree, Fell, and Doiben at Christ Church—"The Liberal"—Marlow's "Faustus", 388—"Ottile," &c.—Kidland Family—St. Dubricius—Sarawak—Captain Cook—The Dunchurch Firs—H. Nott—"Lancashire Memorials"—Authors of Quotations Wanted, &c., 389.

REPLIES:—Premonstratensian Abbeys—Proclaiming an Earl's Titles at the Altar, 390—Devotional Works—Three Passages in "Paradise Lost", 391—"Sinople"—"Powder Pimperlimp"—The War Songs of the Day—What is Death?—Curious Burial Custom, 392—Church Books of 1493—"Owned"—Recognized—Ostensis—"Quonion's Lane"—Gibson's "Camden"—Place Names—"Miscellanies and Memorable Things"—"A fine day", 393—Heraldic—Algerine Corsairs—Homonyms—Stepmothers, 394—The Whimbrell—The Peers Family—The 62nd Regiment—Craddock of Richmond, Yorkshire—Henning, 395—Admiral Hosier—"How do ye do?"—Sternhold—Hopkins—"Schiba"—Jacobello del Fiore—Amusing Bull, 396—R. Booth—Old Irish Coins—Collections of Metaphors, &c.—Dictionary of Names, 397—The Town or Village Oven—The Chinese and Egyptian Signs of the Zodiac—Freemasons and Bektashgees, 398—The Rev. William James Jay—De Bures—Authors Wanted, 399.

Notes on Books, &amp;c.

## Notes.

## UNPUBLISHED LETTERS.

I discovered the following letters by accident when destroying old letters left by my father. That they are in Dr. Johnson's handwriting I have proved by comparison. The Mr. Ryland to whom they are written, my great-grandfather, is several times mentioned in Croker's edition of Boswell's *Life of Johnson* in connexion with the literary club of which he and Johnson were members, and they seem to have been intimate friends.

Who W. Scott is I have no means of learning. Might he not be Walter Scott's father?

There are two words wanting in one of them, as I have failed to make them out in the original.—

I.

"Dear Sir,—I have been again considering the Proposal so kindly made me by Dr. Johnson and yourself to admit me of your Club; and it really appears to me that my attendance would in all probability be such as would expose me to the charge of incivility towards Gentlemen of whom I think with great respect; and upon that Ground I think it most advisable for me to decline an honour which I should otherwise have been ambitious of. I am, dear Sir, with great regard, yours most sincerely,

"W. SCOTT.

"Commons, Feb. 22, '84.

"Dr. Brocklesby, Norfolk Street."

II.

"Dear Sir,—Mr. Payne will pay you fifteen pounds towards the stone of which you have kindly undertaken the care. The inscription is in the hands of Mr.

Bagshaw, who has a right to inspect it before he admits it into his Church.

"Be pleased to let the whole be done with privacy, that I may elude the vigilance of the papers.

"I am going for a while into Derbyshire in hope of help from the air of the country. I hope your journey has benefited you. The Club prospers: we meet by ten at a time.

"God send that you and I may enjoy and improve one another.

"I am, dear Sir, your most humble servant,

"SAM. JOHNSON.

"July 12, 1784.

"To Mr. Ryland, in Muscovy Court, Tower-hill."

## III.

"Dear Sir,—You are not long without an answer. I had this day in three letters three histories of the Flying Man in the great Balloon. I am glad that we do as well as our neighbours. Lunardi, I find, forgot his barometer and therefore can to what height he ascended (*sic*).

"Direct if you please your next letter to Lichfield. I am desirous of going thither; I live in dismal solitude, and being now a little better, and therefore more at leisure for external amusements, I find the hours sometimes heavy, at least for some reason or other I wish for change.

"Mr. Wyndham was with me a day here and tried to wheedle me to Oxford, and perhaps I may take Oxford in my way home.

"I am, Sir, your most affectionate SAM. JOHNSON.

"Sept. 18, 1784.

"To Mr. Ryland, Merchant in London."

## IV.

"Dear Sir,—At my return hither I had the gratification of finding two of my friends, whom I left as I thought, about two months ago, quite broken with years and disease, very much recovered. It is great pleasure to a sick man to discover that sickness is not always mortal, so for age yet living to greater age. This is however, whatever Rochefaucault or Swift may say, though certainly part of the pleasure, yet not all of it. I rejoice in the welfare of those whom I love and who love me, and surely should have the same joy if I were no longer subject to mortality. As a being subject to so many wants, Man has inevitably a strong tendency to ———, so I hope as a Being capable of comparing good and evil he finds something to be preferred in good, and is therefore capable of benevolence, and supposing the volition of a good and bad man as to his own interest the same, would rejoice more in the prosperity of the good.

"I have for a little while past felt or imagined some declension in my health. I am still much better than I lately was, but I am a little afraid of the cold weather.

"You have not lately told me of Payne, in whom I take a great interest. I think he may by indulgence recover, and that indulgence, since his employers allow it him, he will be very culpable if he denies himself.

"I am, dear Sir, your affectionate humble servant,

"SAM. JOHNSON.

"Lichfield, Sept. 29, 1784.

"To Mr. Ryland, Merchant in London."

R. H. RYLAND.

[There can be no doubt that W. Scott of the first letter was Boswell's "Dr. William Scott of the Commons" (that is, of Doctors' Commons), who was subsequently Sir William Scott, and finally Lord Stowell. There is very frequent reference to him, and he often appears in Boswell's *Life*. The second letter relates to the inscrip-

tion on the monumental stone which Johnson, in 1784, raised to the memory of his first wife, who died in 1752. See Croker's *Boswell*, 77, n. 4, and 782, for the epitaph and the letter to Mr. Bagshaw. In connexion with the third letter, see the entry under the same date in the diary letter to Reynolds, p. 788. The fourth letter fills a gap between two of the entries, Sept. 18 and Oct. 2, in the above-named diary epistle to Sir Joshua.]

### CARAUSIUS, BRITISH SOVEREIGN AND EMPEROR (A.D. 287-294).

(Continued from p. 362.)

Britain was emancipated from the degradation and sufferings endured by it as a province of the Roman empire, from the moment that Carausius as its sovereign took to himself the title of "Emperor." He showed himself worthy of being its sovereign, for he proved its capability to become the greatest maritime power in the world, and he freed its people from the grievous burden of Roman taxation. The Romans, as tax-collectors in a conquered country, were petty, griping, harsh, and sordid.

Against a power that oppressed the Britons Carausius revolted. He is described as "a man of low birth," "a man of war" even from his youth upwards serving for pay, and then, when he rose to command, winning the attachment of his companions in arms by his generous distribution of the wealth he had acquired. And so the fleet he commanded landed him in Britain, and the army stationed there, won by the reputation of his generosity, gave to him its allegiance. A low-born man, his sympathies were with the hard-working and the humble classes of society; with soldiers, sailors, and "common people"; with farmers, agriculturists, and handicraftsmen; whilst he carried on hostilities against the petty native princes who tyrannized over the inhabitants of the little villages in their respective districts—a fact attested by Nennius when he says, "Transverberavit omnes regulos Britannie" (*Hist.*, c. xx).<sup>\*</sup> That the sympathies of Carausius were with the labours of the poor, and that he desired to promote their welfare, are facts discernible in the coins and medals bearing the impress of the British "Emperor Carausius Augustus."

We now come to a remarkable fact in connexion with this extraordinary man, viz., that though he reigned but seven years, and though so many centuries have passed away since then, his coins and medals are still so numerous that it is said by Dr. Giles, in his *History of the Ancient Britons* (London,

1847), that "any one forming a numismatic cabinet may without difficulty procure a large number of them" (vol. i. p. 262). Not less than 160 of them are described by Dr. Giles (vol. ii. pp. 459-461). Amongst these are three deserving of special notice. Nos. 149, 150, 151, represent what was "the Roman personification of victory," and these, by a curious coincidence, give the name of our sovereign—"Victoria"—so lately elected to be the successor of Carausius in the imperial title; so that a medal of Her Majesty, signifying that she is "an empress," might be impressed, like to one of Carausius (No. 88 in Dr. Giles's collection), as having been conferred "voto publico."<sup>†</sup>

In the *Monumenta Historica Britannica*, edited by Petrie and Sharpe (London, 1848), there are no less than ten folio sheets filled with engravings of more than three hundred coins and medals of Carausius. Copies of his coins are to be found in Camden, Smith's *Dictionary of Greek and Roman Biography* (vol. i. p. 610), in Speed, and in Orosius (Leyden, 1738, 4to., p. 536), where it is said, in note 11, "omnes æri sunt,"—an assertion that is certainly incorrect, for the very first coin portrayed in the *Monumenta Historica Britannica* is stated, in p. clvii, to have been "taken from a silver coin"; and in Camden's *Britannia* (vol. i. p. lxxii, note 12) mention is made of "nine silver coins" in the cabinet of one collector. There are two other works, one by Genebrier in French (Paris, 1749), translated lately into German, and another by Dr. Stukely (London, 1759), entitled *A Medallie History of Carausius*. I have not had the advantage of consulting either work, because there are not copies of them in the great historical collection of the King's Inns Library, nor in that of Trinity College, Dublin. I presume both books are in the British Museum, and some correspondent may, through them, supply information concerning Carausius that is not within my reach.<sup>‡</sup>

[† In the edition and pages referred to we find a list of only ninety-six coins and medals of Carausius.]

‡ In making this suggestion I cannot, however, conceal the fear I entertain that Dr. Stukely will turn out, upon examination, to be "a romancer" as well as an antiquary. Gibbon uses him and abuses him (vol. ii. c. xiii. note 25); and Gough's *Camden* in more than one place contradicts him (vol. i. p. lxxii; vol. ii. pp. 234, 252; vol. iii. pp. 290, 320). In note n, vol. i. p. lxxii, will be found an account of Dr. Stukely's works and pamphlets, and the replies they provoked from Dr. Kennedy, of the Middlesex Hospital. Stukely's first work on Carausius was published in 2 vols. in 1739. It was followed, in 1752, by a book about *Oriona, Wife of Carausius*. Dr. Kennedy's replies appeared in 1756, and "this controversy," it is said in Camden, "was closed by an anonymous *History of Carausius*; or, an *Examination of what has been advanced on that Subject by Genebrier and Stukely*," 1762, 4to. In so grave and important a book as Ruding's *Annals of the Coinage of Great Britain* (London, 1840, 4to., vol. i. p. 100), Dr. Stukely is described as "a man who, to adopt Dr. Johnson's expression, bent a keen eye on vacancy."

<sup>\*</sup> Our esteemed correspondent will probably be pleased to have the correct transcript from Nennius: "Quartus [i.e. in Britannia] fuit Carautius imperator et tyrannus, qui et ipse venit in Britanniam tyrannide, pro occisione Severi [terti] in Britannia cum omnibus ducibus Romanicis gentis, qui erant cum eo in Britannia. Transverberavit omnes regulos Britonum, et vindicavit valde Severum ab illis, et purpuram Britannicam occupavit."]



The coins and medals of Carausius, portrayed and described in the *Monumenta Britannica* and Dr. Giles's *History*, are testimonials of his having been a valiant and successful sovereign, as well as one who took a deep interest in the prosperity of the country over which he ruled. On one coin he is described as—

"The Emperor Caius Carausius, the pious, the happy Augustus. The words *Concordia Aug.*—the concord of the Augusti—record the treaty entered into by Maximian, after his ineffectual attempt to expel Carausius from his newly acquired territory. *Pax Aug.*—the peace of Augustus, *Tranquillitas Aug.*—the tranquillity of Augustus, *Seculi felicitas*—the happiness of the age, plainly indicate the prosperity which was supposed to be enjoyed by the people of the insular empire" (Giles, vol. ii. p. 263).

In the coins of the *Monumenta Britannica* a desire for the welfare of the humbler classes is significantly indicated. For instance, there is to be found, on many of the obverse sides of the medals of Carausius, the representation of "a female milking a cow" (see p. clvii, Nos. 38, 39, 40). The frequency of marriages—one of the sure indications of the happiness of a people and prosperity of a country—is intimated by "a military figure taking a female by the hand, and between them a lighted altar" (p. clviii, No. 31). An abundance of every species of agricultural produce is indicated by the cornucopia, which appears upon too many coins to be specially mentioned. The naval triumphs of Carausius are notified on numerous specimens; and it may with truth be said that "the trident," which Britannia now bears on our copper coinage, was first tendered as an emblem of Britons "ruling the sea" by Carausius, on the obverse of his coin, representing "Neptune seated, holding the trident in his right hand, and an anchor in his left" (p. clvii, No. 12). And then there is "Fortune seated on a wheel, holding a rudder in her right hand, and a cornucopia in her left" (p. clviii, No. 17). The opposition Carausius met from the British village tyrants is told in the medal, "*Imp. Carausius Aug.*, holding in his right hand a sceptre surmounted by a globe," and on the obverse "an equestrian figure throwing a spear, and riding over an enemy" (p. clviii, No. 8); and then the complete triumph of Carausius is denoted by a medal which is thus described (plate x., p. clviii), "*Carausius et fratres sui.*" Busts of Carausius, Diocletian, and Maximian. Ob., '*Pax Aug.*' Peace standing to the left, holding a flower in her right hand, and a sceptre in the left."

The abundance of the "moneta Carausii" is, I think, demonstrative of the beneficial consequences to the country from the stoppage of the perpetual drain upon its resources to supply the demands of Rome, and shows that during the reign of Carausius there was considerable internal trade in Britain, and the emblems upon these coins testify that the sovereign promoted commerce, protected the shipping interest, and fostered agri-

culture. Along with all this it is stated by Nennius (a most unsatisfactory author of whom contradictory editions have been published\*) that Carausius

"built a wall against the barbarians, between the mouths of the Clyde and the Caron, and fortified it with seven castles; he also built a round edifice with hewn stones on the banks of the river Caron, which took its name from him, and he erected a triumphal arch as a memorial of his victory" (*Hist.*, § 24, p. 19, E. H. S.).

In the preceding passage the words "domum rotundam politis lapidibus" are translated by Dr. Giles in his *History of the Ancient Britons* (vol. i. p. 260) as "a round house with polished stones"; but in Camden's *Britannia* (vol. i. p. 356) it is described as—

"An ancient round building, twenty-four cubits high and thirteen broad, open at the top, formed of rough stones put together without any mortar, the upper part of each stone let into the under one, so that the whole work narrowing to the top is held together by their mutual support. Some call this a temple of the god Terminus; others Arthur's Oven...others Julius Hoff, supposing it built by Julius Caesar."

WM. B. MAC CABE.

(To be continued.)

#### A NOVICE'S OUTFIT IN THE FIFTEENTH CENTURY.

I was turning over the leaves of a manuscript in the Archbishop's Library, at Lambeth, the other day, looking over its somewhat multifarious contents, when I met with the following account of what I may call the outfit of a novice entering a religious house in the fifteenth century. The manuscript is numbered No. 448; it is partly on paper and partly on vellum; and pages 1 to 113 relate to the monastery, cathedral, and bishops of Ely. The verso of fo. 106 (so numbered in pencil, but it is numbered fo. 86 *bis* in ink) was originally left blank, and on this tempting page has been added, in a hand to which one may give an approximate date of c. 1480, the following list of necessities to be provided by novices "*noviter ad religionem venientibus.*" I think that the inventory is quite worth printing, and possibly some of your readers may agree with me.

"*Necessaria noviciis noviter ad religionem venientibus providenda.*

Inprimis debebit provideri ij. cannas.

It. j. matras.

It. ij. par blanketys.

It. ij. par straylys.

It. iij. coverlytis.

It. j. furrytpane.

It. j. blewbed de sago.

\* The *Historia Brittonum*, attributed to Nennius, and edited by the Rev. W. Gunn (London, 1819). Nennius, *Historia Brittonum*, edited by Stevenson (London, 1838). *Leabhar Breathnach*, or *British Book*; the Irish version of the *Historia* of Nennius, translated by Dr. Todd (Dublin, 1848, Irish Archaeological Society).

It. j. cuculla cum froco.  
 It. j. tunica nigra furrata.  
 It. j. tunica nigra simplex.  
 It. ij. tunice albe.  
 It. j. amicta nigra furrata.  
 It. j. amicta simplex.  
 It. j. zona cum j. powch, cultrell, tabulis, et pectine filo  
 et acu in le powch.  
 It. j. parva zona pro noctibus.  
 It. ij. par staminorum.  
 It. iiij. par bracarum cum Bryrderdel et poynnts.  
 It. ij. par caligarum.  
 It. iiij. par de le sokkas.  
 It. ij. par botarum pro diebus.  
 It. j. par botarum pro noctibus.  
 It. j. pylche.  
 It. iiij. par flâmesle.  
 It. iiij. pulvinaria.  
 It. j. pileo albo pro nocte.  
 It. ij. manutergia.  
 It. j. pokett pro vestibus lanais.  
 It. j. schavyngcloth.  
 It. j. crater.  
 It. j. ciphus murreus.  
 It. j. coclear argenteum."

Your more learned readers will forgive me if I add a few notes, chiefly from the *Promptorium Parvulorum* and Ducange, for the benefit of those who have not these valuable glossaries at their elbow. The figures before each difficult word refer to the number of the article in the list:—

4. *straytlys*, bed clothe; stamina, *Dicc.*; stragula, *Prompt. Parv.*

6. *furrytpane*. Not in Halliwell, Nares, or *Prompt. Parv.*; perhaps a counterpane lined with fur.

7. *sago*, say, clothe; sagum, *Prompt. Parv.*

14. *cultrell*, &c. The contents of the pouch are, I think, a little knife, tablets, combs, needle and thread.

17. *Bryrderdel*=breke-gyrdel; cingulum circa lumbos, *Prompt. Parv.*

22. *pylche*, properly a furr gown, or a garment of skin with the hair on, *Prompt. Parv.*

30. *ciphus murreus*, porcelain, Ducange; or, a mazer.

W. SPARROW SIMPSON.

#### SHAKSPEARIANA.

"URCHINS SHALL FORTH": D. WILSON'S "CALIBAN" (5th S. vii. 44, 184, 283).—This is not "my thunder," and though I applaud the artist's skill, I am not responsible for it. Nevertheless I will gladly answer to the request of MR. LEGIS. There is, however, a snare in the form of his question, which is expressed on the assumption that this is a correction made on the text of "the Globe and other editions," an expression which seems to imply that "the Globe and other editions" have not departed from the text of the Folio 1623. Let me clear up this point first. I am not one of those who attach no weight whatever to the punctuation of that folio. On the whole I think its punctuation is to be respected, and that Prof. Hiram Corson has done good work in his strictures on the punctuation of the *Cambridge Shakespeare*. Now in this passage of *The Tempest*, Act i. sc. 2, the

punctuation is of the greatest moment, involving, as it does, the entire question of interpretation:—

"Vrchins  
 Shall for that vast of night, that they may worke  
 All exercise on thee." Fo. 1623.

"Urchins  
 Shall forth at vast of night, that they may work  
 All exercise on thee." Thomas White, 1793.

"Urchins  
 Shall, for that vast of night that they may work,  
 All exercise on thee." Globe ed. 1864.

From this it will be seen that White made no alteration whatever in the text of the Folio 1623 beyond detaching the "th" from "that" and attaching those letters to "for," and this alteration is not more extensive than that of the Variorum, in supplying the wanting "lead" between "shall" and "for." But the reading of the Globe edition, following the Cambridge and Variorum editions, removes the comma after "night" in the Folio 1623, and inserts commas after "shall" and "work." Apart from the question of sense, I hold that the alterations of the modern editors are in excess of the change effected by White. The single difficulty in White's reading lies in taking the word "exercise" as a substantive. He paraphrases the passage thus: "*Urchins* in the dead waste and middle of the night *shall* 'at my strong bidding' go forth and *work* all exercise on thee." What their exercise was to be is evident from the context, viz., pinches, stings, cramps, side-stitches, aches, &c., and I do not agree with MR. LEGIS that all those "exercises" worked upon this supernatural being at once, would have put an end to his existence, for he would withal have had supernatural power to bear their direst extremity. On the other hand, the reading of modern editions introduces a difficulty which, so far as I can see, nothing can explain away. If these bugs were to work throughout the vast or waste of the next night at Prospero's "strong bidding," there would be no room for a potential mood; "*may* work," indeed! it would be "*will* work" with a vengeance. White's reading was recorded and called "palmarian" by a reviewer of Dyce's and the Cambridge editions in *The Church and State Review*, April 1, 1864. It has been adopted by Profs. Delius and Elze, and I believe by other editors. For myself, I feel that some corroboration is required for the peculiar use of "exercise," which indeed is employed by Shakspeare for penance undergone, not for punishment inflicted. This *desideratum* will, I doubt not, be some day supplied, and then in my opinion this beautiful reading will deserve universal adoption.

JABEZ.  
 Athenæum Club.

SONNET LXXXVI. (5th S. vii. 244, 283).—The valuable note by JABEZ, at p. 283, would definitively settle the question between *filed* and *filled* did not the possibility of an error of print in the



edition of 1609 still leave the subject open to discussion.

I can but show the process of analysis by which I have myself arrived at preference of the former word, and leave it to the judgment of a majority to decide the point.

In the second line of the couplet I hold "enfeebled," and not "lacked," to be the true antithesis of the word in dispute:—

"But when your countenance, support or approval,  
polished up or made powerful his line,  
Then lacked I matter, that enfeebled my line."

But to retain "filled" would necessitate the mental substitution, in place of "enfeebled," of "quite emptied," or "made empty," or a trisyllable to that effect:—

"But when your countenance, aid or help, filled up his line,  
Then lacked I matter, that made empty mine."

But "enfeebled" must not be altered; therefore it is necessary to make, perforce, "lacked" the antithesis, which, without weakening to inanity the conclusion and straining the whole construction, cannot be done:—

"But when your countenance, help or aid, filled up his line (with knowledge, &c.),  
Then lacked I matter; that enfeebled mine"—

a reading, to my thinking, absolutely untenable.

R. H. LEGIS.

"TEMPEST," ACT I. SC. 2, LL. 99-103 (5th S. vii. 184, 324).—If wrong, I am quite willing to be corrected. Will Mr. WARD kindly state where my proposed arrangement of the passage "turns prosody out of doors"? That the verse is none of the smoothest I admit; but it scans as well as the received text, the versification of which Mr. WARD cannot regard as an example of Shakspeare's best.

As to the inverted construction, which Mr. WARD thinks "makes the passage read like a translation from the German," we need go no further than the end of this same act to find a construction identically the same. Compare

"His memory

Made such a sinner of"

with

"All corners else o' the earth

Let liberty make use of." Act i. sc. 2, l. 491.

If Mr. WARD sees no difficulty in the received text, he is singular in that opinion. Every annotated edition which I have consulted acknowledges a difficulty here. The Globe edition marks the passage with an obelus—its sign of an unsolved enigma.

Will JABEZ kindly favour us with a criticism on the passage? I invoke him as "one having authority," though by doing so I again incur the risk of being charged by him with "intolerable perversion."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"1 HEN. IV.," ACT IV. SC. 1 (5th S. vii. 326).—

"All plum'd like estridges that with the wind  
Bated, like eagles having lately bath'd."

May not "bated" have been used in the sense of "strove"? Dyce, quoting from R. Holme's *Academy of Armory and Blazon* (Terms of Art used in Falconry, &c.), says:—"Bate, bateing, or bateth is when the hawk fluttereth with her wings either from perch or fist, as it were striving to get away." "Like estridges that with the wind bated" = with the wind strove in their endeavours to rise.

I notice that the Cambridge editors follow Mr. Dyce in understanding "estruges" as ostriches, and that in face of the passage in *Antony and Cleopatra*, Act iii. sc. 13. There can be no doubt that the estridge-falcon is referred to, and not the ostrich. Cf.,—

"As Eagle, fresh out of the ocean wave,  
Where he hath left his plumes all hory gray,  
And deckt himself with fethers youtful gay,  
Like Eyas hauke up mounts unto the skies,  
His newly-budded pineos to assay,  
And marveiles at himself stil as he flies."

*The Faerie Queene*, bk. i. c. xi. s. 34.

G. PERRATT.

A FISHERMAN'S SERMON.—I have been lately overlooking a note-book of mine, some ten years old, concerning our Yorkshire coast; and perhaps the following extract from it may be sufficiently "N. & Q."rious to warrant a request for its admission. One winter's night I went with a certain Molly, though neither her sweetheart nor yet a "Methody," to the quaint little "Primitive" meeting-house in our village. It was full of fishermen and their wives and daughters; grave, simple folk, listening attentively to one of themselves, a sturdy fisherman of five and forty, who stood in the pulpit and preached an earnest, homely sermon on the power of prayer. Illustrating this by the cases of Daniel and Peter, he at first disfigured his discourse with strange Southron words. Daniel, he said, "jogullaated" in prayer; and the king "monserrated" with the envious "Pashaus." But soon, warming to his subject, he abandoned all that, and gave us a graphic description of Peter's escape from prison, which I wrote down at the time, and here reproduce. When Peter, said he, was in gaol, "Aangel coom, an' smawt him o' t' sahd. An' he gat oop, and he felt daazed lahk, an' he says, 'Wät mun E deah?' he says. 'Deah!' says t' aangel; 'wah, thoou mun gan oot!' Saw he went oot, in a dream lahk; an' fust gaat oppen'd tiv him, an' t' oother gaat oppen'd tiv him, wahl he coom'd oot inti t' igh rooad. Well, an' after a bit he coom'd te t' spot wheer t' 'ciples was a-prain' for him. Noo, ther was a young maad (maybe sha'd nut been prain' wi' t' oothers), sha heard him knockin', an' sha niver oppens t' doör, bud sha runs awaa, an' sha

says, 'Wät, yon's Peter, knockin' at oor gaat!' 'Wah, thoo's mad, lass, tha says. 'Wät, Peter! Wah, he's i' prison; he's gotten sowldiers a-guard-in' on him, insahd an' oot!' Bud sha stood tiv it. 'Aye,' sha says; 'bud hooiver, Ah seer it's him 'at's knockin'!' "

If any refined Southern reader thinks it dreadful that the Jewish maiden, and Peter, and even the angel himself, should be made to talk broad Yorkshire, let him be assured that they added very much to the spirit and solemnity of the scene by doing so.

*Appropos*, that old meeting-house is now replaced by a new one, a hideous gincrack building, concerning which a fisherman of the place said to me, not long ago, that the people wanted it "joost aboot as mooch as a dog wants wi' a side pocket!"  
A. J. M.

**CURIOUS NAMES.**—The following list of curious and unusual names, which I have jotted down from trustworthy sources, appears to me worthy of preservation in the pages of "N. & Q." I give the names just as I copied them, without reference to alphabetical order:—Hyacinth Burke, Fleetwood Faulkner, Elias Plum, Gracious Abraham, Condi Free, Bendigo Norwood, Bartley Darnody, Beswick Ollerenshaw, Keyworth Fothergill, Malachi Mulligan, Nigil McDonald, Prentice Lines, Elkanah Wookey, Alma Capon, Elgar Prebble, Vickerman Cleavin, Sesira Bull, Richason Vance, Danzel Newman, Pharaoh Abrey, Hargorden Rooney, Hanstead Malk, Flashy Proctor, Roddy Dellaney, Iddo Lockwood, Urban Weatherall, Enos Docking, General Crow, Paramount Paye, Zula Tooman, Kyran Corbett, Zaccheus Pentecost, Austian Finn, Quintus Chicken, Egbert Midlane, Glayzer Jennings, Nestor Glanfield, Zephania Wild. All the above names are those of males.

In the *Standard* of April 4, 1877, in a paragraph relating to Pitcairn's Island, it is stated that one of the inhabitants, named Thursday October Christian, came off in a boat to a passing ship. A more curious combination of names I have seldom seen.

The *Daily News* of March 19 last states that a man named Azaradh Gibbs charged his wife at one of the police courts with an assault; and in an evening paper of April 5 a Mr. Posh Crofts is stated to have filed a petition of bankruptcy in the Sheffield Bankruptcy Court.

R. P. HAMPTON ROBERTS.

**COWPER AND HIS "RETIRED CAT."**—Many of the readers of Cowper have laughed over this piquant little poem of his, and to these it may be interesting to note that the chest of drawers immortalized in the poem is still in existence, and has its history clearly traceable. The chest of drawers, on Cowper's departure from Weston, was given to his faithful attendant Roberts, who sold

it to Miss Carey, of that place, in whose service was James Haines, who married the identical "Susan" mentioned as Cowper's housemaid in connexion with the incident. Subsequently, having to leave the neighbourhood, Miss Carey gave the chest of drawers to Mrs. Browne (*née* M. A. Hart) as a keepsake, knowing her to be a warm admirer of the poet. Mrs. Browne, having to leave England for Ireland, placed the article in the charge of Mrs. Dunsford, of Olney, by whom it was kept until 1866, when, wishing to dispose of it, Mrs. Browne offered it for sale by advertisement. The chest was then purchased by C. Higgins, Esq., of Turvey Abbey, Beds, who, I presume, still retains it. His father and grandfather were friends of Cowper.

J. R. S. C.

**DRYDENIANA.**—I have lately obtained the curious notes given below, pertaining to Dryden, which I have little doubt will be of much interest to many of your readers:—

"From a MS. of Mr Drydens in wh he directs his Friend Mr Graham to settl' Acc<sup>t</sup> wh Mr J. Tonson his Bookseller, relating to his Virgil.

"He thinks Mr T. us'd him ill in y<sup>e</sup> Price of his Paper, considering some Additional Trouble he had been at in improving y<sup>e</sup> 2<sup>d</sup> Edit., &c. Then adds:—'Upon y<sup>e</sup> third Edition, J. T. not be unwilling to give him in 3 Weeks more of Study to correct some Parts of my Versification, tho' y<sup>e</sup> Worst of them are already more correct than any of this Age can write.'

"Ditto.

"Preface to Marq. of Normanby cost Mr D. above 2 months.

"He gave Mr T. his Ode on St Cecilia's Day, wh cost him almost a fortnight in making & mending.

"It appears further from y<sup>e</sup> MS. that Mr D. had a Design to translate Homer—'When you h' driven him (T.) as low as you can by y<sup>e</sup> Agreem<sup>t</sup> of future Dealing wh him f<sup>r</sup> Homer, or some other Book, I see no Reason why I s<sup>d</sup> not treat wh him again.'

"In Mr Graham's Hand. N.B.—Mr Dryden own'd to me, that by y<sup>e</sup> money paid him by Mr Tonson, by his Dedicat<sup>n</sup> & by his Subscript<sup>n</sup> he got 1400<sup>l</sup> for his Translat<sup>n</sup> of Virgil.

"The MS. above contain'd y<sup>e</sup> rough Draught of Mr D's Translat<sup>n</sup> of Ovid de Art. Amandi, and was communicat<sup>d</sup> to me by my (late) Friend R. Graham, Esq<sup>r</sup>, F.R.S., son to y<sup>e</sup> Gent. mention'd in it.  
R. NIXON."

JOHN TAYLOR.

Northampton.

**ULSTER WORDS (TYRONE).**—"A pyanno rose" = a peony; "A grain of pruttos" = a few potatoes; "Rose Noble" = figwort, *Scrophularia nodosa*. How this ugly and ill-smelling weed came to have so flattering a name may perhaps have been owing to the old popular notion of its curing the "king's evil," together with the local custom of calling any red inflamed sore a rose.

S. T. P.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**LEOFRIC'S MISSALS.**—Our first bishop gave to his cathedral at Exeter "two complete Missals," as testified by the record of his donations, now in our archives. One of these Missals, of the date A.D. 969, is now in the Bodleian Library, having been transferred thither from our library, together with 131 other MSS., in the year 1602, and a very beautiful MS. it is. Wanley, in his *Catalogue of Anglo-Saxon MSS.*, published in 1705 (p. 83), states that the other Missal was then in the possession of the Rev. Robert Bourscough, Rector of Totnes, Devon. In Bernard's *Catalogue of the English MSS.* is given a list of MSS. belonging to the said rector of Totnes, and among them is "Liturgia antiqua, eadem, ut videtur, quam Leofricus Ep<sup>s</sup> dedit Eccle. S. Petri Exoniensi" (vol. ii. p. 233), and in the list of the MSS. belonging to the Bodleian the other Missal appears, under the title "Missale antiquum, Eccle. S. Petri Apostoli, in Exoniâ, a Leofrico Episcopo donatum" (vol. i. p. 143). I have made inquiries about the Missal which was in the possession of Mr. Bourscough, but I can get no information as to its "whereabouts." It is not in the Church Library at Totnes, nor in the Bodleian. I ask you to insert this query in the hope that some of your numerous correspondents may be able to answer it. It would be most interesting, if it were discovered, to learn, by comparison with that in the Bodleian, whether it is simply a copy of that one, or of a different date, and containing other services than it.

HENRY WOOLLCOMBE.

The Close, Exeter.

**BALLAD LITERATURE.**—I shall be much obliged to any reader of "N. & Q." who can assist me to recover the whole or part of three old ballads, which I know through oral tradition in a fragmentary form, and of which I can find no printed copies.

1. "His bernie bright was dinted sair,  
And his shield was hackit in three."

From whence are these two lines? I have them from the lips of a friend, who remembers to have heard the whole, nearly forty years ago, from his grandmother, an old Liddesdale gentlewoman; unfortunately, he can recall no more of the ballad. Motherwell has used the first line in his poem of *Lord Archibald*.

2. And this is more important. The same friend recovered for me, within the last month, the following fragments of what has evidently been a rhyme that might rank with *Clerk Saunders*. He had it from a yeoman in Suffolk, who got it from his nurse:—

"Cold blows the wind o'er my true love,  
Cold blow the drops of rain;  
I never, never had but one sweetheart,—  
In the greenwood he was slain.

I did as much for my true love  
As ever did any maid;

One kiss from your lily-cold lips, true love!

One kiss is all I pray;  
And I'll sit and weep all over your grave  
For a twelvemonth and a day.

My cheek is as cold as the clay, true love!  
My breath is earthy and strong;  
And if I should kiss your lips, true love,  
Your life would not be long!"

I am told that the traditional tune is as fine as are the words. It would seem that other lines are floating about, but so disfigured in the course of recitative transmission as to have become grotesque. What was their original? I cannot help a, perhaps irrational, feeling that here we may have the very song from which Shakespeare got

"Still through the hawthorn blows the cold wind."

3. Does any one know the whole of a Scots ballad called *Johnnie Barbour*, which I heard sung, years ago, by a West-country fisherman? I append all I can remember, as he gave it. It will be seen that there are evident traces of its having been long in recitation:—

"Oh daughter, oh daughter! her father he said,  
What makes you look so pale? (*sic*: wan?)

Or are you in love with any man?

But if it be one of my own sailor lads,  
High hanged he shall be!  
Johnnie Barbour he cam down the stair,  
His shirt was of the silk,  
His two bonnie black e'en were rolling in his head,  
And his skin was as white as milk.

Oh, are you ready to marry my daughter,  
And take her by the hand,  
And to eat and drink with me at the table,  
And be heir of all my land?  
Oh, it's I am ready to marry your daughter,  
And take her by the hand,  
And to eat and drink with her at the table,  
And to fight for all your land!"

As well as I remember, this closed the ballad; there was no catastrophe. Of course, the resemblance to *Lord Thomas of Wenesberrie* is apparent, but the two strike me as having been essentially different. B. MONTGOMERIE RANKING.

**OBSCURE EXPRESSIONS.**—Encouraged by the satisfactory replies that I have already received from the correspondents of "N. & Q.," I venture to ask for help in other difficulties that I have met with. The first two are from another work by Howell, *Instructions for Forreine Travell*:—

*Evertuate*.—"One should evertuate himself to bring something home that may accrue to the publique benefit."  
—Sect. 16.

*Guanishing*.—"They have sundry sorts of punishments

that torture the sense a longer time, as drubbing, guimshing, flaying alive, impaling."—Appendix.

*After-nooners men.*—"Your Innes of Court men were yndone but for him, hee is their chiefe guest and imployment, and the sole businesse that makes them after-nooners men."—Earle, *Microcosmographie*, "The Player."

*Mumfision: coustrelyng.*—In Udall's *Roister Doister*, Merygreeke, relating to a servant some fabulous exploits of Roister Doister, is prompted by that hero with the words, "And how when mumfision?" to which he replies,—

"Oh your coustrelyng

Bore the lanterne a fielde so before the gozelyng."

Act i. sc. 4.

*Lumbardes touch.*—

"But yonder cometh forth a wenche or a ladde,  
If he have not one Lumbardes touche my lucke is bad."

*Ibid.*, Act ii. sc. 2.

*Haze.*—

"Nay and ye will haze, haze: otherwise I tell you plaine,

And ye will not haze, then giue vs our geare againe."

*Ibid.*, Act iii. sc. 4.

*Collocauit.*—When Roister Doister is arming, and wants a headpiece, Merygreeke suggests—

"The kitchen collocauit, the best hennes to grece."

What is a *collocauit*, and what is the meaning of the latter part of the line?

*Banbury glosses.*—"In this your realm they have so blinded your liege people and subjects with their laws, customs, ceremonies, and Banbury glosses, and punished them with excommunications," &c.—Latimer's *Remains*, p. 299, Parker Soc.

*Garget.*—"The drunkard is without a head, the swearer hath a garget in his throat."—T. Adams's *Sermons*, vol. i. p. 123 (Nichol's *Puritan Divines*).

"If it were granted the covetous were mad, the world itself would run of a garget; for who is not bitten with this mad dog?"—*Ibid.*, p. 280.

Richardson gives *garget* as meaning "windpipe," and quotes from the *Canterbury Tales*, 15341; but the word has some different signification in the above passages, and not the same even in those two.

*Darbyshirian.*—

"Two words for money, Darbyshirian wise;

(That's one too many) is a naughty guise."

Hall's *Satires*, III. iii. 11.

*Julisy.*—In 1527 Ashwell, Prior of Newnham Abbey, wrote to the Bp. of Lincoln that George Joye was infected "with heresi, julisy, and frensy."—Maitland's *Essays on the Reformation*, p. 7.

*Bounnies.*—In the same book, p. 137, the following is quoted from Traheron's *Warning to England*, 1558:—"Briefely there be no vices in the world whereof you maie not see great budde, or rather great bounnies, and bunches in them."

I stop here, not that my list is exhausted, but out of regard to your space. In one or two of the above instances I suspect the difficulty is caused by a misprint. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

THE PORTRAITS OF ALLESTREE, FELL, AND DOLBEN IN CHRIST CHURCH HALL.—Has this fine picture by Sir Peter Lely, representing Allestree, Fell, and Dolben reading the Liturgy at the time its use was forbidden by the Parliament, ever been engraved or photographed? The first was after-

wards Provost of Eton, the second Bishop of Oxford, and the third Archbishop of York. Fell and Dolben had also in their early days fought bravely for Charles I., the former at Naseby, and the latter at Marston Moor and at the siege of York, where he was wounded. In a poem in the *Musæ Anglicanæ*, on the death of Archbishop Dolben in 1683, the painting is thus alluded to:

"*Thyr.* At vos nec fatum, meritum aut immemorætas  
Dissimiles unquam arguerit: vos una tabella,  
Vos tres una refert, famaque æterna loquetur  
Pictura: En! ut vicinos sub imagine vultus  
Jussit amor spirare et eadem vivere cerâ.  
Fortunatæ animæ! primis adolevit ab annis  
Jam matura fides, vobis et fœdera sanxit  
Multâ dies, junctasque exhausta pericula dextrâs."

Vol. ii. 147.

The poem is in the form of a dialogue, like one of the idylls of Theocritus or the eclogues of Virgil, and the names of the interlocutors appended at the end of it are Sam. Jones, Tho. Chester, "Armig. e. Coll. Mert," who have taken the parts of Corydon and Thyrsis.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE LIBERAL."—In a notice of Moore's *Letters and Journals of Lord Byron* in the *Tatler* for January 14, 1831, Leigh Hunt says (p. 454):—

"One of the most genuine wits now living, whose name we do not feel ourselves at liberty to mention without applying to him, and from whom (we are not sure) perhaps Mr. Moore has heard in one of the Reviews, was a writer in the *Liberal*."

Who was this "genuine wit"? Hazlitt had recently died; but Charles Lamb was alive. Is it known that the latter wrote in the *Liberal*? There are two articles—(1) "Les Charmettes and Rousseau," signed "Carlone"; and (2) "On Shakspeare's Fools," signed "Carluccio." Was one of these by Lamb? The concluding paragraph of the first is very Lambish; and the second I have always attributed to my old friend Charles Cowden Clarke, from the subject and the fact of there being three C's in the signature, though Leigh Hunt never to my knowledge named Cowden Clarke in connexion with that ill-starred publication, nor could Cowden Clarke very well be regarded as a "wit" in 1831.

S. R. TOWNSEND MAYER.

MARLOW'S "FAUSTUS."—The opening lines of Marlow's *Faustus* are as follows:—

"Not marching in the fields of Thrasymene,  
Where Mars did mate the warlike Carthagens;  
Nor sporting in the dalliance of love,  
In courts of kings, where state is overturned,  
Nor in the pomp of proud audacious deeds,  
Intends our Muse to vaunt his heavenly verse."

Could any of the readers of "N. & Q." help me to discover to what plays the poet here refers? Dyce has no note on this passage, and Cunningham merely remarks that he is "not aware that any of



our Elizabethan commentators have ascertained what dramas are alluded to."

I should also feel obliged for an explanation of a line which occurs in the same passage:—

"To patient judgments we appeal *our plaud.*"

L. BARBÉ.

Bückeburg, N. Germany.

"OUTILE."—A Lancashire man, writing *temp.* Charles I., uses the following phrase, "The *outile* of the chapel," and, again, "a little *outile* or hovel." Can any of your readers tell me the derivation and exact meaning of the word *outile*, or give other instances of its use?

"PHILOTHEA AND PAMELA": "THE SPAWE."—A testator (*temp.* Charles I.) bequeaths two pictures, one of "Philothea and Pamela," the other of "The Spawe." Can your readers throw any light on the subjects of these paintings, or tell me who was the painter?

"IF PETER'S KEYS WILL NOT SERVE, PAUL'S SWORD MUST."—What pope uttered this saying, and on what occasion?

J. S. F.

RIDLAND, READLAN, or READLAND.—Magnus Readlan, or Ridland, was in York, York county, Maine, U.S. America, in 1719, and was ancestor of a large descent, many of whom now spell the name Redlon, Ridlon, and Ridley. I am informed that there are Ridlands in Sandsting parish, Shetland, the only family bearing either of the above names that I have heard of in Great Britain. Can any one inform me whether such surnames are known in Scotland or England?

G. T. RIDDELL.

Harrison, Maine, U.S. America.

ST. DUBRICIUS.—Where can I find any particulars about this British saint, to whom at least one church in West Somerset is dedicated?

Can any one inform me to what family the Wentworth belonged who was governor of Jamaica *circa* 1690? Was he one of the family of that name who were Barons Arundel of Trerice, in Cornwall, but who frequently resided on their estate at Allerford in West Somerset? It seems probable, as this Governor Wentworth married a Hancock, which family held at that time the manor of Lydeard St. Lawrence, a property situated not far from Allerford.

FREDERICK HANCOCK.

Windermere, Cary Crescent, Torquay.

"LINES WRITTEN ON CONTEMPLATING THE RUINS OF BEAULY ABBEY."—Perhaps one of your readers who has the opportunity of referring to the back numbers of the *New Monthly Magazine* will favour me with a reference to the volume, between the years 1825 and 1830, which contains "Lines written on Contemplating the Ruins of Beaully Abbey," together with the signature or initials of the author.

C. K.

SARAWAK.—I am anxious to know whether there be any official account of the territory and government of Sarawak. I know, I think, pretty nearly all that can be gathered from ordinary published sources up to the date of the death of Sir James Brooke, but from that time I have not been able to meet with any account of the progress of the country.

ANON.

THE DEATH OF CAPT. COOK.—I am anxious to know where I can see a key to Hodges's picture, of which I have a print, representing the death of Capt. Cook. I wish to know who the person is who is represented on the ground, firing at the natives. He has epaulets on his shoulders, otherwise he appears to be in plain clothes.

H. A. J.

THE DUNCHURCH FIRS.—Between Coventry and Dunchurch the London road passes, for six miles, through an avenue of matchless firs, apparently growing on the Buccleuch estate. What were the occasion and date when this magnificent avenue was planted?

JABEZ.

Athenæum Club.

H. NOTT.—He was the first missionary to Otaheite in the ship *Duff*. Is there a portrait of this person? Where and when did it, if there is one, appear?

J. HENRY.

Devonshire Street, W.C.

"LANCASHIRE MEMORIALS."—Mr. Burton, in his account of the rising of 1715 (*Hist. Scot.*, Lond., 1873), makes frequent reference to a book called *Lancashire Memorials*. Where can I obtain or see this book?

A. M. S.

LAVENDER.—Lupton, in his *Notable Things*, p. 250, says that the water in which lavender is soaked will remove spots and stains from cloth, cap, or hat, if the spot be rubbed with it. Is there any foundation at all for such assertion?

C. A. WARD.

Mayfair.

BOILEAU.—Who can give me the interpretation of this family name? A wag suggests "water-drinker," and that it is the French version of our "Drinkwater."

D. R.

Assam.

AUTHORS OF QUOTATIONS WANTED.—

I find in a collection of hymns, printed about sixty years ago in Ireland, one which begins with the following stanza:—

"A sacred spring, at God's command,  
From Zion's mount, in Canaan's land,  
Beside his temple cleaves the ground,  
And pours its limpid stream around."

DISCIPULUS.

"There is no goose so grey, but, soon or late,  
Will find some honest gander for her mate."

W. E. G. LEITH.

## Replies.

## PREMONSTRATENSIAN ABBEYS.

(5th S. vi. 288, 411, 524; vii. 234, 297.)

I append a list of all the Premonstratensian houses in this country at the time of the dissolution. It is compiled from the catalogue of Wm. Cobbett:—

Lavinden, Buckinghamshire, founded and endowed in the reign of Henry II. by John de Bidun. Yearly revenue, 91*l*. 8*s*. 3*d*. Granted 35 Henry VIII. to Sir Edmund Peckham.

Bileigh, near Maldon, Essex, founded 1180 by Robert Mantel. Income, 196*l*. 6*s*. 5*d*. Granted 32 Henry VIII. to Sir John Gate.

Tychfield, Hants, founded *temp.* Henry III. by Peter de Rupibus, Bishop of Winchester. Valued at 280*l*. 19*s*. 10*d*. Granted 29 Henry VIII. to Sir Thomas Wriothesley, who built a stately house here.

Bradsole, near Dover, Kent, founded 1191 by King Richard I. Value, 142*l*. 8*s*. 9*d*. Granted by Henry VIII. to the Archbishop of Canterbury.

West Langdon, Kent, founded 1192 by William de Auberville. Yearly value, 56*l*. 6*s*. 9*d*. Granted 30 Henry VIII. to Archbishop of Canterbury.

Cockersand, Lancaster, founded *temp.* Henry II. by William Lancastre. Value, 282*l*. 7*s*. 7*d*. Granted 35 Henry VIII. to John Ketchin.

Horneby, Lancaster, founded by the ancestors of Sir Thomas Stanley. Value, 26*l*. Granted 36 Henry VIII. to Lord Monteagle.

Croxton, Leicester, founded 1162 by William Porcarius. Value, 458*l*. 19*s*. 1*d*. Granted 30 Henry VIII. to Thomas, Earl of Rutland.

Barlings, Lincoln, founded 1154 by Ralph de Hays. Value, 307*l*. 16*s*. 6*d*. Granted to Charles, Duke of Suffolk.

Hagneby, Lincoln, founded 1175 by Herbert de Oneby and Lady Agnes, his wife. Value, 98*l*. 7*s*. 4*d*. Granted 30 Henry VIII. to John Freeman, of London.

Irford, Lincoln, founded *temp.* Henry II. by Ralph Albini. Value, 14*l*. 13*s*. 4*d*. Granted 31 Henry VIII. to Robert Tirwhit.

Neubo, Lincoln, founded 1198 by Richard de Malebisse. Value, 158*l*. 11*s*. 8*d*. Granted 29 Henry VIII. to Sir John Markham.

Neus or Newhouse, Lincoln, founded 1143 by Peter de Gousel. Value, 114*l*. 1*s*. 4*d*. Granted 30 Henry VIII. to Charles, Duke of Suffolk.

Tupholm, Lincoln, founded *temp.* Henry II. by Alan de Nevill and Gilbert, his brother. Value, 119*l*. 2*s*. 8*d*. Granted 30 Henry VIII. to Sir Thomas Heneage.

West Dereham, Norfolk, founded 1188 by Hubert, Bishop of Salisbury. 252*l*. 12*s*. 11*d*. Granted 31 Henry VIII. to Thomas Dereham.

Langley, Norfolk, founded 1198 by Robert Fitz Roger. Value, 128*l*. 19*s*. 9*d*. Granted 38 Henry VIII. to John Berney.

Wending, Norfolk, founded 50 Henry III. by Rev. Wm. de Wending. 55*l*. 18*s*. 4*d*. Granted 16 Eliz. to Ed. Dyer and H. Cressener.

Sulbey, Northampton, founded *circa* 1155 by Wm. de Wideville. Value, 305*l*. 8*s*. 5*d*. Granted 10 Eliz. to Sir Christopher Hatton.

Alwink, Northumberland, founded 1147 by Eustace Fitz John. 194*l*. 7*s*. Granted 4 Edward VI. to Ralph Sadler and Laurence Winnington.

Blanca Landa, Northumberland, founded 1165 by Walter de Bolebec. 44*l*. 9*s*. 1*d*. Granted 37 Henry VIII. to John Bellew and John Broxholm.

Brodholm, Nottingham, founded *temp.* Stephen by Agnes de Camville. Value, 16*l*. 5*s*. 2*d*. Granted 6 Elizabeth to John Caniers and Wm. Haber.

Wellbeck, Notts, founded 1153 by Thomas Jocci. Value, 298*l*. 4*s*. 8*d*. Granted 30 Henry VIII. to Richard Whalley.

Hales, Salop, founded 16 John by Peter de Rupibus, Bishop of Winchester. Value, 337*l*. 15*s*. 6*d*. Granted 30 Henry VIII. to Sir John Dudley.

Leyestone, Suffolk, founded 1182 by Ralph de Glanville. Value, 181*l*. 17*s*. 1*d*. Granted 28 Henry VIII. to Charles, Duke of Suffolk.

Beigham, Sussex, founded 1200 by Robert de Turreham. Value, 152*l*. 9*s*. 4*d*.

Dureford, Sussex, founded 1169 by Robert Hoesce. Value, 108*l*. 13*s*. 9*d*. Granted 29 Henry VIII. to Sir Wm. Fitz Williams.

Hepp, Westmoreland, founded *temp.* Henry II. by Thomas Fitz Gospatrick. Value, 166*l*. 10*s*. 6*d*. Granted 36 Henry VIII. to Thomas, Lord Wharton.

Dodford, Worcester, a cell built by Henry II. Granted 30 Henry VIII. to John Dudley, who sold it to John Fownes.

Corham, Yorks, founded *temp.* Henry II. by Ralph Fitz Robert, Lord of Middleham. 207*l*. 14*s*. 8*d*.

Eglestone, Yorks, founded *temp.* Henry II. by Ralph de Multon. 36*l*. 8*s*. 3*d*. Granted 2 Edward VI. to Robert Shelley.

Richmond, Yorks, founded 1151 by Roald, the Constable of Richmond. Value, 188*l*. 16*s*. 2*d*. Granted 14 Elizabeth to John Stanhope.

Tallagh, Caermarthen, founded 1197 by Rhese Griffith Price. 153*l*. 1*s*. 4*d*.

JOHN THOMPSON.

The Grove, Pocklington.

PROCLAIMING AN EARL'S TITLES AT THE ALTAR (5th S. vi. 447; vii. 15.)—MR. WARREN, at the latter reference, says, "the offering of the coronet was most likely merely of a private nature." I cannot agree with him in the view he takes. Collins, in his *Peerage*, gives a very full description of the funeral of Edward, third Earl of Derby, in 1574, copied from a MS. in the library of John Austis, Garter. The body was carried to Ormskirk Church, and placed within a stately hearse, erected "between the quire and the body of the church." Norroy King of Arms then pronounced the style of the defunct. The MS. proceeds thus: "Which ended, the Dean of Chester began his sermon, and after the sermon the Vicar began the commemoration, and after the Epistle and Gospel the Offering was commenced in manner following. First Henry Earl of Derby, being principal mourner, did offer for the defunct a piece of gold, having before him Garter, Clarencieux, and Norroy Kings of Arms, and Lancaster Herald of Arms, . . . and after him did proceed the other eight mourners, two and two, according to their degrees. . . . First, the Lord Stourton and Sir Richard Stanley offered up the coat of arms, having before them Clarencieux King of Arms. . . ."

The MS. then describes the offering up, with similar ceremony, of the sword of the deceased, the targe of his arms, and his helm and crest, and afterwards the offering of the standard and great banner by the esquires who bore them, preceded by Bluemantle Pursuivant of Arms. At the con-



clusion of the ceremony of the offerings, the body was borne to the grave, attended by Clarencieux and Norroy Kings of Arms, and Lancaster Herald of Arms; and the Steward, Treasurer, and Comptroller, "kneeling on their knees, with weeping tears, brake their white staves and rods over their heads, and threw the shivers of the same into the grave."

The offerings were evidently made at the altar, and the ceremony, which was no doubt arranged with strict regard to heraldic usage, had certainly nothing of a private nature about it. Had the Earl been the last of his race, it is very probable that the coronet would have been offered up as well as the sword, &c. It is to be observed that the style of the deceased was not proclaimed at the grave when the staves were broken (as was done at the great heraldic funeral of the Duke of Wellington), but before the commencement of the religious service, probably at the foot of the hearse at the entrance to the choir. H. P. D.

DEVOTIONAL WORKS (5th S. vi. 369, 492).—To the notices which have already appeared there may be added another book, which had a great popularity in the seventeenth century, as is evidenced by so many editions. The title is—

"The Practice of Piety, directing a Christian how to Walk, that he may please God. Amplified by the Author. Piety hath the promise. 1 Tim. iv. 8. Lond., 1695." 12mo. pp. 566, with an allegorical engraved title.

On another page there is:—

"*Ad Carolum Principem.*

Tolle malos, extolle pious (*sic*), cognosce teipsum;  
Sacra tene, paci consule, disce pati.

The 42 edition...1695."

The author was Lewes Baily, who was Bp. of Bangor, and died in 1631. The work has now become entirely out of use. I had not myself seen a copy until I met with one at a shop a little time since. Lowndes just mentions it, and notices a tenth or eleventh edition in 1619. When was the first edition published, and the last? Did the author publish any other work, and do the lines occur elsewhere?

An interesting notice of this book is contained in Southey's "Life of Bunyan," *Lives of Cromwell and Bunyan*, Home and Col. Libr., Lond., 1849, p. 94:—

"She (Bunyan's wife) informed me for her portion two books which her father had left her at his death: *The Plain Man's Pathway to Heaven* was one; the other was Bayly Bishop of Bangor's *Practice of Piety*, which has been translated into Welsh (the author's native tongue), into Hungarian, and into Polish, and of which more than fifty editions were published in the course of a hundred years. These books he sometimes read with her; and though they did not, he says, reach his heart to awaken it, yet they did beget within him some desires to amend his vicious life, and make him fall in eagerly with the religion of the times...." &c.

ED. MARSHALL.

THREE PASSAGES IN "PARADISE LOST" (5th S. vii. 325).—1. I cannot agree with JABEZ in the explanation he accepts of

"A chance but chance may lead," &c.

Bk. iv. l. 530.

To say "It is only a chance, but even chance may lead," is not in Milton's manner; would require a constrained emphasis on the *but*; and, further, would make the speaker describe as improbable what he is intended to tell us is very likely to happen.

The key to the explanation lies in the construction of the first *chance*, the meaning of *but*, and in the repetition of the word *chance* being an instance of one of Milton's "jingles" (such as "beseeching or besieging"). The verb *is* is omitted, as commonly in Milton; *but is* "that"; and the second *chance* we may treat as personified; then the line reads:—"There is a chance that Chance may lead." Where would have been the difficulty if it had stood:—

A chance but, wandering nigh, some spirit of heaven  
May lead, &c.!

And yet the construction of *chance, but, and spirit* is precisely the same as that of the "chance but chance" before us.

There being a chance that chance might lead me to some similar term in the poetry of Milton's time, I turned over Fanshawe's *Pastor Fido*, and came on—

"If thou think, fond child,

This chance by chance befell thee, thou art beguiled."

Buchanan's paraphrase (quoted by JABEZ) goes for nothing, as it does not explain the force of *but*, and his comma before it is no help; a comma before *that* in my paraphrase would not affect the meaning. Buchanan's, whether he intended it or not, could be read to mean the same as mine.

JABEZ says that "in all future editions it should be printed—

"A chance—but chance," &c.

As I am preparing a "future edition," I am glad of any suggestions, but as yet cannot see that either the pointing should be altered, or, if thus altered, that the passage would necessarily bear the construction he puts upon it.

2. (Bk. x. ll. 265-268.) Landor is wrong. His conjectural changes in Milton are seldom in Milton's spirit;—to "err the way" is, and may come under the same head as "wandering many a realm" (iv. 234), and "these orbs to dwell" (iii. 670).

3. (Bk. ii. ll. 917-919.) A parallel to "Into this wild abyss the fiend stood and looked" is:—

"What the garden choicest bears

To sit and taste."

Bk. v. l. 369.

JOHN BRADSHAW, LL.D.

Balmoral House, Weston-super-Mare.

Milton's words are surely capable of simple enough interpretation, the sense seeming to be "a chance, which after all is only a chance," or

"a chance, perchance." It is difficult to see of what value the break would be, or what good reason JABEZ has for desiring a deviation from the text of the early editions.

WILLIAM GEORGE BLACK.

"SINOPLÉ" (5th S. vii. 307.)—Although this is not, strictly speaking, an English heraldic term, yet, as it is often made use of in describing English arms, it is time that this vexed question should, as far as the English are concerned, be set at rest. I have always emblazoned this colour a reddish purple.

I have looked into twenty heraldic books and authoritative dictionaries, and find that eleven give "sinople" as of a red nature, the other nine as green.

The French have it green, the Italians red, and so on. Webster's Dictionary says:—

"Sinople (Fr. and Sp. *sinople*; Pg. *sinople*, *sinopla*; It. *senopia*, from Latin *sinopsis* (sc. *terra*); Gr. *σινωπική*, a red earth or ochre found in *Sinope*, a town in Paphlagonia, on the Black Sea. (Min.) Red ferruginous quartz, of a blood-red or brownish-red color, sometimes with a tinge of yellow."

Ogilvie's *Imp. Dict.* says:—

"*Sinoper*, n. (L. *sinopsis*; Gr. *σινωπική*). Red ferruginous quartz, of a blood or brownish red colour, sometimes with a tinge of yellow. *Sinopsis*, in painting, a sort of red earth, in colour near to minium. *Sinople*, in her., the continental designation for the colour green; by English heralds called *vert*." (Not by all.)

I think the *crux* of the confusion is to be found in the fact that it is sometimes found tinged with yellow; hence the mixture causing a greenish tinge. I think the difficulty might be met by understanding "sinople" to be a blood-red colour.

RICHARD HEMMING, Acting Librarian.  
The Library, Owens College, Manchester.

"POWDER PIMPERLIMPIMP" (5th S. vii. 369.)—

"Now the Pickle to the taste, the smell, and the sight, appeared exactly the same with what is in common service for beef, and butter, and herrings, and has been often that way applied with great success; but for its many sovereign virtues was a quite different thing. For Peter would put in a certain quantity of his Powder Pimperlomp, after which it never failed of success."

The note is:—

"And because Holy Water differs only in consecration from common water, therefore he tells us that his pickle, by the Powder of Pimperlomp, receives new virtues, though it differs not in sight nor smell from the common pickles which preserve beef, and butter, and herrings."—*Tale of a Tub*, sec. iv.

U. U. Club.

H. B. C.

THE WAR SONGS OF THE DAY (4th S. vi. 315.)—So long ago as October, 1870, a translation among others of the *Marseillaise* appeared under this title. It was spirited, but, curiously, only gave four out of the six stanzas of the original,

those omitted certainly not the least interesting, the first being that commencing "Français! en guerriers," &c., which contains the striking allusion to the man whom Carlyle calls "the brave Bouillé"; and the second, the final one, with the address to the love of country and the apostrophe to Liberty. Without these the ode is very imperfect. I have seen in no subsequent numbers any criticism of this omission. Not long since, in the British Museum, I found a book, *Essais en Vers et en Prose*, par Joseph Rouget de Lisle, An V<sup>e</sup> de la République (1796), 8vo., with his autograph, which contains his famous war song. It is there styled *Le Chant des Combats, vulgairement l'Hymne des Marseillois*, and dedicated to the "manes" of Sylvain Bailly, the first Mayor of Paris. It contains six stanzas only, not the one now given commonly as the 5th, "Nous entrerons dans la carrière," &c. This stanza was thus not an original one. M. Gustave Masson inserts it in *La Lyre Française*, 1867, adding in his notes that "there is an article on the author in 'N. & Q.,' Jan. 26, 1866." I have searched for this without success under that date.\* The *Quarterly Review* (No. cxxx. p. 207) contains an article "On the War Songs of France," in which this stanza is also given as an integral part of the poem. Yet, in the biography of Rouget de Lisle, in Firmin Didot's *Biographie Universelle*, it is positively said that the song, as originally written, contained only six stanzas, and that the inserted one, No. 5, was composed by another hand.

ANGLO-SCOTUS.

[See also "N. & Q.," 4th S. vi. 167, 194, 244, 267, 304, 307, 341, 353, 365, 375, 883.]

WHAT IS DEATH? (4th S. xii. 377.)—In connexion with the extract given by G. H. A. take the following:—

"The grave itself is but a covered bridge  
Leading from light to light, through a brief darkness!"  
Longfellow's *Golden Legend*.

"That death is but a covered way  
Which opens into light,  
Wherein no blinded child can stray  
Beyond the Father's sight."

Whittier's *Home Ballads* ("My Psalm").

JABEZ.

CURIOUS BURIAL CUSTOM OF THE DYOTT FAMILY (5th S. vii. 246.)—I shall be glad to know the origin of the custom and reason for burying a person by torchlight. An ancestor of mine was so buried in August, 1784, but I cannot find that any of his race before or since were so honoured at their burial. The individual I allude to was descended from ancestors who wrote "Armiger" after their names; but he, although styled "Gentleman" on his tomb, was in life a plain yeoman, as his father had been before him, in Somerset, and

[\* See 3rd S. xi. 79, Jan. 26, 1867.]



died and was buried in the parish in which he was born.  
W. H. C.

CHURCH BOOKS OF 1493 (5<sup>th</sup> S. vii. 346).—Your correspondent will find a reference to some, if not to all the books, the titles of which he has given, in *A List of some of the Early Printed Books in the Archiepiscopal Library at Lambeth*, by the Rev. S. R. Maitland, London, 1843 :—

1. (353) *Summa Summarum*, que Sylvestrina dicitur : de Casibus Conscientie.
2. (312) *Summula Raymundi*, Septem Sacramenta Ecclesiastica ingeniose complectens.
3. (229) *Pupilla Oculi*, in qua tractatur de septem Sacramentorum administratione ; De decem Preceptis Decalogi, et reliquis Ecclesiasticorum officiis.
4. (169 App.) *Sexti Libri Materia*.
6. (66) *Vitas Patrum*, the Lives of the "Old Auncient holy Fathers, Hermynes," &c.
7. *Postilla*, dicitur explicatio Marginalis alicujus verbi in textu obscuri.
9. *Port hose*, *Breviarium Romanum* ; Liber Precum, quem Sacerdotes secum portabant.

Of course I cannot venture to trespass on the space of "N. & Q." by quoting Maitland at large ; but a reference to the work itself will amply repay your correspondent, and, if he should desire it, my copy shall be forwarded to him for perusal.

E. C. HARRINGTON.

The Close, Exeter.

The *Summa Summarum* and *Summa Raymundi* were books of canon law ; the *Pupilla Oculi* a manual on the sacraments, &c., for priests. Hugucio published a glossary which was in common use. Januensis was a theological writer. On all these see *Catalogi Veteres*, Surtees Soc. vol. vii., Index, and on Nos. 3 and 5 more particularly, *Ripon Chapter Acts*, *ib.* vol. lxiv., p. 206, n., and p. 296, n.

Hatfield Hall, Durham.

"OWNED" = RECOGNIZED (5<sup>th</sup> S. vii. 66).—Owned, in the sense of "recognition," is a term in regular use in Derbyshire, just as in S. Devon, as mentioned by Mr. PENGELLY, not however by the least educated only, but by those considerably up the ladder of learning. Indeed, there are hundreds of folks in Derbyshire who would not understand the meaning of the word "recognized"—to them a new-fangled word, "Dutch" in fact. "He or she wouldn't own me," signifies not merely a refusal to recognize, but a deliberate slight ; a dead cut ; all the cold shoulder ; a very big affront indeed.

THOMAS RATCLIFFE.

Workshop.

OSTENSIS (5<sup>th</sup> S. vii. 248).—I cannot give K. K. any geographical information, but I want to take up a protest against the slovenly habit of using adjectives as if they were substantives. Does not K. K. see that he might just as well speak of the country of English, or of Indian, as of the province of Ostensis ; and of the Pope of Roman, or the

Bishop of Oxonian, as of the Bishop of Kalensi ? which, to make the last error worse than the first, can only be an ablative case. The mistake is the same as the reporter's of one of your contemporaries, when he invented that celebrated gentleman, Mr. Roffen the bishop's apparitor.

C. F. S. WARREN, M.A.

Bexhill.

"QUONIANS LANE," LICHFIELD (5<sup>th</sup> S. vi. 169.)—In default of any other answer to S. N.'s query, may I suggest that the lane may once have led to the dwelling or property of some person named Kenyon ? This is the more probable as the name is locally pronounced "Kennians" or "Quennians."

HIRONDELLE.

AN EXTRAORDINARY BLUNDER IN GIBSON'S "CAMDEN" (5<sup>th</sup> S. vii. 85).—At p. 290, vol. i., of my *Old Northern Runic Monuments of Scandinavia and England* I have re-engraved this costly shield-boss from Hickeys's *Thesaurus*, vol. i., in the appendix to Fountaine's *Numismata*. I have added several details. My translation of the Old English inscription is substantially identical with that given by LEOFRIC. In *A Description of England and Wales*, second edit., sm. 8vo., London, 1775, vol. i. p. 266, it is said that three such "silver plates" were found, not one. Can this be true ?

GEORGE STEPHENS.

Cheapinghaven, Denmark.

PLACE NAMES (5<sup>th</sup> S. vii. 208).—"Pock-leuton, now Pocklington (Yorks), the town on Pucca's leu, i.e. land held on fee farm" (Flavell Edmunds's *Names of Places*, p. 238). In the same work (p. 130) Harlington (Beds) is derived from *yrthling*, a son of the earth, i.e. a farmer—the farmer's town.

HIRONDELLE.

"MISCELLANIES AND MEMORABLE THINGS," BY S. A. (5<sup>th</sup> S. vii. 188.).—I have a neat, nicely written and bound MS., entitled "Collectanea Medica ex varijs MSS. Decerpta," which bears upon the upper corner of p. 1, as if indicating the concocter, "S. A., MDCLV.," and running to pp. 375, containing homely cures for most of the ills flesh is heir to. This, although an earlier example, may be another of the commonplace books by S. A. alluded to by C. E. B., particularly as, in a "Cure for the King's Evil," he adds, "described in my itenary," not found in print. On the first page it bears an old stamp, S. P., from which I infer it may have belonged to Pepys, but cannot supply a guess as to the elucidation of the initials S. A.

J. O.

"A FINE DAY" (5<sup>th</sup> S. vii. 208.).—If a fine day in winter is not a fine day in summer, a fine day in England is not a fine day in France, and still less in Italy, Greece, or Spain. If we are to study the employment of adjectives in this manner, we

shall have shortly to abandon the use of them altogether. The absence of rain is, I think, a *sine quâ non*; the presence of sunshine also. A cheerful, bright, agreeable day, at any time of the year, is called a fine day. When the weather is of itself calculated to excite a sensation of pleasure, we call the day fine, no matter what the time of year. Of course we do not expect to meet with the same weather in December that we look for in May and June. But there is no occasion to consider this at all; if we find that a December day is pleasant to us, we dub it fine. It will be found that all such expressions of approbation are based on reference to a standard within ourselves. Weather that causes a pleasant sensation is fine for us, and we style it so at once. A fine night we are still less particular about; if it be dry and bright, we call it fine.

C. A. WARD.

Mayfair.

How can any one say what a fine day is? Surely no authoritative decision on the meaning of the phrase was ever given, nor is it easy to understand how it could be given, or who could give it. A, B, C, according to HERMENTRUDE, have three different opinions, and probably the whole alphabet would have twenty-six. I beg pardon—N and Q would of course think alike, and that makes just a quarter of a hundred different opinions, of which every one must be as good as every other. I beg leave to ask HERMENTRUDE and the alphabet to define a *nice* day.

CHARLES F. S. WARREN, M.A.

Bexhill.

HERALDIC (5th S. vii. 248.)—Papworth assigns these arms to Alby and Spraggs only; Burke similarly. Neither of these authorities gives any locality, nor do I find the crest in question accompanying the arms. The naval crown points rather to its being a modern device, assumed perhaps by the caprice of an individual—possibly a naval man.

ARGENT.

ALGERINE CORSAIRS (5th S. vii. 149.)—There was not, so far as I know, any descent of Algerine corsairs on Cornwall or Devon between the years 1790 and 1810. It is, I think, not improbable that the inquirer had in his mind an event which occurred at Penzance in 1760.

On the night of the 29th of September the inhabitants of that town were aroused from their slumbers by the firing of guns, and, on hastening in the direction of the noise, discovered that a large vessel, having on board many foreign sailors armed with scimitars and pistols, had been run ashore in Mount's Bay. An armed volunteer company was speedily collected, and with their assistance 172 men from the shipwrecked vessel were securely placed in a large building near the seashore. At daybreak the vessel proved to be an

Algerine corsair of twenty-four guns, and the master was found to have steered his ship against the Cornish coast under the impression that he was in the broad Atlantic Ocean. After a considerable delay and much anxiety to the neighbourhood a ship-of-war carried the corsairs back to Algiers.

If further details of the occurrence are required they can be read in the *Naval Chronicle*, xxii. 295-96 (1809). The incident is also described in Davies Gilbert's *Parochial Hist. of Cornwall*, iii. 97, 98, and J. S. Courtney's *Guide to Penzance*, pp. 18-20.

W. P. COURTNEY.

Queen Anne's Gate, Westminster.

About the time mentioned by K. H. B. an Algerian man-of-war was wrecked off the coast of Devonshire, most of the crew escaping to the shore. I have read, but in what work I cannot now remember, that the English Admiralty sent them in their need a large supply of *porck*.

J. A. SPARVEL-BAYLY.

HOMONYMS (5th S. vii. 250.)—I have a copy of "Homonymes Français, | or | the French | Homonymous Words | arranged in Sentences, | by which the Process of Committing them to Memory is | materially Facilitated. | On an Entirely Original Plan, | by Dominique Albert, LL.D., | and | Egerton Smith." London, printed for Whittaker, Treacher & Co., 1831."

ROBERT GUY.

Shawlands, Glasgow.

STEMMOTHERS (5th S. vii. 250.)—It would be difficult to assign an origin to this prejudice. That it is a very ancient one may be gathered from Horace (*Epodes*, v. 9),—

"Quid ut noverca me intueris?"

and the well-known line in Virgil (*Eclogue* iii. 33) that is familiar to all who learned the old Eton Latin Grammar,—

"Est mihi namque domi pater, est injusta noverca."

G. L. G.

In Sanskrit stepmothers are called *Bi-mâta*, or second mothers, the artful intrigues of Kekeyi, the mother of Bharata—in getting her stepsons, Râmachandra and Lakshmana, banished out of Oude, so as to admit of her own son being placed upon the gaddi during their absence, as described in the *Râmâyana*—being, according to Hindu feeling upon the subject, the most consummate instance of wickedness of the kind the world ever produced.

R. R. W. ELLIS.

Dawlish.

The following are some notable cases of cruelty in stepmothers, and the superstition may possibly be traceable to them and similar instances: Sarah and Ishmael in the Bible, Fredegonda and her stepchildren in French history, and Elfrida and Edward in our own.

D. C. BOULGER.



In reply to this query I suggest one word—  
nature!

ARGENT.

See *Georgics*, ii. 128,—

"Pocula si quando sævæ infecere novercæ."

Also *Cymbeline*, Act i. sc. 1, ll. 70-72.

E. T. MAXWELL WALKER.

THE WHIMBREL (5th S. vii. 250).—A frequenter of moors and marshes, the whimbrel or little whaup, as the latter name implies, belongs to the curlew family. It is seldom seen in this country, possibly owing to the ruthless manner in which gamekeepers and others invariably shoot and destroy almost every living creature upon which they can exert their inherent ferocity without being questioned. It is enumerated in the "Wild Fowl Preservation Act of 1876." Your correspondent will find an accurate description of the habits of the whimbrel in Morris's *British Birds*, vol. v. of the smaller edition.

JAMES NICHOLSON.

Murton, Berwick-upon-Tweed.

Excellent information on the subject is to be found in any of the works of recognized authority on British ornithology, as Yarrell's or Macgillivray's *British Birds*, while later still are Gray's *Birds of the West of Scotland* and Saxby's *Birds of Shetland*. It does not seem to me to be a more "strange" or a more "rapidly decreasing" bird than its congener the long-billed curlew, and is probably just as often met with in Scotland now as formerly.

LAPINE.

THE PEERS FAMILY (5th S. vii. 267).—Henry Peers, M.A., was instituted to the vicarage of Eglosayle, co. Cornwall, on July 9, 1761. He was the son, I believe, of Richard Peers, Clerk, of Farrington, co. Berks, and died in 1793, aged seventy-three or seventy-five. There are several monuments or gravestones to members of this family in the church and churchyard, notably one, bearing a long epitaph, in memory of John Consett Peers, Capt. (Commander) R.N., recording his services. For further particulars I will refer FATHER FRANK to *History of Trigg Minor*, vol. i. pp. 416, 420, 421, 422. If he should not have ready access to that work, I shall have much pleasure in communicating to him, should he desire it, such particulars. They would be too long, and not of sufficient general interest, for the pages of "N. & Q."

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

Richard Adams (of the Cavan family), Captain in the 2nd Dragoon Guards (Queen's Bays), married, June 4, 1806, Louisa, daughter of Newsham Peers, Esq., of Alveston Park, near Stratford-on-Avon, Warwickshire. She dying August, 1846, was interred at Milford, Hants, having had issue three sons and two daughters. Her second but eldest surviving son, Henry Augustus Adams, Colonel of the

13th Bombay Infantry, has a genealogical tree of the Peers family; he is now in London, and if required I would try and get his direction. Another daughter of Newsham Peers, Amelia, lived with Mrs. Adams and died unmarried. He had also a grandson, Captain Peers, who left two sons and one daughter, who married; the sons went to N. America in the service of the Hudson Bay Company.

B. W. ADAMS, D.D.

The Rectory, Santry, Ireland.

THE 62ND REGIMENT (4th S. vi. 528; vii. 46).—A question was asked by MR. W. F. HIGGINS in 1870 as to how the 62nd Regiment happened to be the only one which could admit foreigners to its ranks, and I do not see that it was answered. If not too late, might I be allowed to tell him that in 1755 an act was passed (29 George II. cap. 5) to raise a regiment of four battalions for service in America with power to enlist foreigners (Protestants)? This regiment was originally numbered the 62nd, but, after the capture of the 50th and 51st Regiments at Oswego, a renumbering took place and the 62nd became the 60th. By an Act 38 George III. cap. 13, authority was given to raise a fifth battalion, of which some four hundred or more of Hompesch's regiment of Bavarians formed the nucleus; and I have no doubt but what that was done because the 60th (originally 62nd) was the only regiment which could take foreigners. MR. HIGGINS will find in an earlier number of 4th S. v. (May 14, 1870) an interesting notice of the 60th Rifles and the Maltese Cross, and I should feel much obliged if the writer of that note, H. A. ST. J. M., or OLD GREENJACKET, or any one else, would give me references to sources of information as to the history and career of the 60th Rifles, more especially as to its foundation from Hompesch's corps and its Peninsular services.

GIBBES RIGAUD, Major-General.

Magdalen College, Oxford.

[See also "N. & Q." 4th S. xi. 365, 509. The answer at the latter reference in the heading appears to have escaped GEN. RIGAUD's notice. GEN. RIGAUD will feel much obliged if correspondents will place themselves in direct communication with him.]

CRADOCK OF RICHMOND, YORKSHIRE (5th S. vii. 248).—In vol. xxxvi. of the Surtees Society's publications, p. 106, a pedigree of this family will be found, as entered at Dugdale's Visitation of Yorkshire, 1665-6. Thomas Cradock, then aged thirty-two, was perhaps father to the John Cradock whom your correspondent inquires after, though he seems to have had no issue at the time of the visitation.

CL.

HENNING (5th S. vii. 250).—I should have thought the evidence of the title, *Pars Altera*, and of the lettering, "vol. iii.," might have convinced Q. that his volume is not a perfect work. However, it so happens that I can assure him it is

imperfect, for I have myself used a copy from the Cambridge University Library in four folio volumes. As to the rarity, all I can say is that though I have for many years been in the habit of seeing catalogues of several second-hand booksellers, I am pretty sure I have never once seen a copy for sale.

CHARLES F. S. WARREN, M.A.

Bexhill.

ADMIRAL HOSIER (5th S. vii. 249.)—If MR. BAKER will read the poem called *Admiral Hosier's Ghost*, I think this verse may suffice to convince him that poor Hosier was thrown overboard with the rest of his unfortunate crew:—

"Hence with all my train attending  
From their oozy tombs below,  
Thro' the hoary foam ascending,  
Here I feed my constant woe."

CHARLES F. S. WARREN, M.A.

Bexhill.

"HOW DO YE DO?" (5th S. vii. 286.)—The writers in last year's magazines seem to have freely copied one another, for in addition to the passage in the *Saturday Review* (Dec. 30, p. 818), quoted by MR. PALMER, and following, as he says, in the wake of a *Quarterly* reviewer, I find in an earlier number of *Blackwood's Magazine* this paragraph:

"Did it ever strike you how characteristic of each nation is its form of salutation? The Italians say, 'Come sta?' and 'Come va?' How do you stand? and How do you go? because naturally when an Italian is well he stands easily and he moves easily. The French say, 'Comment vous portez-vous?' How do you carry yourself? for a Frenchman always wishes to make an appearance and an impression through his deportment. The English, who are essentially an active and doing people, engaged at business and always at work, say, 'How do you do?' while the German, who is generally wandering in a maze, and whose intellectual tendencies are vague and metaphysical, asks, 'Wie befinden sie sich?' How do you find yourself?"

Dr. Talmage, the American preacher, thus moralizes in the same strain:—

"The forms of salutation are as different as the nationalities. When a Chinaman meets a Chinaman he says to him, 'Have you eaten your rice?' When an Egyptian meets an Egyptian, in that hot land the salutation is, 'Do you sweat copiously?' When a Frenchman meets a Frenchman he says, 'How do you carry yourself?' When an American meets an American he says, 'Good morning; how do you do to-day?' In some lands, when people meet, they shake hands; in other places they drop on one knee; in other places they put the right hand in the sleeve of the left."—*The Christian Age*, xi. 51.

JOHN CHURCHILL SIKES.

Chigwell.

STERNHOLD: HOPKINS (5th S. vii. 268.)—Hopkins was probably born at Awre, where a family of the same name were owners of property, but not Sternhold, though it is believed that he at various times resided, and in all probability wrote parts of his version of the Psalms, there. Rudge,

in his *History of Gloucestershire*, vol. ii. p. 115, says:—

"Woodend House, with the garden and some land, has within the last twenty years been washed away by the tides, and therewith will probably be lost, as it is deemed, the fabulous account which is given of Sternhold having been born at Woodend, and Hopkins at Woodside. The arms of Tudor and a verse from Romans, c. xiii., were found on one of the walls. It is, however, remarkable that Woodend has long been, and now is, the property of a Hopkins, and Woodside did once belong to the Sternholds."

Woodend has, since Rudge wrote in 1803, passed from the Hopkins family. At low water the well in the garden can still be seen. Sternhold died in 1549, and the parish registers at Awre only go back to 1538—a reference to them, therefore, will not help us. W. C. HEANE.

Cinderford, Gloucestershire.

"SCHIBA" (5th S. iv. 428; v. 174.)—I find that the triangle with the point upward, the emblem of fire, is the symbol of *Siva*, a word written in German *Schiwa* and *Schiba*. *Siva* in Sanscrit means "auspicious," and was at first an euphemistic epithet of the lord of tempests; it was afterwards the principal name of Rudra, the god of destruction.

A. L. MAYHEW.

Oxford.

JACOBELLO DEL FIORE (5th S. vii. 368) began to make himself known as early as 1401 by producing an altar piece at San Cassiano di Pesaro, with the signature *Jacometto de Flor*. A much nobler work is a coronation of the Virgin in the Cathedral of Ceneda, very rich in figures. A manuscript of the lives of the bishops of that place declares it to have been executed "ab eximio illius temporis pictore Jacobello de Flor, 1432." Two of his pupils are mentioned by Ridolfi, Donato and Carlo Crivelli. For further particulars see Lanzi, *History of Painting*. A. STRONG.

Jacobello del Fiore flourished at Venice during the first half of the fifteenth century. He was son and pupil of Francesco del Fiore, and afterwards the teacher of Carlo Crivelli. There is a picture by him in the Berlin Museum of the Archangel Michael. BEN. NATALI.

The Library, Windsor Castle.

AMUSING BULL (5th S. vii. 125, 171.)—I do not take the same view as MR. THOMPSON of the sentence which he criticizes. When I say, "The fact of the writer-being-engaged-at-the-moment," &c., I regard the whole of the latter part of the sentence as one long compound substantive governed by the preposition "of," or a descriptive genitive depending on the substantive "fact"; similarly if I were to say, "The fact that the writer-is-engaged," &c., the latter part of the sentence is really equivalent to a substantive in apposition with "fact"; or if I change the construction, and say, "The-



writer-being-engaged-at-the-moment is a fact," &c., here the first part of the sentence is nominative or subject of the verb "is," as it would be in Greek, τὸ τὸν κριτικὸν πραγματεῖσθαι φανερόν ἐστι. "The writer's being engaged," &c., might be a more correct construction, but the other also, I think, is idiomatic. Indeed, Mr. THOMPSON himself uses a sentence which, though quite idiomatic, is not quite grammatically correct. When he says, "The general's landing ten thousand men in one day awed the island," he makes the substantive "landing," corresponding to the Old English verbal substantives in *-ung* (Morris, *Accidence*, § 291), take after it "ten thousand men" in the objective or accusative case, as though it were the pres. participle of "to land." Strictly he should have said "the landing of ten thousand men." In the Auth. Ver. we find both constructions. Compare, "Forget not the Lord thy God, in not keeping his commandments" (Deut. viii. 11), beside, "In keeping of them there is great reward" (Ps. xix. 11). See also the Collect for the Eleventh Sunday after Trinity. "The exercising these tendencies," &c. (Dean Alford, *Sermons in Quebec Chapel*, p. 185). The fact is the verbal substantive seems to retain sufficient of the transitive force of the verb to govern another substantive in the accusative. In Plautus *tactio*, a touching, frequently governs an accusative; e.g., "Quid tibi nos tactio est?" (*Aul.*, iii. 2. l. 9). What business have you touching us? "Quid tibi hanc digito tactio est?" (*Poen.*, v. 5. l. 29). And so in Vedic Sanskrit, as Mr. Ferrar notes, many nouns, following the analogy of the verb, are construed with the accusative (*Comparative Grammar*, vol. i. p. 198).

A. SMYTHE PALMER.

Lower Norwood, S.E.

ROBERT BOOTH (5th S. vii. 288).—

"The Celtic 'booth,' a frail tenement of 'boughs,' whose temporary character our Biblical account of the Israelitish wanderings so well helps and preserves, has given birth to our 'Booths' and 'Boothmans.' They may possibly have kept the stall at the fair or market."

—Bardsley's *English Surnames*, 1875, p. 135.

HIRONDELLE.

I have found and traced several branches of the Yorkshire Booths in Yorkshire Rolls, &c., from 1300. The name invariably occurs as de la Bothe or del Bothe. Two branches, dating from before 1300, were located at Booth (now Booth Town), near Halifax, and at Holmfirth. In Calverley parish is another old family of that name.

J. HORSFALL TURNER.

Idle.

OLD IRISH COINS (5th S. vii. 288).—Previous to the Conquest the only coins issued in Ireland were by the Danes, after A.D. 853, and are known to collectors as "Hiberno-Danish coins"; there are also some coins struck by the Irish princes in

imitation of the above. The best works on these coins are Simon's *Essay on Irish Coins*, with Mr. Snelling's Supplement, Dublin, 1810, and John Lindsay's *View of the Coinage of Ireland*, Cork, 1839, the latter far superior to the former.

These Hiberno-Danish coins are neither uncommon nor expensive, not being much prized by collectors. Messrs. Lincoln & Son, Oxford Street, London, or any coin dealer, most likely have them for sale; the majority of them are only worth old silver, as their legends are so imperfect as to make it a matter of extreme difficulty to appropriate them. Besides the coins already mentioned there were in circulation Bracteate coins, very thin, and struck only on one side. These coins are supposed to have been issued by Irish sovereigns previous to and along with the Hiberno-Danish series.

B. W. ADAMS, D.D.

COLLECTIONS OF METAPHORS, &c. (5th S. vii. 289).—Does R. P. know the following?—"Flowers of Fancy, Exhibited in a Collection of Similes taken from Various Authors and Alphabetically Arranged by Henry Schultes. London, Longman, Rees, Orme, Brown & Green. 1829." It is an elegantly printed 8vo. volume, with an engraved title-page, having, besides the title and imprint, an allegorical vignette more appropriate than artistic.

H. BUXTON FORMAN.

R. P.'s question is rather too large a one to be answered in "N. & Q." If, however, R. P. will send me his name and address I may perhaps be able to help him, as I have been for many years compiling such a book as he wants.

JOHN CHURCHILL SIKES.

Chigwell.

DICTIONARY OF ENGLISH MALE AND FEMALE CHRISTIAN NAMES (5th S. vii. 267).—MR. WARREN will probably find what he requires in Miss Charlotte M. Yonge's *History of Christian Names*, 3 vols., 8vo.

K. P. D. E.

See a very good list, with the etymologies, in Camden's *Remains*, edit. 1870, John Russell Smith, Soho Square, London. "Edward" and "Henry" are both in the list. The price of the book is, I think, 3s. 6d.

Ashford.

FREDK. RULE.

Appended to Riddle's *Eng.-Lat. Dictionary* is a list of Christian names with their significations, from which the following is taken:—"Edward, Sax. (happy keeper). Henry, Germ. (rich lord)."

H. STUBBS.

Danby, Ballyshannon.

See Ainsworth's *Latin Dictionary*, edited by Thomas Morell, D.D., 1796, vol. ii., towards the end.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

THE TOWN OR VILLAGE OVEN (5th S. vii. 268.)—Lords of manors in olden times not only held the town mill, but also, as your correspondent suggests, the town oven. Examples of the latter are not very rare. The following are from the records of the Manchester manor (*vide* Chetham Society, lviii. and lxiii.):—A.D. 1473, "The wife of Thurstan Chaloner holds a common oven (*furnum*) at the will of the Lord"; A.D. 1561, the jury of the court order "that John Chalner shall show at the next court day sufficient conveyance from the Lord la Warr for the common oven and the way leading to it, or it shall be lawful for Lord la Warr to enter into the same as in his own right." The ancient custumal of Preston (thirteenth century) contains a clause to the effect that the free burgesses of that borough shall not be compelled to go to the oven, the kiln, or the mill of the lord of the manor.

H. FISHWICK, F.S.A.

There was an oven at the top of Cornhill during the fourteenth and fifteenth centuries, perhaps later, which appears to have been appropriated to common use, subject, I suppose, to control of the City authorities. I have seen some account of this oven in Stow or some other of the old City historians, but cannot put my hand upon it now. The pound and the stocks were originally under the control of the lord of the manor; why not the oven? Had the custom of "lopping and topping" of timber any connexion herewith?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

THE CHINESE AND EGYPTIAN SIGNS OF THE ZODIAC (5th S. vii. 268.)—I refer Mr. FOWLER to the following works. The names of the signs of the Chinese zodiac he will find in vol. iii. of the *Encyclopædia Britannica*, fifth edition, 1815, p. 10. For corrections as to the date of Chinese astronomy see the edition of the *Encyclopædia* now publishing. For the Egyptian zodiac, he will find it depicted on a plate in Landseer's *Sabæan Researches*, p. 243, published 1823. Mr. FOWLER will find an interesting paper on the "Astronomy and Astrology of the Babylonians," by the Rev. A. H. Sayce, in the third vol. of the *Transactions of the Society of Biblical Archaeology*, 1874, pp. 145-339, in which the signs are discussed. Should Mr. FOWLER wish to compare these with the Indian zodiac, he will find a plate of it in the *Works of Sir William Jones*, vol. i. p. 345, as also a plate of the Hindoo lunar mansions, p. 337, with full descriptions by the learned author.

EDWARD PARFITT.

Devon and Exeter Institution, Exeter.

I have a few notes of references to books on ancient and other zodiacs, from which I select the following. Perhaps some of them may supply the

information required by Mr. FOWLER. I shall be glad to let him have the others if he requires them:—

Asiatic Researches.

Description de l'Égypte, Paris, 1818.

Sir Wm. Drummond, *Edipus Judaicus*, 1811 or 1866.

Dupuis, *Origine de Tous les Cultes*, &c. (10 vols. and atlas of plates), Paris, 1835-6.

Kircher, *Edipus Aegyptiacus*, &c., 1652-6.

W. H. RYLANDS.

Thelwall, Cheshire.

FREEMASONS AND BEKTASHGEEES (5th S. vii. 323.)—The explication as to how the "secrets and symbolical proceedings" of Freemasons originated, given by H. C. C., is so very improbable that I should like to know what Professor Vambéry, who lived so long with Dervishes, has to tell us about the Bektashgees. In the mean time I will venture to make a few observations on what H. C. C. has written.

From the earliest ages to which history reaches every form of religion, every form of government, every science, art, and trade, has had its secrets. Among the early Christians many things were kept secret from the great Roman people, and even now each oral confession is a secret. In both the Anglican and Roman Churches what passes at the examinations of candidates for the priesthood is not known by the public. To say, therefore, as H. C. C. does, that because he has failed to discover any traces of the secrets of Freemasonry in the rules of a guild, which were to be approved by the unreformed Catholic Church, "the importance of this silence is so great that it of itself decides the question," is to tax rather too severely the credulity of his readers. Moreover, the control of the Roman Catholic Church, in the Middle Ages, was not so complete over the consciences of men as H. C. C. assumes it to have been. This is proved by the frequent reforms which the Popes found it necessary to introduce into monasteries and convents, and the manner in which abbots and abbesses neglected or defied the orders of the bishops who visited them. As such was the case, how much slighter must have been the control of the Roman Church over the proceedings and secrets of a brotherhood of workmen! The nature of the great works on which the masons were then employed, and the fact that they passed from one part of a country—and of Europe—to another, render it very likely that, from a very early date, they made use of secret means of recognition among themselves, by which they might know one of their brotherhood, and distinguish him from the ordinary local labourers they must have employed.

By pointing to the fate of the Templars as a proof of what he asserts, H. C. C. goes very wide from the mark. The Templars were not a brotherhood of workmen, for they took religious vows, which



the masons did not do generally, although some of them were monks. H. C. C. next tells us that the craft has *always* given admission to Jews, and is, therefore, non-Christian. Can he say, with any certainty, when the first Jew was made a Freemason?

H. C. C. has certainly failed to *prove* that the secrets and symbolical proceedings of Freemasonry were imported into this country in the seventeenth century.

RALPH N. JAMES.

Ashford, Kent.

THE REV. WILLIAM JAMES JAY, RECTOR OF ELVEDEN, SUFFOLK (5th S. vii. 308), was the second son of Samuel John Jay, of Cavendish (mentioned in "N. & Q.," 5th S. vi. 57). He married Harriet, daughter of Martin Rawling Osborne, of St. Ives, co. Hunts, and left by her two sons, Willie Parkinson and Arthur Osborne Montgomery, both, I think, now at St. Catharine's College, Cambridge.

Mr. Jay was born in 1819 and died in 1869. An obituary notice of him occurs in the *Calcutta Christian Intelligencer* for January, 1870, of which I subjoin a sentence or two:—

"Brought up himself, in right of descent, among the nobles of the land, he evinced it by a self-possessed and unembarrassed bearing, dignity of address, and felicitous appropriateness of speech. . . . The Viceroy of India speaks of him thus, 'It is difficult to call up any individual acts or incidents in that most admirable man's, Jay's, life. But I know of no one whose memory is so fresh and fragrant, one so simple, yet so earnest.'"

The arms borne by Mr. Jay were those of Jay of Scotland, Az., three dolphins naient or. He came of a most ancient and once wealthy family, but owing to his father's misfortunes he was himself entirely "sans terre."

S. DE H.

DE BURES (5th S. vii. 309.)—I also shall be glad to know who William de Bures was who is mentioned in the *Testa de Nevile* as holding a knight's fee in Norfolk under John FitzAlan. Perhaps Mr. CHARRINGTON can tell me so much. G. A. C.

AUTHORS OF BOOKS WANTED (5th S. vii. 350.)—

*Canidia; or, the Witches, &c.*—The copy of the title-page, as printed at the above reference, transposes the author's initials. They are "R. D.," and not "D. R." I am the possessor of Dr. Farmer's copy, in which he has written: "In Mr. Hutton's Catal., p. 65, No. 1552, this strange composition is ascribed to one Dixon. There was a Robert Dixon, an author about the time and D.D. (Wood's *Fasti*, vol. ii. p. 103), but it surely must not be given to him! Qy.? This is the only copy I have seen, 1785."

J. F. MARSH.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 330, 359.)—

"Vox et præterea nihil."

This was answered in 1<sup>st</sup> S. i. 421:—

"This saying is to be found in Plutarch's *Læconic Apophthegms* (Ἀποφθέγματα Λακόνικα). Plutarch, *Opp. Moral.*, ed. Wyttēb., vol. i. p. 649. Philemon Holland has turned it into English thus:—'Another

[Læconian] having plucked all the feathers off from a nightingale, and seeing what a little body it had: "Surely," quoth he, "thou art all voice and nothing else."—Plutarch's *Morals*, fol., 1603, p. 470.

"W. B. R."

"Vox tu es, et nihil præterea," is the translation of Xylander, *Plut., Opp. Mor.*, Par., 1624, p. 233a.

ED. MARSHALL.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Sussex Archaeological Collections, relating to the History and Antiquities of the County.* Published by the Sussex Archaeological Society. Vol. XXVII. (Lewes, G. P. Bacon.)

THE volumes issued by the above society are always interesting, and the one just issued is especially so. The editor contributes the continuation of an excellent paper on Findon; the Rev. C. J. Robinson another of great local interest on Stopham. Mr. Henry Campkin furnishes two biographies of deceased Sussex celebrities—W. Durrant Cooper and M. A. Lower. There is also an article, "Remarks on the probable Site of the British City and Roman Station of Anderida," by Mr. T. Elliott. This newly vexes an already much vexed question. More than half-a-dozen places have claimed to be the site of the old station. These have been so eliminated as to leave only two candidates for the honour,—majestic Pevensey, still rejoicing in walls and towers, and Newenden, on the Rother, whose intrenchments still give sign of battle done there. Camden thought that the old Carmelite friary near Newenden was the actual site of the ancient fortress, British or Roman. A few years ago the Rev. Mr. Hussey was looked upon as the successful demolisher of any such thought, and the as successful champion of Pevensey. But now we have Mr. Elliott backing Camden, and suppressing Mr. Hussey and his reasonings. Then, as to the name "Anderida," Dr. Guest maintained that it was Celtic in origin, composed of *an*, a negative, and *tred*, a dwelling place, meaning in combination an undwelt-in district. Mr. Baxter, with the usual happy variety in such cases, insisted that "Anderida" meant "the two passages," which passages, by the way, Mr. Elliott discovers in the creek and river near Newenden. Mr. Hussey held that Anderida was the name of a Roman fortress. Mr. Elliott holds that Anderida was a large British settlement, quite distinct from the Roman station. The only unquestionable fact is that the Britons, who were as thick as bees, were stamped out of existence by Ella, whom Hengist invited for the purpose, and that archaeologists are at issue as to the scene of the atrocity. It is ill arguing, perhaps, from the marshes, woods, fields, &c., of the present time; these must have become what they are after great changes; and, with a prejudice in favour of Pevensey, which is in sight of the sea, as Gildas described it, whereas Newenden is not, the public verdict will hardly be in favour of Mr. Elliott. But he will have very general approval of the courtesy and earnestness with which he fights his battle.

MESSRS. LONGMANS have added another volume to the series illustrating "Epochs of Modern History." The latest volume has for its subject *The Normans in Europe*. It is the well condensed work of the Rev. A. H. Johnson, Historical Lecturer in Oxford University.

MESSRS. JAMES PARKER & Co. have published, in a compressed form, that portion of *The Annals of England* (W. E. Freeman) which deals with the Stuarts, from 1603 to 1660—another aid to teaching and learning his-

tory in periods. Prof. Stubbs has published favourable testimony to the value of the *Annals*, and he gave advice and "invaluable criticism" to Mr. Johnson when the latter gentleman was preparing his book on the Norman period.

LAMMAS RIGHTS AT FULHAM.—I subjoin some cuttings from a debate which took place at a vestry meeting of the parish of Fulham, on Tuesday, April 24 last. Irrespective of the great antiquity of this town, the subject is an interesting one to the observer of old historical customs. The following reference to Sir Henry Maine's *Village Communities* will strengthen, perhaps, its claim to a place here :—

"Many have seen that the history of agriculture, of land-law, and of the relations of classes cannot thoroughly be constructed until the process has been thoroughly deciphered by which the common or waste land was brought under cultivation, either by the lord of the manor or by the lord of the manor in connexion with the commoners. The history of inclosures and of Inclosure Acts is now recognized as of great importance to our general history."—P. 85.

"The business was to take into consideration a recommendation from the Lammas Rights' Committee. Mr. Mugford moved: 'That the Lammas Rights' Committee be requested to hold a meeting and be empowered to call and receive evidence respecting existing Lammas Rights of this parish, in order, if necessary, to assert the rights of parishioners.' He considered that the proper time had arrived when the vestry should be in possession of a map setting forth the limits of Lammas Rights. He was very much astonished to find that they had not a single trace of any document showing the Lammas Rights. This would strengthen the hands of their legal advisers. If they found that the Lammas Rights were in the hands of other people, they could call upon them to prove their title. Mr. Lammin said there were eight or ten old inhabitants who were able to give evidence on this question. He had no doubt the copyholders existed over the parish, but fences had been allowed to grow up and the rights had apparently lapsed. At present they could only proceed with such parts as those near the river, and, perhaps, in the Fulham Fields. Mr. Schofield said there had been a road down to the river for centuries. There were cottages down there to which there was a right of way, and they were placed under sanitary regulations. The Lammas Rights, in respect to those cottages, had slipped away. It was high time they had a fresh 'school' to look after the rights of the parish. Mr. Rawkins seconded the motion. To talk of Lammas Rights near the Thames was nonsense. That part of their rights was hardly worth fighting for. The Fulham market gardens were laid out on Lammas lands. They belonged to Fulham charities, and they had been allowed to lapse."—*West London Advertiser*, April 28, 1877.

G. LAURENCE GOMME, F.R.H.S.

"PINFOLD."—The following is from the *Leeds Mercury* of the 8th inst.:—"Impounded in the Pinfold, Edward Street, Leeds, a brown mare. If not claimed before Tuesday next, the 15th inst., will be sold in Smithfield Market, according to law.—H. Wright, Pinder, 1, Little Templar Street."

### Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

H. D. M.—Robert Fleming, jun., was a native of Scotland. He was minister of a Scotch church in Holland,

and subsequently of another in London. His work on *The Rise and Fall of the Papacy* (1701, repub. 1848) was a far-seeing work, in which events were referred to which, later, seemed to find a coincidence with matters connected with the French Revolution and difficulties and troubles of the Papacy. The doggerel lines you send were not Fleming's, but some prophet's (after the events therein named), who attributed them to poor Mother Shipton.

JUNIOR GARRICK.—On the 8th inst. a hundred years had elapsed since Sheridan's comedy, *The School for Scandal*, was first acted. It was brought out at Drury Lane. King and Mrs. Abington were the original Sir Peter and Lady Teazle. Sheridan's *Rivals* was produced two years earlier at Covent Garden. The original actors of Sir Anthony and Captain Absolute were Shuter and Woodward. For the other query, see any of the *Era* almanacks.

S. COL.—The burial register of St. Dunstan's-in-the West records, under date 1604, "Sir Arthur Atye, Knt. out of Shoe Lane, secretary to the great Earl of Leicester, attendant on the unfortunate Earl of Essex." Sir Arthur had a country house at Kilburn.

J. L. W.—The words belong to a song composed, in the Government interest, at the time of the Irish Rebellion. There was a song of the opposite faction, with the chorus, "We'll gloriously die, crying, Croppies, rise up!" Croppies=crop-haired, a party sign.

X. X.—Dr. John Armstrong (1709-1779), the author of the well-known poem, *The Art of Preserving Health*, was author also of another poem, *The Economy of Love*. For this poem he received 50*l.* from Miller, of Fleet Street, but he lost by it both reputation and practice. These were hardly regained by a later expurgated edition.

J. B. S. (Cornbrook, Manchester) writes:—"A Song of the Amperzand" (5th S. vii. 345). These verses are one, three, four, and five of a set of six verses contributed to *Punch*, vol. lvi. p. 153, April 17, 1869, by 'Scandula Exoluta,' 'Hanwell.'

T. C. asks for the name of the publisher of a small work on Shall and Will. It was in the form of a letter addressed to an Irish student at an English university, and the price was sixpence.

F. L. P.—For "a list of the persons upon whom, and when, such honours (Peerages, Baronetcies, and Knight-hoods) were conferred" by James II. after his abdication, and by his son and grandson, see our 3rd S. ix. 71.

S. W. asks FRAXINUS to say how the books referred to *ante*, p. 357, can be obtained. We would forward a letter to S. W.

E. ELGARD.—Write to the lady herself, to the care of Messrs. R. Bentley & Son, her publishers.

HIC ET UBIQUE.—The phrase is *first* noticed *ante*, p. 138.

P. DICKSON.—Mapes's verses, beginning "Mihi est propositum in tabernâ mori," are in Camden's *Remains*.

H. E. W.—Please forward a reply; if in time it shall appear next week.

DISCIPULUS ("Sir Isaac Newton.")—See *ante*, p. 207.

R. S. B.—If possible, next week.

J. W. W. (City Churches.)—We have a letter for you.

H. M. AUSTIN.—We will forward your communication.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 26, 1877.

## CONTENTS.—No 178.

- NOTES:—The Champion of England and his Armour.—St. Paul's Cathedral: Sermon by Samuel Stone, 1661, 401.—Carausius, British Sovereign and Emperor, 403.—Simon de Breodon's Will, 1363, 404.—Signs of Feelings—"Words and Places," 405.—Transverse Passages—The Burials' Bill—Monuments to Queen Elizabeth—Marriage of a Cardinal—An Ulster Perversion, 406.
- QUERIES:—The Halshaw Family, 407.—"Experto crede Roberto"—Qasim, 408.—The Key as an Emblem—"Essay on Woman"—Ball—Papillon—Barry E. O'Meara—St. Pancras, 409.—"Not my parish"—Title of "Prince"—Sir W. Phipps—Miniature Portraits of W. H. Ireland—Corpse Chest—Lady A. Hamilton's "Secret History"—John Taylor, the Water Poet—Keats's Sonnet on a Picture of Leander—Holt Family, 410.—Basill Kennett—"Mother-in-law," 411.
- REPLIES:—"Travail": "Travel," 411.—William Alexander, first Earl of Stirling—Lingua Franca, 412.—The Time of taking Meals by our Ancestors—The Title "Honourable," 413.—Gibbon's Library at Lausanne—Arms of Ririd ap Cyfrig Efeil, 414.—Schomburg-Bocholtz—The "Spectator"—Origin of boiling Peas, &c.—"Dyke": "Ditch"—Snail Telegraphs—"Vieux Nœls"—Fees to Judges, 415.—The "Englische Feld" near Aspern—St. George's Day—The Orleans Family—Scott Family—Chaucer's Versification—"Pale Gate"—Superstition in the West Highlands, 416.—"Next the heart"—Skinner of Dewlish, Devon—Charles Stuart—Madame de Solms—"Articles of High Treason," &c.—R. Topcliffe—Irish Hedge Schools—Italian Novels, 417.—Gambadoes—"Powder Pimperimpimp"—Church Books of 1493—Miss Bowes—"Minnis"—Umbrellas—"Boughten," 418—"Between you and I"—Unusual Christian Names—The Curtain Theatre: Manor of Hoggerston—Authors of Quotations Wanted, 419.

## Notes.

## THE CHAMPION OF ENGLAND AND HIS ARMOUR.

The following memoranda were made by me from the Records of the Ordnance Department many years ago, with the intention of using them in illustration of a "Memoir of the Championship of England," which I then contemplated writing, but which design I have long since abandoned. The notes, in themselves interesting, may, however, be useful to others if Mr. Editor will give them a place in his valued columns.—

Memorandum, 10th April, 1689.—To Charles Dymock, Esq., their Majesties' Champion, for his use on the day of their Majesties' coronation:—

(A.) One suit armour, cap-à-pie, white engraven and parcel gilt.

One manifair, white and parcel gilt.

One gauntlet, do.

One target, gilt, with gold fringe.

One sword with belt, crimson velvet.

One pair pistols.

One lance.

1685. April 23.—At the coronation of King James II. the Champion had a suit of armour, lance, and target out of the storehouse for the service of the day, which was returned in again; and a suit of armour was provided by His Majesty's warrant of the 15th May, 1685, and delivered 19th May, 1685, to the Champion for his fee, viz. :—One lance, one target, one gauntlet, one manifair, from the stores.

At the coronation of King William and Queen Mary the Champion had delivered to him from the stores the armour mentioned above at A., for his use on the

day of their Majesties' coronation, which he never returned again into the storehouse, but kept for his fee. And at the coronation of Queen Anne he wore the same armour he did at the coronation of King William and Queen Mary, and from the storehouse he had only a lance, which was returned.

It appears, from a letter written 17th March, 1714, that the Champion received for his fee at the coronation of Queen Anne 50*l.*, and furnished himself with everything.

Copy of a letter written by the Board [of Ordnance], 14th April, 1715, to Champion Dymock, in answer to a letter the Champion writ me on 30th March, in answer to the letter on the other side sent him *p<sup>r</sup>* order of the Surveyor-General, who dictated it to me at his house, 17th March, 1714-5:—

"Office of Ordnance, 14th April, 1715.

"Sir,—Mr. Nicholas having shewed us a letter of yours of 30th March, in which you demand the armour you had at the last coronation, we must acquaint you that, it being the armour of King Charles the Second, we cannot justify parting with the same, but, to prevent further trouble both to you and us, we have ordered to be paid you 60*l.*, which we hope will be to your satisfaction.

"Your humble servants,

"EDWARD ASHE, JOHN ARMSTRONG, THOS. ERLE,  
A. RICHARDS, D. WINDSOR.

"To Lewis Dymock, Esq."

1714. October 20.—To Lewis Dymock, Esq., for his use this day at His Majesty's coronation:—

One suit armour, cap-à-pie, white and parcel gilt, of King Charles II.

One white manifair.

One short gauntlet, white engraven and parcel gilt.

One target painted with his arms and set round with silk fringe.

One lance, gilt, with silk fringe.

One sword, with scabbard of crimson velvet.

One belt of crimson velvet.

October 28, 1727.—Delivered then to the Master and Wardens of the Company of Armourers and Braziers, the same being lent to them for their use on 30th inst., being His Majesty's birthday, the Lord Mayor's day, and His Majesty's dining with the Lord Mayor of London in the City, the armours hereafter mentioned:—

One suit armour, cap-à-pie, of King Henry V.

Six suits armour for foot.

Two targets, parcel gilt.

Two battle-axes.

One flaming sword.

Six broad swords.

Nine belts.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

## ST. PAUL'S CATHEDRAL: SERMON BY SAMUEL STONE, 1661.

I have spent some little time lately in examining the large and valuable collection of separately printed sermons which are preserved in the Archbishop's Library at Lambeth. Many of them are, no doubt, of merely passing and ephemeral interest, but occasionally one lights upon a sermon which stands out conspicuously amongst its companions. It may be remarkable for its eloquence and piety, or for other qualities not less striking but more unusual. I will leave it to your readers to classify as

they will the discourse of which I propose to give some little account. The author shall, so far as possible, speak in his own words, of which I may say, without anticipating the reader's judgment, that they do not err on the side of excessive gentleness. The author of this sermon was one Samuel Stone, whose name I cannot find in the index to Newcourt's *Repertorium*, so that he was not a beneficed clergyman in the diocese of London; nor in Le Neve's *Fasti*, so that he did not hold cathedral preferment; nor in Walker's *Sufferings of the Clergy*, in which catalogue had his name been found, his forcible words could have been more readily pardoned. This Samuel Stone sets out on his title-page, in ample length, the occasion on which the sermon was delivered. I print it, as I do also the other extracts, with due regard to the original spelling and italics. The text is Proverbs xiv. part of verse 8, the size small quarto, and the Lambeth press mark 106, D. 8, art. 10 :—

"Deceivers Deceiv'd: or the Mistakes of Wickedness in sundry erroneous and Deceitful Principles, practis'd in our late fatal Times, and suspected still in the Reasonings of unquiet spirits. Delivered in a Sermon At St. Paul's, October 20th, 1661. Before the Right Honorable Sir Richard Browne, Knight and Baronet, Lord Maior of the City of London; and the Aldermen his Brethren.

"Being the Initial also of the Reverend Dr. John Barwick, Dean of the Said Church: At the first Celebrity of Divine Service with the Organ and Choristers, which the Lord Maior himself Solemniz'd with his Personal presence from the very beginning. By Sam. Stone. Printed for Henry Brome at the Gun in Ivy-lane, 1661."

Here follows a long dedication of four pages to the Lord Mayor and Aldermen of London, in which he states that he has made some additions to the sermon since it was delivered :—

"Which Additionals had been spoken in the Solemn Audience, had not the Preachers civility to your Honorable selves, and pity to the laborious crowd below, time being spent, prevented him, and therefore he doth not scruple your acceptance thereof now, it being frequently exemplated in impressions of other Sermons; Hanc veniam petimusq; damusq; vicissim: and 'tis but like some after-birth or superfoetation that intellective Nature would be discharged of."

On turning to the *Life of the Reverend Dr. John Barwick, successively Dean of Durham and St. Paul's* (8vo., London, 1724), I find that "about the middle of October, 1661, Dr. Barwick undertook this new and difficult Charge," the Deanery of St. Paul's, and that "his first care at London was, what it had been also at Durham, to restore the Celebration of Divine Service by the sacred Musick of a Choir" (p. 311). It was on this occasion, "At the first Celebrity of Divine Service with the Organ and Choristers," that Mr. Samuel Stone delivered himself of this discourse, which could scarcely have had a mollifying effect upon all his hearers, whatever "the Lord Maior himself," by whose personal presence the "Celebrity" was "solemniz'd," may have thought of it. Time would fail me to give an abstract of the sermon; I

prefer, however, as I think the discourse is somewhat scarce, to cull a garland of the choicest passages. He speaks, like one of Sir Walter Scott's Cavaliers, of "our late dismal Times, when as wickedness broke out like fire, in the Prophet *Isaiah's* phrase, ch. ix. 18, and devoured not only the Shrubs and Cedars of our *Lebanon*, but even the Royal Oak himself" (p. 5). In such times the clergy must speak plainly, "which we cannot do unless we call every thing by its own distinctive name, a spade a spade, Rebellion Rebellion, a Rebel a Rebel" (p. 8). And now he gives a great burst of eloquence :—

"First, I would know of such people, who are apt to be taken with this reasoning, What Godly party it is they would fain follow? If they mean, by the Godly party, such as place their Religion in Whimzies, and Humors, and Singularities, and Curiosities, and Phantasies, and Affectations, in Mimick mouths, and Antick faces, in Canting phrases, and Affected Graces, in Twinckling of the eyes, and Ronching of the nose, in long prayer, and short hair, which ye know to be the guise before the Troubles; though now, tis but the character of a Quaker, or scarce that; in flashes of Zeal, and mazes of the Spirit, in length and quantity, rather than in quality and perfection of Duty, in rude anhelous pantings, and interrupt breathings at Devotion, in passionate interjections, and extempore imperfections, and as many *Ah Lord's*, as the Papists have *Ah Lady's* at their *Ave Marias*; in outside austerity and abstinence from Indifferencies; as, from the Lot in Recreation, and from Ceremony in Religion; in taking down a stone-bason, and setting up a pewter-bason; or, taking it from the Church door, and setting it at the Ministers Pew door; in taking down a Saint-holy-day, and setting up a Parliament-holyday; in ceasing to feast for the Birth of Christ, and feasting rather for the death of Christians, and many such like. If such be the Godly Party, whom any people would follow, we all know that this is the party who have deceived this poor Church and Nation into all the mischief and ruine it hath suffered: this is a Godly Party with an amusement, enough to make Religion and Godliness it self ridiculous and contemptible, in the observation of wise and indifferent men, even *Pagans* themselves; and therefore, to follow such a Godly Party must needs be deceit."—Pp. 11-13.

Nor does he grow milder as he proceeds, and remembers that the Lord Mayor has been "solemnizing the Celebrity with his Personal presence from the very beginning." He is speaking of the party opposed to him in Church and State :—

"Instead of being led by the Spirit of God, doubtless he is led by the Spirit of the Devil, as I make no question those late wretched publick Murderers were (whom the Right Honourable the present Lord Maior had the Lot under God's grace and providence to suppress, to his monumental honor; the trophie whereof be his unto all posterity), I say, they were not led by the Spirit of God, but by the Spirit of the Devill, as indeed some said, they fought like Devils."—P. 27.

As he approaches his peroration, he warms thoroughly to his subject :—

"'Tis the very proper and genuine quality of *deceit*, that men looking for one thing should find another; *They looked for Judgement, but behold Oppression; for Righteousness, but behold a Cry; They looked for a blessed Reformation, but behold an ugly Deformation; they looked*



for a glorious King, but behold up steps a monstrous Tyrant; they looked for a free priviledg'd Parliament, but behold a pack of insolent Thieves and Murderers, who turned the sons of Justice out of her Temple, and shut her gates against them; they looked for a pure Religion and undefiled, but behold the Widows and Fatherless devoured, the Levite despised, the Temples profaned, demolished some in part, some whole; Unity, Charity, Verity, exiled; the Sacraments by some suspended, by others neglected, and by the generality quite slighted; the Word of God wrested, and baffled, the holy Law trampled, Order, Decency, Maintenance, Government, and every other property of a Regular Church, quite outed; and instead thereof crept in Schism, Heresie, Perjury, Blasphemy, Sacrilege, Ataxy, and every other quality of Difformity; in a Word, our whole Church and Nation were so strangely disfigured and metamorphos'd, as we became both a shame to our selves, and an obloquie to the world."—Pp. 39-40.

And, lastly, he speaks of "The Survivors of that Confederacy, who are still chewing upon the Leeks and Garlick of *Egypt*, and their breath stinks so much thereof, as the very words they speak smell strong of a Captain to conduct them thither again" (p. 41). But enough, and more than enough. That such words could be spoken, in such a place, on such an occasion (and such words often were spoken in other holy places), is a fact which, in sober earnestness, supplies a truthful picture of contemporary history. Whatever dismal critics may say, we have made some progress in religion since this sermon was delivered.

W. SPARROW SIMPSON.

#### CARAUZIUS, BRITISH SOVEREIGN AND EMPEROR (A.D. 287-294).

(Continued from p. 383.)

The *Monumenta Historica Britannica* (p. 60) apparently makes a final conclusion to its history in the words, "A.D. 1743, omnino destructa est," and the information that "an engraving of it is to be found in Gordon's *Iter Septentrionale*." But Camden (vol. i. p. 361) has something more to tell about it. He gives a still more precise and minute description of the building than that printed in p. 356, and then tells of the different opinions expressed respecting the purpose for which it was intended, such as that it was "a temple," "a trophy," "a sepulchre," "a temple of Romulus," "a chapel of Mars," "a mausoleum," and concludes with the statement of a fact worthy of remembrance by Sir John Lubbock and all enthusiastic antiquaries:—"Sir Michael Bruce, on whose estate it stood, with aggravated Vandal barbarity, pulled it down to rebuild a milldam."

Whatever it was, it could not, as it was without a roof, have been what Dr. Giles calls it, "a house," any more than the *domum Veneris* (Juvenal, iv. 40) was "a house" erected in honour of the goddess of Love. Might it not have been (if I, like others, may venture a suggestion) a round temple

of Vesta, or a rude and imperfect imitation of an Irish round tower?\*

This we know, that so long as it remained legends gathered round it, and romance and history attached to it their favourite heroes—King Arthur, Carausius, and Julius Caesar. A tradition also clings to the wall said to have been constructed by Carausius to repel the incursions of the Caledonians. This tradition is to be found in that curious farrago of bombast, poetry, and ancient sagas invented, composed, and collected by Macpherson, and published by him as *The Poems of Ossian*. The legend will be found fully set forth in Gunn's edition of Nennius (vol. ii. pp. 125-140) and in Giles's *History of the Ancient Britons* (vol. i. pp. 260-262). Carausius appears there under the name of Caros, and is described as being fearfully intimidated by a misty, magniloquent hero of the North.

It is mentioned by an author of whom I have forgotten to take a special note, "that the name of Carausius is still traceable in that of 'the Cardike'" of Cambridge; and this statement is confirmed in the following words by Dr. Giles:—

"It has been said by modern writers that the time during which Carausius reigned was one of great prosperity to Britain, and his name is thought to exist still in the Cardike of Cambridge, besides other works which are supposed to have proceeded from his creative genius."—*Hist.*, vol. i. p. 263.

See Camden, vol. ii. pp. 142, 231, 242, 252; and as to Caversfield, where Carausius was supposed to have been assassinated, and the place where Allectus was found slain, vol. i. pp. 290, 321.

Panegyrist and bard, prose and poetry, have alike combined to blight the fame and tarnish the laurels of one who proved himself to be a fitting leader for the best and bravest of the many valiant and gifted men who have piloted a British fleet to victory. He who repelled the barbarians of the North is described as having been put to flight by them; and he who encountered and destroyed the ships of Maximian on the sea is treated as already subdued by the Roman emperor, and this at the very time when the naval superiority of Carausius was on the point of extorting from his enemies their recognition of him as an independent British sovereign, and his right to be accepted as a "brother emperor." It is absolutely ludicrous to read the panegyric of Mamertinus (A.D. 292)

\* In referring to it Sir F. Palgrave says: "Other buildings of the same description are said to exist in Ireland" (vol. i. ch. xi. p. 377, note 20). A strange notion was entertained concerning this building, viz., that though there was no roof to it, and that it was completely open at the top, still neither hail, rain, nor snow ever fell within its walls. See Robert of Gloucester's *Chronicle*, ed. Hearne, Appendix, "De Mirabilibus Britannie," vol. ii. p. 576 (Oxford, 1744). It is also referred to by Archbishop Usher, *Brit. Ez. Antiq.* ch. xv. p. 586 (Dublin, 1639).

upon Maximian, where the sycophant celebrates a triumph for his master before a battle had been fought, and then to remember that subsequent events contradicted every one of his predictions.

It is pitiable to see how the flagitious invectives of the imperial panegyrist have filtered through the legends of England, and how they have reappeared in Geoffrey of Monmouth's Latin translation of those legends, and are reiterated by such rhymers as John Hardyng, who describes Carausius as seeking to be a British sovereign, as if he were a candidate for a rotten borough in Wales, and winning the seat by bribery. It is thus Hardyng writes of Carausius :—

"For long he had a robber (been) by the sea,  
And richer was than any living man should be."

*The Chronicles of John Harding*, p. 92,  
London, 1822, 4to.

To account for the hatred of Carausius discernible in the *History* of Geoffrey of Monmouth and of his followers, the early British poetasters, it is to be borne in mind that Carausius could not, like George III., in his first speech from the throne, boast that "he was born and bred a Briton"; for though Carausius was "a Celt," he was also "a foreigner." He was a "Menapian," not a "British" Celt. None of his coins or medals show that he had any fellow feeling with the British "reguli" or petty princes. On the contrary, it is stated "he thoroughly scourged them all"—"transverberavit omnes regulos." Upon their subjugation were based his supremacy and the prosperity of the country. Hence his assassination. The treachery of Allectus found its support in internal discontent, and there is some evidence that the adherents of Allectus were Celts of purely British race.

In dry old Holinshed's *Chronicles* (London, 1807, 4to.) there is, by a stupid mistake, a panegyric attributed to Mamertinus, that in reality was pronounced by Eumenius (see vol. i. bk. iv., end of chap. xxii. and chap. xxiii. p. 521); and in it is this description of the defeated followers of Allectus :—

"Fields and hills lay covered with none but only with the bodies of most wicked enemies, the same being of the barbarian nations, or at least were appeared in the counterfeit shapes of barbarism, with garments glistening with their long yellow hairs, but now with gashes of wounds and blood all deformed."—P. 523.

Compare this description of the hair and dress of the followers of Allectus with the portrait of Boadicea, as painted by Xipholinus :—

"A Briton of royal race....She was of the largest size, most terrible of aspect, most savage of countenance, and harsh of voice; having a profusion of yellow hair, which fell down to her hips, and wearing a large golden collar; she had on a party-coloured floating vest, drawn close about her bosom, and over this she wore a thick mantle connected by a clasp. Such was her dress."—*Monumenta Historica Britannica*, p. 56.

The British Celts were punished for their trea-

chery by the immediate re-imposition of the Roman yoke; but worse consequences followed. The death of Carausius interfered for centuries with the prosperity of Britain. Had he been allowed sufficient time to live and found a monarchy, with great naval commanders, like himself, to govern it, England might have become, upon the dissolution of the Roman empire, that which she now is—mistress of the sea, and a most potent ruler in every clime. What she was A.D. 296, and how rich in natural productions, is told in the panegyric of Eumenius, and is thus quaintly translated by Holinshed (vol. i. p. 321):—

"A land so plentiful of corn, so abundant with store of pasture, so flowing with veins of metals, so gainful with revenues, rising of customs and tributes, so environed with havens, and so huge in circuit."

The earliest of English historians who have eulogized Carausius is Speed, who thus refers to him :

"This Carausius, by birth a Menapian, but of low parentage....He put on the purple robe, and assumed the new title of Emperor, which he most valiantly maintained in sundry battles, and so kept for seven years. He governed the province with an upright and unstained reputation, and with exceeding peaceableness, notwithstanding the incursions of the barbarians....But the date of his noble government was brought now to a period by the treachery of Allectus, his familiar friend."—*History of Great Britain*, bk. vi. ch. lxiv. pp. 254, 255, §§ 7, 8, London, 1611, folio.

Other and more enlightened writers than Speed bear testimony to the merits of Carausius as Emperor of Britain. Mr. Ramsay, in his biography of Carausius, says that, having assumed the purple,

"His subsequent measures were characterized by the greatest vigour and prudence....That transaction took place about A.D. 287, and for six years the third Augustus maintained his authority without dispute."—*Smith's Dictionary of Greek and Roman Biography*, vol. i. pp. 609, 610, London, 1844, in verb. "Carausius."

WM. B. MAC CABE.

(To be continued.)

SIMON DE BREEDON'S WILL, 1368.—Whittlesey's *Reg.*, 122a :—

"Lego Avicennam scriptam de Ragg, et librum Boicii de Armetica, et rhetoricam Tullii aule de Paillolo Oxon; item librum magnam ystoriarum aule universitatis Oxon; item Avicennam meum meliorem et libros rasis et libros galieni in ij<sup>ma</sup> voluminibus, et geomanciam, et artem medicine, et librum collectorii, et librum mesue cum 'thesauro pauperum,' et librum Almansoris cum dictis universalibus et particularibus, librum Pantegrini Constantini, librum Ruth super antidotarium, et alias lecturas super eundem antidotarium, et platearum practicum Heben Mesue, libros Arnaldi de villa nova, ij libros questionum et lectionum medicine, passionarium Galieni, librum chirurgie thederici et lanfranci et Henrici de manda villa, quadruparatum tholomei de iudiciis astronomie, libri Haly Abenragel de iudiciis astronomie, librum gebir de Astronomia, librum quem voco 'Minuta introductoria astronomie' aule de Merton; librum decretalium cum tabula edita super eum, librum decretorum cum tabula Martini super eum, mag. Will<sup>de</sup> de Heighbury; libellum qui dicitur 'oculus sacerdotis'



vicario de Sevenoks; librum Sentenciarum aule regis Oxon."

He mentions also :—

"Librum Collectorii cum asseribus et de viridibus cordis; librum Bartolomei de naturis rerum aule Regine, textum Metheorum et textum Almagesti tholomei aule Exon; ordinale plenarium de usu Sarum, legendam de Sanctis, librum de Gallico intitulatum 'Manuel de Pecche,' &c.; Astrolabrum majus aule de Merton, et astrolabrum minus Willo. Reed; librum mineralium cum adjunctis, et chirurgiam avicene et brinni; librum de collectionibus harum; librum Taddei super afforismos; libellum de Statutis Anglie, quaternos meos de gramatica et dialectica, Ysidorum etymologiarum, practicam platearii que incipit 'amicum induit,' et platearium cum dictis universalibus et particularibus, cum asseribus de corio, practicam Gilbertini, et quaternum meum in quo continentur Almanac prefacii, et opus de sinibus, et minus introductorium Albumasar, et table manduit, et liber qui incipit 'que in gloriosissimis,' et Albertus de lapidibus et animalibus, et experimenta de corio serpentis, et centilogium Betemi, et canones Arzachelis et Albumazer in majori introductorio, Cronica Martini, Girardum super viaticum, cum constantio seu Girardo de modo medendi, Rosam tenuioris voluminis, tabulam Avicene quam voco 'fructuarium,' et tabulam Auerois, et tabulam rasar in almansore, et tabulam mesue, tabulam dietarum, et tabulam Saponis aggregatoris, et tabulam platearii, librum qui dicitur 'macer,' et tabulam super antidotarium, ij tractatus de urinis, et vade mecum de localibus."

He requires one of the legatees, if he does not want a book, "det alicui medico eo indigenti." William Reed became Bishop of Chichester. I believe this to be the most comprehensive private catalogue of scientific works of the period yet extant.

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**SIGNS OF FEELINGS.**—The modes of expressing feelings by signs vary in every age and in every country. Thus, refusal and denial, which are generally expressed in the North by moving the head from right to left and from left to right, are signified among the Italians by a corresponding movement of the forefinger. The ancient Greeks, on the other hand, raised or threw back the head in token of denial or dissent (*ἀναρέω*). This is, he it observed, the present practice not only throughout the East, but also in the Neapolitan and Sicilian provinces of Italy, where the Homeric usage is still in full force. By comparing *abnuo* with *ἀναρέω*, we are led to the conclusion that it must have been at one time the same among the Romans, although the original meaning of *nuo* was afterwards modified, as we see from the following passage of Livy: "Manu abnuit quidquam opis in se esse." And may we not find traces of this upward movement of the head in the words *suspicio*, *suspecto* (*susum specio*), and in their modern derivatives *suspicion*, *suspecter*, *soupçon*, *sospicare*, *sospettare*, &c.?

Grief appears to have been expressed at all times by the same outward signs, as, for instance, by striking the head or the breast, by tearing out

the hair, &c. One mode, however, of giving vent to sorrow appears strange enough to us nowadays, although it was presumably employed in the Middle Ages. I allude to the custom, which prevailed in the twelfth century in Normandy, of striking the thighs as a convincing proof to others of the anguish felt by the person using this gesture. My authority is a manuscript of the time, entitled *The Mystery of Adam*, and published in our day by Mr. Luzarche. This curious drama is written in the Norman dialect and accompanied by stage directions in the Latin of the time.

In this play we read that when, after the Fall, Adam and Eve having begun to till the earth, the Devil came to destroy their work, the actors representing our first parents are directed to make the gesture already mentioned. The text of the passage is as follows :—

"Interim veniet Diabolus et plantabit in cultura eorum spinas et tribulos et abscedet. Cum venient Adam et Eva ad culturam suam et viderint ortas spinas et tribulos, vehementi dolore percussi, prosternent se in terra et residentes percutient pectora sua et femora sua, dolorem gestum facientes."

Dante, moreover, in the twenty-fourth canto of his poem, mentions an analogous custom, with the difference that with him the hips are struck instead of the thighs. Here are the beautiful verses in the original :—

"Quando la brina in su la terra assempra  
L'immagine di sua sorella bianca,  
Ma poco dura alla sua penna tempra;  
Lo villanello, a cui la roba manca,  
Si leva e guarda, e vede la campagna  
Biancheggiar tutta, ond' ei si batte l'anca:  
Ritorna a casa, e qua e la si lagna,  
Come il tapin che non sa che si faccia."

Is anything more known of this custom?

JULES CAMUS.

Padova.

**"WORDS AND PLACES."**—Though I am aware some of the conclusions arrived at by Mr. Taylor, in his work as above, have been objected to, additional facts on the subject must always be welcome. I have made the following notes, which perhaps "N. & Q." would like to record :—

(a.) "A wayfarer, coming to two roads near Fulham, asked a couple of lads in their teens which would be the shorter way to the Thames. Neither could answer. On being asked as to whither one way went, both replied, 'Down to the river.' 'Well,' said the wayfarer, 'that is the Thames.' They didn't know; they had always heard it called 'the river': they lived close to it, and never had any idea that it had a name. 'Can you spell river?' asked the wayfarer: but at this query the intelligent couple put on a rather alarmed look, and hurried off, doubtless suspecting that their innocence was in dire peril of calamity from the wiles of some School Board agent in search of victims."—*Athenæum*, March 31, 1877, p. 413.

Compare Mr. Taylor's ninth chapter *passim*, and particularly pp. 204, 205, on the word *Avon*.

The allusion to the School Board gives some clue as to the date of this episode, which is important.

(b.) "Widukind, lib. i. cap. 29.—Unde usque hodie certamen est de regno Karolorum stirpi et posteris odonis, concertatio quoque Regibus Karolorum et orientalium Francorum super regno Lotharii. *Regnum Lotharii* is of course Lotharingia, Lothringen, Lorraine, though it must be remembered that the name takes a far wider territory than the modern duchy. But it should also be noticed that West France has, in this passage, no name; its kings are *Reges Karolorum*; it was quite a chance that France was not permanently called *Carolingia* to match *Lotharingia*. So in Widukind (ii. 2) West France is *regnum Karoli* though in the reign of a Lewis; so, still more distinctly, in the *Gesta Episcoporum Cameracensium* (i. 55; Pertz, vii. 421) the inhabitants of West France and Lotharingia are distinguished as *Karlenses* and *Lotharienses*. This way of describing countries by their rulers is very common about this time, when divisions were springing up for which there were no received geographical names. Thus Germany is sometimes *Terra Heinrichi*; Flanders and Normandy are in our own Chronicles *Baldwine's land* and *Ricardus' rice*. But Lotharingia, perhaps as denoting the most purely artificial division of all, is the only name of the class which has survived."—Freeman's *Norman Conquest*, i. p. 172, note 1; and *vide* p. 176, note 2, and chapter *passim*.

Compare Mr. Taylor's fourth chapter, "Names of Nations," p. 80, for Lorraine.

G. LAURENCE GOMME.

TRANSVERSE PASSAGES.—Some severe things have been said of late regarding the collection of parallel passages, all to the effect that such comparisons tend to the discredit of the later writer on the score of originality, to say the least; nor are such remarks, I think, altogether unjust. For example, Sir John Suckling and Herrick were contemporaries; the former died very young about 1642, and probably Herrick wrote much both before and after Suckling's time. Knowing this, it is impossible, I consider, to compare Suckling's well-known description of the bride's feet, as they

"Beneath her petticoat  
Like mice stole in and out,"

with Herrick's lines on the same subject—

"Her pretty feet like snails do creep  
A little out, and then,  
As if they played at bo-peep,  
Did soon draw in again"

and not to ask, which of these two poets, writing at the same time, was the first to put this idea upon paper? Now I would with the utmost diffidence venture to suggest to those interested in the collection of such passages, that some little variety might be given to their pursuit, and possibly the invidiousness complained of in some degree obviated, if comparisons of a somewhat different kind were occasionally made; that is, if passages were brought together which, not being quite parallel, should yet convey like ideas running in a similar direction, but at an angle more or less acute or intersecting at a point. Perhaps an example of each class will best show what I consider to be the difference between them.

As a parallel, compare—

"On the whole the devil is a great fool, and outshoots himself oft when he thinks he has poor believers on the haunch" (Wodrow's *Analecta*, cir. 1725),

with "The devil is an ass," *temp.* Ben Jonson, cir. 1616.

As a specimen of the other class, which, for want of a better name, I should call "transverse passages" compare "A Blessing with a Black Selvage," the title of a satirical piece referring to the Act of Settlement of 1702, with the oft-cited

"Black cloud with a silver lining"

of Milton's *Comus*. A. FERGUSON, Lieut.-Col.  
U.S. Club, Edinburgh.

THE BURIALS BILL.—The following, from a pleasant little book (*Rambles by Rivers*, C. Cox, 1847), may, if correct, have increased interest just now, when "Mr. Osborne Morgan's Bill" is exciting so much discussion:—

"The church of Maple Durham is an old and curious one. There is, by the way, the very unusual custom allowed of performing the Roman Catholic burial-service in this church, over the corpses of persons who have died in that communion. The custom has arisen from the family of the Blounts, who are the owners of the manor, having always remained in the Romish faith, to which the greater part of the parishioners also adhere."

H. H. W.

MONUMENTS TO QUEEN ELIZABETH.—It appears from "*A Survey of London*, improv'd on Stow, by a Gent of the Inner Temple," ii. 589, &c. (B. M., 10350 i.), that many monuments were erected to Queen Elizabeth in numerous churches, some of which bore inscriptions beginning "Here lyes." The custom of erecting more than one memorial to a person of distinction was not unknown long before this, as in the case of Queen Eleanor's three tombs, but the "Gent" might have erred as to Queen Elizabeth. O.

MARRIAGE OF A CARDINAL.—After the death of Henry IV. Mademoiselle des Essarts secretly married the Cardinal of Guise, Lewis of Lorraine, the Pope having granted him a dispensation for that marriage, and at the same time empowered him still to hold his benefices. This is proved by the very contract of marriage, found amongst the cardinal's papers after his death, executed in the most authentic form (*Memoirs of Sully*, iv. 256, n.).

E. H. A.

AN ULSTER PERVERSION.—Among the many words misused in Ulster one seems very singular. When one means that he will not do without a thing he says, "I will not want it." Of a person quite helpless and destitute it is said, "He can neither work nor want," though the meaning is that he is in extreme want. S. T. P.



origin and sudden rise to power is given by Hungarian authorities?  
Dawlish. R. R. W. ELLIS.

**THE KEY AS AN EMBLEM.**—Dr. Blomfield, in his annotated edition of the Greek Testament, states, under Matt. xvi. 19, that a key was the emblem of learning and of the authority to teach. I have not the work with me, but cite from memory. He refers to Schoetgenius. I shall feel much obliged to any reader of "N. & Q." who will favour me with replies to the following queries:—

1. Who was Schoetgenius, and what and where is the passage to which Bishop Blomfield refers? There are no books (except light literature) in this literary desert, hence I must trespass on your kindness for the entire passage.

2. What officer of the synagogue keeps the key of the recess in which the holy writings are kept, and who opens its doors when they are taken out to be read?

3. What are the ceremonies (if any) made use of in appointing a rabbi, or teacher, or doctor, in the Jewish Church, and does a key figure in any way in them as an emblem of knowledge or eloquence? The key is often used in Oriental literature for learning and eloquence; for instance, Saadi says:—

"Zaban dar dahan-i-khiradmand cheest?  
Kaleed-i-dar-i-gangi-sahib hoonar."

JOS. P. V. D'EREMAO, D.D.

Ferozepore, India.

"**ESSAY ON WOMAN.**"—For several years I have been endeavouring to obtain sight of a copy of the original edition of this historically interesting poem, and have already applied in vain to "N. & Q." to that effect (5<sup>th</sup> S. iii. 369, and iv. 450). I now find in the *Index Librorum Prohibitorum: being Notes Bio., Biblio., Iconographical and Critical*, London, 1877, a long account of Wilkes's production. In that work no less than fourteen different editions and versions of the *Essay on Woman* are described and quoted from. The author, however, says:—

"I have never been able to see one of the twelve copies struck off by Wilkes himself. Mr. W. F. Rae remarks that 'no authentic copy of it is known to exist.' However this may be, one undoubtedly did exist some twenty years ago, for I have before me a copy of the edition which I am at present noticing, on the title-page of which the present owner has fac-similied, from a copy of the original, which he had then in his hands, the design," &c. Have all the copies which Wilkes struck off at his own private press ceased now to exist, and, if so, can any of your contributors afford information as to their destruction?  
H. S. A.

**BALL=PAPILLON.**—Can you give the ancestry of Samuel Ball, of Hackney, Citizen and Salter of London, who died at Hackney Sept. 13, 1741, aged ninety or ninety-two? He married Mary,

daughter of George Papillon, of London, merchant, and of Great Bentley, Essex, and who also had property in Leicestershire. Samuel Ball had two sons, Papillon and Benjamin, and a daughter, Elizabeth. Samuel Ball was fined in 1731 and 1734 for exemption from serving as sheriff of the City and county of Middlesex. In Morant's *Essex*, in an account of the family of Papillon, of Great Bentley, Samuel Ball is incorrectly printed Hall. In Berry's *County Genealogies, Kent*, George Papillon is stated to have had no issue by his wife Mary, daughter of Thomas Nicholson. He had a son, Samuel Papillon, of Hackney and Great Bentley, who married Fiducia, daughter of John Steere, of Jayes, co. Surrey, and had issue a son, John Papillon, but I do not know whether this branch of the family has male descendants now. George Papillon had two daughters besides Mary, who married Samuel Ball: Anne, the wife of John Gledhill, who had issue, and Phoebe, the wife of Benjamin Smith, who also had issue. I may add that I have read the will of George and Samuel Papillon in the Literary Department of the Principal Registry, Somerset House.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

**BARRY E. O'MEARA.**—Is there any genuine portrait of this author extant? He died in London on June 3, 1836. The *Annual Biography and Obituary*, vol. xxi. p. 465, and the *Gent. Mag.*, N.S., vol. vi. p. 434, described his publications to be—*Manuscrit de l'île d'Elbe; Letters from the Cape of Good Hope, from St. Helena, and from Count Las Casas; Exposition of the Treatment of Napoleon I.; A Translation of the Memoirs of Napoleon, by Himself; A Voice from St. Helena*, 2 vols. 8vo., wherein he refers to his other conversations with Napoleon. The British Museum contains also O'Meara's *Observations upon the Authenticity of Bourrienne's Memoirs of Napoleon I.* (1831). Was O'Meara the author of any other publications?  
CHR. COOKE.

**ST. PANCRAS.**—Why was St. Pancras in the Middle Ages regarded as the protector against false oaths and the avenger of perjury? It was believed that those who swore falsely by St. Pancras were immediately and visibly punished; hence his popularity (Jameson's *Sacred Art*).

A parish church in London is dedicated to St. Pancras, in whose name kings of France used to confirm their treaties.

In the persecution under Diocletian the young saint suffered martyrdom at the age of fourteen. On the Via Latina at Rome a painted tomb was discovered in 1859. From the arms, &c., discovered in it, it is supposed to belong to the family of Pancratii, date the end of the third or beginning of the fourth century, so they were evidently a

family of distinction. There is a gate S. Pancrazio, and a church in ruins at Rome where the martyr was buried. But why is he associated with perjury and false oaths? R. F.  
Temple.

"NOT MY PARISH."—Where is to be found the original of the following story, a story which I have often met with in various shapes in English writers, but which I was somewhat surprised to encounter the other day in an article by such a Gaul of Gauls as M. Caro?—

"Cela me rappelait l'histoire de cet homme qui seul ne pleurait pas à un beau sermon, tandis que tous les assistants fondaient en larmes, et qui s'en excusait en disant froidement: 'Que voulez-vous? je ne suis pas de la paroisse.'"—*Revue des Deux Mondes*, 3<sup>ème</sup> Période, t. 16<sup>ème</sup>, p. 423 (in an article by M. Caro on "Un Moraliste Inédit").

#### MIDDLE TEMPLAR.

TITLE OF "PRINCE."—Has the descendant in the male line of any royal house that has ceased reigning the right of bearing this title? Is it inherent to any representative of royal blood in the male line? Are the present representatives of the old royal houses of Mexico, Sweden, Ireland, Poland, &c., entitled to style themselves Princes? I have read of some examples that seem to me confirmatory of the opinion favourable to the idea that they are. The descendants of the different branches of the Bonapartes all adhere to this title, and so do the Bourbons. An O'Neill so styled himself, and was thus styled, at the court of the King of Spain in the seventeenth century, and I believe many other examples could be produced.

D. ADAM SOUSA.

SIR W. PHIPPS.—The Maine Historical Society are desirous of information as to any monumental or other memorial of Sir W. Phipps, who was very actively concerned in the government of Massachusetts in the seventeenth century. He is buried in St. Mary Woolnoth, but no epitaph or other commemorative record exists of him there except the register of his interment. Can antiquarian readers supply the deficiency? D. B.

MINIATURE PORTRAITS OF W. H. IRELAND.—I understand two are extant, the one by Ireland's sister, representing a youth of about five-and-twenty, the other by Drummond, depicting a beau past middle life. The latter is in the Museum at Shakspeare's house. Who has the former? JABEZ.

CORPSE CHEST.—I shall be much obliged if any reader will state where an ancient specimen may be seen of an English corpse chest, such as was used in common to convey a corpse from the house to the church, before the general employment of coffins. WILLIAM H. SEWELL.  
Yaxley Vicarage, Suffolk.

LADY A. HAMILTON'S "SECRET HISTORY."—I think I now know something of the several parties, noble and reverend, ignoble and irreverend, who concocted that atrocious farrago of calumny and absurdity, *The Secret History of the Court of England from the Accession of George III. to the Death of George IV.* (2 vols. 8vo. 1832), to which Lady Anne Hamilton did not scruple to prefix her name as the writer.

But before unfolding the secret history of that *Secret History*, I would ask—

1. Is anything known of copies of it "with facsimile letters"? I have heard of one, but it is not accessible at this time.

2. My copy begins on p. 25 (not paged, the second being paged 26), the preliminary notice "To the Reader" occupying pp. iii and iv, and "The Preface" pp. v, vi, and vii. Do any copies exist containing pages from p. ix to p. 24? and with what are they filled?

3. Was the book ever reviewed before April, 1838, when it was stigmatized as it deserved in the *Quarterly Review*? If so, when and where? T.

JOHN TAYLOR, THE WATER POET.—The reprint of the works of this voluminous and amusing writer by the Spenser Society is rapidly approaching to its completion; but the following tracts are yet needed to close the series, and the loan of any of them or information as to where they can be met with will be gratefully acknowledged:—

1. Mercurius Aquaticus. 1643.
2. A late Weary Merry Voyage and Journey from London to Gravesend, &c. 1650. 8vo.
3. Miscellanies; or, Fifty Years' Gathering out of Sundry Authors. 1652. 8vo.
4. The Noble Cavalier Characterized. N.d. 4to.
5. Triumphs of Fame and Honour at the Inauguration of Robert Parkhurst, Clothworker. 1634. 4to.
6. An Intercepted Letter sent to London from a Spie at Oxford. 1643. 4to.
7. Wonder of a Kingdom. Dedicated to the Junto at Westminster. 1648. 4to.

JAS. CROSSLEY.

Cavendish Place, All Saints, Manchester.

KEATS'S SONNET ON A PICTURE OF LEANDER.—When and where was this first printed? I do not find it in the *Poems*, 1817, in the *Endymion*, 1818, or in the *Lamia*, &c., 1820. None of the three volumes which Keats published in his lifetime contain it. But I have seen this sonnet in an annual dated 1829, and it is included in Smith's edition of the *Poetical Works*, 1841. The former can hardly be its first appearance.

J. LEICESTER-WARREN.

HOLT FAMILY.—Where can I find any record of the proceedings of the Holt Association of the U.S., the members of which claim the large estates which belonged to the Lord Chief Justice Holt, who died in the year 1709? Mr. Stephen Holt,



of New York, U.S., came some years since to England and instituted proceedings to establish his own and other claims to the property, but was unsuccessful. What year was this? Are the proceedings reported in the daily papers? and who represents the Holt Association in this country? Where can I find a good pedigree of the Holt family? I should be very grateful for any particulars of them.

P. BERNEY BROWN.

St. Albans.

BASILL KENNETT.—This name occurs in the Folkestone Register, 1664. Was White Kennett's brother Basill born there? Basil was the family name of the Dixwells, lords of Folkestone.

HARDRIC MORPHYN.

"MOTHER-IN-LAW" FOR "STEPMOTHER."—Was "mother-in-law" used for "stepmother" in the beginning of the last century? I find it in a will of that period, where I think it must bear that sense.

H. STUBBS.

Danby, Ballyshannon.

### Replies.

"TRAVAIL": "TRAVEL."

(5th S. vii. 305.)

The remarks of J. T. F. on these words require supplementing. They open up a very interesting inquiry, which is not without its value as bearing on the right interpretation of various passages in the Scriptures. I therefore make no apology for treating the subject somewhat in detail.

*Travail*, *travel*, present one out of many instances of words derived from a foreign source, which, being applied in several senses, have drifted about in a confused sort of way, until their meaning has been finally determined by a difference of spelling. *Human*, *humane*, and *satyr*, *satire*, are cases in point.

To get at the primary idea connected with *travail* we must go back to Gr. *τράπεζα*, Lat. *trabes*, originally a beam, but afterwards applied to any construction with timber framing, of which *trabacula* was the diminutive. In the Middle Ages we find *travail* used to designate a wooden frame for shoeing unruly horses. Thus we read (fifteenth century), "Mon cheval le marischal a defoulé, et s'a son vallet affolé, et à la force de ses reins, ha rompu deus *travaus* à Reins." In this sense *travail* or a modified form of the word was employed in French, Italian, Spanish, and Portuguese.

It was also used in the same sense in English. Thus, in Chaucer's *Miller's Tale*, we read of the wanton wife of the "carpenter of Oxenford,"

"And she sprong as a colt doth in the *trave*."

According to Littré, confirmed by Brachet and Schérer, the word came to mean "*gêne, fatigue*;" par extension du sens d'instrument qui gêne,

*fatigue*; c'est le sens primordial comme le montre l'histoire." It then branched into many collateral senses; the pains of child-bearing, labour, care, sorrow, affliction of any kind.

It is to be noticed that in the Romance languages *travail*, *travailler*, were never used in the sense of journeying. In this respect Johnson is entirely misleading. He gives "*Traveller* (*travailleur*, French, from *travel*), one who goes a journey." *Travailleur* has never been employed in French in any other sense than that of a workman, labourer, toiler.

The word *travail* was introduced into our own tongue during the re-formation of the language in the thirteenth century. It is found in Robert of Gloucester and Robert de Brunne, both of that period. In the next century we meet with it in Gower, *Piers Ploughman*, and Chaucer; but, so far as I can discover, down to the sixteenth century never in any sense but that of trouble and pain. The first employment of it in the modern sense of journeying that I can find is in Lord Berners's translation of Froissart, printed by Pynson in 1525, where Sir John Roseau is spoken of as a "well *travelled* knight." From that date the use of it in that sense becomes common.

This brings us to the use of the word in the English versions of the Scriptures. By Wickliffe *travel* is frequently used with the modern spelling, but always in the sense of trouble and suffering: "Lord nyle thou be *travelid*" (Luke vii. 6), —trouble not thyself. During the latter part of the sixteenth and the early part of the seventeenth century the spelling was very unsettled. In the earlier editions of our Authorized Version *travail* was used almost exclusively for the pains of child-bearing, and *travel*, spelled *travell*, indifferently for trouble, suffering, and journeying. I have before me the edition of 1634, in which all the passages which J. T. F. says ought to have *travail* have really *travell*. No doubt the copies Cruden made use of gave the same spelling. When the alteration was made in our Bibles I cannot say, but all the modern editions have *travail*.

Cotgrave's *French and English Dictionary* (1620 to 1650), which was based on Holyband's (1580-90), interprets Fr. *travail*, "Travell, toil, labour," &c.; and *travailler*, to "travell, swinke, labour," &c. Sherwood's *English-French Dictionary* (1650) gives for Eng. *travail*, Fr. "*travail*, labeur, peine"; to *travaile* or journey, "*voyager*"; *travell*, *travelled*, &c., "*comme travaile, travaillé*," &c. It is clear, then, that the two forms were at that time used indifferently; hence the confusion in our Bibles, which is not yet entirely removed.

What an idea does it give one of the perils of English travelling three centuries ago that the name applied to it was that for suffering, toil, and labour!

In the original Hebrew there are several words,

which have different shades of meaning, but which are all translated by *travell* in the old editions of the A. V. and *travail* in the modern.

Exod. xviii. 8, "Moses told . . . all the *travail*," &c.; Numb. xx. 14, "Thou knowest all the *travel* that hath befallen us." Here the word is *hálááh*, from *hálthal*, a secondary root from the Hithpael of *tálal*, to mock, scorn, despise. The Septuagint translates this by *μύθο*.

Lam. iii. 5, "He hath compassed me about with gall and *travel*." *Telááh*, from the same root *hálthal*; Sept. *ἐπόχθησεν*.

Eccles. i. 13, "This sore *travail* hath God given." The word here is *inyan*, from the root *ánah*, to be afflicted, oppressed.

The same root is found in five other places in Ecclesiastes, in all of which our version renders it by *travail*. The Septuagint translates the word in four places by *περίσπασμόν* and in two by *μύθο*.

Eccles. iv. 4, "I considered all *travail*"; *ib.*, iv. 6, "both the hands full of *travail*"; Isaiah liii. 11, "He shall see of the *travail* of his soul and be satisfied." In these passages the Hebrew word is *ámál*, to labour, toil, weary oneself. The Septuagint renders them by *μύθο*.

There is another Hebrew word rendered *travail* in our version: Job xv. 20, "The wicked man *travailleth* with pain all his days." The original is *mithcholel*, being the Hithpael or reflective form of the root *chálááh*, to suffer, to be oppressed. This is translated in the Septuagint by *φροντίς*, anxious care, thought.

The passages are numerous in the Old Testament in which *travail* is used for child-bearing. The Hebrew root is *yálad*, translated in the Septuagint sometimes by *ὄδίνω*, sometimes by *τίκτω*.

*Travel*, in the sense of journeying, is expressed in Hebrew by two words: Prov. vi. 11, xxiv. 34, "So shall thy poverty come as one that *travelleth*," *haléc*, from the root *hálach*; Gen. xiii. 11, "And *Lo journeyed*," Heb. *yisang*, from the root *nasang*. Isaiah lxiii. 1, "*travelling* in the greatness of his strength," scarcely expresses the sense of the original, which is *tsoch*, from the root *tsááh*, to make a gesture of command. It should rather be "*exulting* in the greatness of his strength."

It will be seen from the above remarks that our word *travail* or *travel*, formerly used indiscriminately, is employed in our Authorized Version to express the sense of no fewer than nine Hebrew roots, each of which has a distinct shade of meaning. Probably the attention of the revising committee may be directed to this.

In the New Testament child-bearing has been always expressed by *travail*; but in the early editions *travel*, journeying, and *travel*, suffering, were both spelt alike. This has been rectified in the modern editions.

Sandyknowe, Wavertree.

J. A. PICTON.

WILLIAM ALEXANDER, FIRST EARL OF STIRLING (5<sup>th</sup> S. vii. 328.)—According to Chambers's *Biographical Dictionary of Eminent Scotsmen* he was born about 1580. His birthplace is not stated, but his family was then possessed of the small estate of Menstrie, near Stirling. At an early age he was tutor to the young Earl of Argyll. In 1607 he was a gentleman of the prince's privy chamber (Henry). In 1614 he was knighted by the king, and appointed Master of the Requests. In 1621 he received the grant of the new province of Nova Scotia. In 1626 he became Secretary of State for Scotland, in 1630 was created Viscount Canada, Lord Alexander of Menstrie, and in 1633 Earl of Stirling. He died in 1640, according to Crawford's *Peerage* (folio, 1716, p. 463), on February 12. His funeral is mentioned in Balfour's "Annales of Scotland" (*Works*, 1825, vol. ii. p. 427) thus:—

"1640. In Februarij, this zeire, also, deyd William Earle of Streueling, Viscount Canada, Lord Alexander, Principall Secretary for Scotland to King Charles the First, at London. Hes bodey was enbalded, and by sea transported to Streueling, and ther priuately interr'd by night in Bowies Iyle, in Streueling church, the 12 of Apryle."

The title of Viscount Canada seems at a very early time to have been lost sight of, for in old Scotch peerages the title is generally given as "Alexander, Earle of Sterline, and Viscount Sterline."

EDWARD SOLLY.

The *Biographia Dramatica* (vol. i. p. 6) gives some account of this nobleman's life. He was born in the reign of Elizabeth, during the minority of James VI. of Scotland, and died February 12, 1640. The reference above quoted traces his life, and some further information is given in the reviews of his dramatic pieces published in the same work. These were *Darius*, *Cæsus*, *Julius Cæsar*, and *The Alexandrian Tragedie*.

JAMES KEITH.

LINGUA FRANCA (5<sup>th</sup> S. vii. 349.)—The *Lingua Franca* or *Sabir* (prov. from Lat. *sapère*) is the vulgar dialect of the Scala towns of the Levant, Malta, and some of the more western seaport towns, such as Trieste. The principal basis of this dialect is Italian, which was for a long time almost exclusively the mercantile language throughout the Mediterranean. At Trieste it is mixed with a large number of German words, in Malta and at Alexandria the Arabic element is pretty considerable, whilst at Smyrna and Constantinople there is a large admixture of Turkish and Greek. French and Spanish words also occur to some degree; Italian, however, constitutes the chief foundation of the Sabir, and the other elements vary in extent according to localities. The *Lingua Franca* is principally used by sailors and workmen connected with shipping, who will even draw up their bills in this bastard Italian. An older instance of such



a mercantile language is offered by the Pehlvi or western Persian, which contained a large number of Semitic words and phrases. It continued until the beginning of the ninth century. For specimens of the Maltese dialect easily accessible in London I would recommend the translation of the Acts of the Apostles published by the British and Foreign Bible Society. G. A. SCHRUMPF.

Tettenhall College.

THE TIME OF TAKING MEALS BY OUR ANCESTORS (5th S. vii. 349).—To ask what "our ancestors" did, without limitation as to period, opens a very wide field for inquiry.

On the subject of meals, and the hours at which they were taken, much information may be obtained from works of fiction. For example, the chamberlain of the inn at Rochester says of the travellers, "They are up already, and call for eggs and butter" (*King Henry IV.*, Part I, Act ii. sc. 1); on which Steevens remarks, "It appears from the household book of the fifth Earl of Northumberland (*ob.* 1527) that buttered eggs were the usual breakfast of my lord and lady during Lent."

Early in the last century, as we learn from the first dialogue in *Polite Conversation*, breakfast consisted of tea and bread-and-butter, but at that time there was a great difference between the habits of town and country. In an unfinished comedy by Sir John Vanbrugh, called *A Journey to London*, is the following passage, spoken by a provincial squire:—"I came here to breakfast with my lady there, before I went down to the house, expecting to find my family set round a civil table with her, upon some plumb cake (*sic*), hot rolls, and a cup of strong beer," &c. Vanbrugh's comedy was altered and completed by Cibber under the title of *The Provoked Husband* (produced 1728), and in that play Lord Townly desires dinner to be got ready as "'tis three o'clock." Indeed, there can be no doubt as to that being the then fashionable dinner hour, as Swift in the second dialogue gives the *dramatis persone* as follows:—"Lord Smart and the former company at three o'clock coming to dine." That it was late compared with country habits, and probably with the class below the aristocracy in town, may be gathered from the remark of the Derbyshire knight, who on entering exclaims, "What! you keep Court hours I see," and excuses himself for not dining, on the plea that he had taken already a "share of beefsteak and two mugs of ale, besides a tankard of March beer as soon as he got out of bed." The abundance of food, with beer, cider, and wine, that was served is probably a true description of the style of dinner of the period, which an allusion to Hanover Square as recently built, and spoken of as "London having gone out of town," shows to have been soon after 1718. Pope may

be supposed to have given pretty accurately the daily fare of the citizen of his time in his well-known couplet:—

"One solid dish his weekly meal affords,

An added pudding solemniz'd the Lord's."

I do not pretend to have answered the inquiry of Civis (who, if I may suggest, would do well to define his object, and, if possible, restrict his question within certain bounds), but to indicate that much information of the kind he seeks may be gathered from sources that may not have occurred to him.

CHARLES WYLIE.

This bit of deipnology may interest Civis:—"Were I to choose a time for my chief meal, it should be at *six in the evening*, like the ancient Romans . . . and not at mid-day as was then the custom. See the whole passage in *Notes to a Translation of Philostratus's Life of Apollonius*, by Charles Blount (and Lord Herbert of Cherbury?), London, 1680, fol., p. 24. ATHENEUS.

See Cogan's *Haven of Health*, p. 184, London, 1584. P.

THE TITLE "HONOURABLE" (5th S. vi. 489; vii. 56, 153, 239, 272, 373).—F. D. H. refers me to the "Table of Precedency" to discover that "the children of the younger sons of dukes do not rank higher than the eldest sons of earls." I am not aware that I ever so stated. What I did say is that the younger sons of dukes rank above the eldest sons of earls, *ergo* the children of the first rank above the children of the second; yet the children of the first have no "courtesy titles," whilst the children of the second are styled "Honourable." F. D. H. further says there is "no right nor wrong" in the matter. Perhaps not, and, as old women remark, it will not signify a button to us a hundred years hence. Nevertheless there is, according to the "usage of society," confusion worse confounded in respect to the use of "courtesy titles"; and I think that every impartial mind will admit that the discussion of the subject in your columns has conclusively shown that the extension of such "courtesy" to the grandchildren of living peers is erroneous. H.

THE DUCHESS OF DEVONSHIRE (5th S. vii. 6, 137, 179).—Gibbon's tribute to Lady Elizabeth Foster being limited simply and solely to her powers of fascination, it does not follow, I submit with all deference to A. R. L., that she was therefore "renowned for her beauty." If she had been (which Gainsborough's portrait of her certainly did not represent), he would assuredly have made it the primary subject of his eulogium, but in A. R. L.'s quotation he does not even suggest it. Gibbon was for a time in love with Lady Elizabeth, and no doubt intended that his compliment should be repeated to her by those to whom he

publicly expressed it. But of female beauty, by his passion for Necker's daughter, afterwards Madame de Staël, he was evidently no judge, for of her charms—though, with the exception of her eyes, they were notoriously of the most stunted and ordinary character (as Talleyrand so laughably illustrated in his famous joke, "In your last work, they tell me, you and I are both introduced disguised as women")—he became so rapturously enamoured, that on one occasion, like Hood's stout coachman,

"To her he came with all his fat  
And made an offer plump."

But to go down on his knees to her was one thing, and to get up again was quite another; and, as the lady had no inclination to fracture her spine and break her ribs by bodily hoisting him up to the perpendicular, she coolly rang the bell, and told the footman, "Lift up Mr. Gibbon." In his *Broad Grins*, Colman the younger has made this scene the subject of a most laughable satire in the Spenserian stanza.

That the great historian had really no capacity to pronounce on beauty, and no idea of what it consisted, he gave convincing proof by publishing a portrait of himself, exhibiting such ludicrous complacency with his own homely and insignificant features, that Charles Fox set all England laughing at him in the well-known lines:—

"This kiss-my-r— face is the picture of one  
Who through all the religions of Europe has run,  
And ended at last by believing in none."

C. R. H.

I have an old quarto book, *The Draughtsman's Assistant, or Drawing made Easy*, largely illustrated with examples. In the figure department of the book there is a mezzotint print, rectangular, 7 in. by 5½ in., apparently identical with J. O.'s oval, only the lady holds her book in the left hand. The title, &c., are, "Her Grace the Duchess of Devonshire. London, printed for R. Laurie, as the Act directs, May 6, 1779." Under the right-hand corner of the print is "R. Laurie fecit." The rest of the illustrations in the book are by various hands, as Collet, Greuze, Ridinger, &c., and the imprint under most of them is "London, printed for Robt. Sayer, No. 53, Fleet Street, as the Act directs."

G. T.

Exeter.

GIBBON'S LIBRARY AT LAUSANNE (5th S. v. 425; vii. 234, 296).—There is no discrepancy whatever in the account I gave of Gibbon's library, to which reference has been made by several of your correspondents, as the extracts they give are all previous to the time of which I speak. Mr. Beckford bought the whole of Gibbon's library, and eventually gave it to his physician, Dr. Scholl. My friend went to see it in passing through Lausanne, at first merely out of curiosity, but his visit ended in his purchasing one half of the books

of Dr. Scholl himself in 1830. The doctor was very anxious to sell the whole at once, as the books took up a great deal of room and required attention. The rest of the library was disposed of to a respectable bookseller in Geneva, who sold it piecemeal, as purchasers chanced to offer. My friend has kindly shown me the list of books purchased, and the documents and correspondence connected with the sale—in fact, I am fully acquainted with every particular respecting the whole affair. The question, therefore, What has become of Gibbon's library? is once and for ever settled.

H. E. WILKINSON.

Anerley, S.E.

ARMS OF RIRID AP CYNFRIG EFELL (5th S. vii. 249).—An extract from Reynolds's *Heraldry of North Wales* (1739) may assist the inquiry:—

"Kynrick Evell, Lord of Eglwyseagl, &c., bore Gules, on a bend arg. (not az.) a lion passant sa. Descended from Kynrick, Davies, of Gwasane and Llanaerch; Wynns, of Towermoel; Eytons, of Leeswood; Parrys, of Pwllhalog; Davies, of Eglwys Eagle; Griffiths, of Gwasane; Williams and Davies, of Ardwynt; Mr. David Perry, of Gwerddoc, near Oswestry; and several others."

All these names, if I am not mistaken, have borne the arms of Cynfrig, one of the number, Davies of Gwasaney, deducing from another son of Cynfrig, viz. Llewelyn, who must therefore have borne the paternal coat, for otherwise his own would have been borne by his descendants instead of Cynfrig's, or quarterly with it, as Cadwgan's is with that of his father, Elystan Glodrydd, by their descendants. If among the families representative of Cynfrig his coat is borne alone, the presumption is very strong that Ririd and his heiress bore no other. And although, at the period in question, arms were not hereditary, speaking strictly, it is certain that in many cases, both in England and Wales, they had become such practically quite as early. Circumstances at any time, perhaps, might have led to a change of arms, yet such a change would seem to have been the exception, not the rule. An instance will illustrate my meaning. Elidyr, fifth in lineal descent from Tudor Trevor, is said to have adopted Erm, a lion rampant az., instead of the coat ascribed to his ancestor, Per bend sinister erm. and ermines, a lion rampant or; and the coat of Elidyr, who must have flourished in the beginning of the twelfth century, has continued to be used unchanged by his family to the present day. Your correspondent's inquiry might open a large question, with reference to the existence of certain coats of arms at the early period to which they are attributed. Some of these, ascribed to persons living antecedent to the Christian era, were doubtless attached to their names long afterwards (query, by the Elizabethan heralds?) to enable families to display their descent from them heraldically. But, in



many cases, who is to decide whether a particular coat of arms be as ancient as the name it represents, or not? SHEM.

SCHOMBERG-BOCHOLTZ (5th S. vii. 229).—The wife of Frederic, Count of Schonberg or Schomberg, eldest son of the first Duke of Schomberg, was Catherina Ernestina, daughter of John Christopher, Baron de Bucholtz, and Adriana de Weisenhorst, his wife. This is given, without date, by Spener, in his work entitled *Theatrum Nobilitatis Europe*, Franc., fol., 1668, part iii. Collins's *Peerage of England*, 1715, may have some particulars relating to the Schombergs likely to be useful to OTTO. G. D. T.

Huddersfield.

"THE SPECTATOR" (5th S. vii. 289).—I think that the "collar" which BETA refers to was most likely the steel "backboard and collar" worn by our ancestors in their childhood. I do not think they are ever used now, but I was made to wear one when an awkward girl in my teens. It consisted of a steel backboard about seven or eight inches wide and nine or ten inches long, which was fastened on by a strap round the waist and one round each shoulder, which drew them back and expanded the chest. From the centre of this backboard rose a slight strong steel bar, so arranged that it could be moved up or down according to the length of the neck of the wearer, and at the top of this bar was a round steel collar (covered with black ribbon so that it should not hurt the skin), which opened with a snap and hinge, and when adjusted the wearer's head was thus drawn back on a line with the spine. This was by no means painful, but, of course, irksome. MAB.

ORIGIN OF BOILING PEAS, SOAKING THEM IN BRANDY, AND EATING THEM ON A PARTICULAR SUNDAY (5th S. vii. 329).—Fried peas, and perhaps boiled peas, used to be eaten in Yorkshire on Carlin Sunday, *i.e.* Mid-Lent Sunday, commemorative, I suppose, of its being *Dominica Refectionis*. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Namely, the fifth Sunday in Lent, according to the old North of England rhyme on the Sundays in spring :—

"Tid, Mid, Misera,  
Carling, Palm, and Pace Egg Day."

Carlings are grey peas soaked in water till soft and then fried in butter highly seasoned with salt and pepper. The publicans used to give the carlings gratis, not so the drink which followed. Brady, in *Clavis Callendaria*, derives the names Tid, Mid, Misera, from corrupted words in the Latin service, says beans were used as a dole denoting grief, and that this was a notion derived from heathen times, but adds that the Latin Church attributes the use of them also to a commemora-

tion of the corn the disciples gathered on the Sabbath. I may add I have not heard of Carling Sunday now for many years. P. P.

"DYKE": "DITCH" (5th S. vii. 289).—As a native of the Green Isle, I suppose I am at liberty to assume that when SCOTO-AMERICUS says, "Does a similar usage prevail in any part of England?" *Ireland* is included. If so, I beg leave to inform him that in the south of Ireland, notably in the "Kingdom of Kerry," these terms are used precisely in the same sense as he says they have in the "Old English Colony." I well remember the confusion excited in my own mind when I first heard of "falling into the ditch," having often climbed up and over one, which, for years of my boyhood's days, I knew as an earthen embankment, usually set thickly with "gorse" or "furze."

BATTLE-AXE.

Dublin.

SNAIL TELEGRAPHS (5th S. v. 208, 395; vi. 158).—As no explanation has yet been given of this, which has so much puzzled your correspondents, I append the following from Dr. Carpenter's lecture on spiritualism, reported in the *Times* for Dec. 15, 1876, p. 6 :—

"But another instance might be taken, in which no person of scientific habits of thought could see any probability, and yet it attained the dignity of being noticed in an article in *Chambers's Journal*. Long before the electric telegraph came into operation, a project was started of a snail telegraph. Two snails, said the inventor of this contrivance, were to be put together, so that they became sympathetic. Two dials, with letters and figures, were to be prepared. One dial and snail were to be in Paris, the other dial and snail in New York. At an hour agreed the operator in Paris was to direct his snail towards certain figures on the dial, and the snail in New York would crawl to the same figures. Thus the two friends could communicate freely. Now, every one could see it was an insult to common sense to make that statement."

RALPH THOMAS.

"VIEUX NOELS" (5th S. vii. 308).—MR. WARD will find a specimen of a *Noël gothique du xvi<sup>e</sup> siècle* at p. 158 of the volume entitled *Noëls très-anciens : Noëls des XVII<sup>e</sup> et XVIII<sup>e</sup> Siècles*, edited by Monsieur Lemeignen. The words italicized are appended by the editor. "Gothic" is equivalent to "black-letter."

G. A. SCHRUMPF.

Tettenhall College.

FEEES TO JUDGES (5th S. vii. 328).—The following entry occurs in the printed edition of

"The Council Book of the Corporation of the City of Cork from 1609 to 1643, and from 1690 to 1800. Edited from the Original, with Annals and Appendices compiled from Public and Private Records, by Richard Caulfield, LL.D., F.S.A., &c. Printed by J. Billing & Son, Guildford, Surrey, 1876." 4to., pp. xxx-1191.

March 28, 1753 : "That the Chamberlain pay Mr. Will. Austen's bill in favour of Mr. Francis Carle-

ton for 17l. 0s. 2d., being the expense of a velvet coat given Lord Chief Justice Bowes as his fee for allowing the City Charter." This is the first council book of an Irish corporation that has been published. The same editor is now preparing the corporation book of Youghal for publication also.

R. C.

THE "ENGLISCHES FELD," NEAR ASPERN (5th S. vii. 308).—May not this name of the "enclosed field," referred to by R. G., indicate the spot where a contingent of Englishmen—and there were many enrolled under the banners of Austria—fought, fell, and were buried, during the terrible conflicts between Archduke Charles and Napoleon in the month of May, 1809?

W. PHILLIPS.

ST. GEORGE'S DAY, APRIL 23 (5th S. vii. 289, 313).—This day is always celebrated by the 5th (or Northumberland) Fusiliers. The officers, non-commissioned officers, and men parade in full dress, wearing the rose (the badge of England) in their caps and on their breasts, the officers in their sword-knots also. The colours are festooned with roses and are "trooped," after which the regiment marches past in slow and quick time. Numerous invitations to witness the ceremony are issued by the officers, who entertain their guests at a *déjeuner* after it is over. The afternoon is devoted to athletic sports by the men of the regiment. A ball is generally given by the sergeants in the evening. QUO FATA VOCANT.

THE ORLEANS FAMILY (5th S. vii. 350).—These were infant children of the Duke of Aumale; it was so stated at the time in, I think, the *Standard*. Only two of them are recorded in the *Almanach de Gotha*, the others, I suppose, dying unbaptized: Henry Leopold Philip, Duke of Guise, b. Sept. 11, d. Oct. 10, 1847, and Francis Paul, Duke of Guise, b. Jan. 11, d. Apr. 15, 1852. I once went regularly through the set of the *Almanach de Gotha* in the Cambridge University Library (it is not quite complete, but nearly so), and extracted several dates, &c., which I could not find elsewhere, concerning the different branches of the Bourbons. I should be very happy if I could supply HERMENTRUDE with any information, either privately or through "N. & Q."

C. F. S. WARREN, M.A.

Bexhill.

SCOTT FAMILY (5th S. vii. 89, 139, 158, 292, 330, 375).—In Drake's *York* (1736), p. 446, Thomas de Rotheram is described as "Thomas Scot, born at Rotheram in this county" (Yorkshire), "from whence, according to the custom of religious persons in that age, he chose his surname." The archbishop's tomb is engraved in this work. The account of his burial somewhat differs from that given by MR. SCOTT:—

"He was interred in the cathedral on the north side of the lady's chapel, according to his will, where his tomb is still standing, as represented in the plate, but robbed of the inscription, decorations in brass, and other insignia. On removing the pavement this last year a vault was discovered to run under this tomb; it was easily got to, in which the bones were laid, but nothing remarkable about them, save that a wooden head was found in it, exactly resembling a barber's block, and had a stick thrust into the neck to carry it on. This head is a piece of extraordinary sculpture for that age, but whether it be a representation of his own or that of some titular saint I cannot determine. It seems most probable that it was a resemblance of his own, for dying of the plague, his body being buried immediately, an image was substituted instead of it for a more solemn and grand interment, of which this served for the head."

CALCUTTENSIS.

CHAUCER'S VERSIFICATION (5th S. vii. 346).—The remark of JAYDEE, that Chaucer's versification merely requires that the final *e* be sounded nearly as in French poetry, being elided before a vowel "or a silent *h*," is nearly right in the main. He seems to be unaware, however, as to the words in *h* to which the rule applies. Any one who cares to have more exact information may find it in the Clarendon Press selections from Chaucer. But it makes a great deal of difference who edits such an author. If an editor prints *he brake* with a final *e*, or *he thought* without one, it is difficult to see how the rule can be applied. In German poetry it would be difficult to scan lines if *er brach* were printed *er brache*, or if *er denkte* were printed *er denkt*, yet this is what has been done for Chaucer in most old editions, and then readers wonder why the lines are rough. I need hardly add, in these days, that Chaucer's lines are highly correct and melodious, if only printed in accordance with the rules of grammatical inflection.

WALTER W. SKEAT.

"PALE GATE" (5th S. vii. 26).—I think the description "pale gate," as constructed of vertical bars, is common in Devonshire. The word "paling" is similar, as meaning a fence of vertical bars. Also the heraldic terms "pale," "in pale," "per pale," and "paly" are described as perpendicular lines. Hugh Clark says of "pale," that it "is an honourable ordinary, consisting of two perpendicular lines drawn from the top to the base of the escutcheon, and contains the third middle part of the field." Porny says of this word "pale," "It is called *pal* in French, and *pale* in English, because it is like the palisades used about fortifications, and formerly used for the enclosing of camps; for which reason every soldier was obliged to carry one, and to fix it according as the lines were drawn for the security of the camp."

G. T.

Exeter.

SUPERSTITION IN THE WEST HIGHLANDS (5th S. vii. 163).—The idea of the image wasting away



the living body is old, and formed the basis of the charge against the Duchess of Bedford in Edward IV.'s reign, for the curious particulars of which see Bulwer Lytton's *Last of the Barons*, and other authorities.

W. T. M.

Shinfield Grove.

"NEXT THE HEART" (5th S. vii. 288.)—Perhaps MR. LEAN would kindly give me some particulars concerning the author of the *Haven of Health*, whom he quotes in the article above referred to. I should very much like to know his baptismal name, his native country, and, if possible, the place of his nativity. And as I am on the subject of my patronymic, it may not be *mal-à-propos* to ask if any of your readers would kindly tell me something about another Cogan, the author of a work on the passions.

P. J. COGAN.

SKINNER OF DEWLISH, DEVON (5th S. vii. 329.)—*Duchetiana*, by Sir Geo. Duckett, Bart., will give the best information as to the pedigree of this family.

C. W. BINGHAM.

CHARLES STUART (5th S. vii. 189.)—In that very accessible book, the *Biographia Dramatica*, K. S. B. will find no less than nine dramatic pieces ascribed to this author.

J. O.

MADAME DE SOLMS (5th S. vii. 350.)—Since I sent you my query respecting a memoir of this lady I have been favoured by the obliging editor of the *Gazette Anecdotique* with the title and description of the book in question: "Notice historique sur Madame la Princesse Marie de Solms, née Bonaparte-Wyse. Par John Ryan. Traduit de l'Anglais par la Baronne H. de M., 1853." The title-page bears the arms of Madame de Solms, but is without any publisher's name. The volume was printed at Brussels by Ch. Vanderauwers, has 192 pages, and is divided into seven chapters. The questions still remain, who was John Ryan, and what is the title of the *English* work of which the above is, or pretends to be, a translation? I would further ask, who is la Baronne H. de M.?

FRAXINUS.

"ARTICLES OF HIGH TREASON AGAINST THE DUTCHES OF PORTSMOUTH" (5th S. vii. 369.)—I have now before me the printed broadside of which MR. HARRY SANDARS has a MS. copy. It contains twenty-two articles, in which the rake, if not the spade, is named with a plainness which shows that our law of libel is more cogent in the enforcement of decent reticence than were the cudgellings and nose-slittings of the "good old times."

CALCUTTENSIS.

RICHARD TOPCLIFFE, THE PURSUIVANT (5th S. vii. 207, 270, 331, 357.)—With reference to the killing of the Sheriff of Middlesex by Charles Topcliffe, mentioned by Miss PEACOCK, some

further information may be gleaned from Morris's *Condition of the Catholics under James I.* When Father Gerard was lying in prison in the Clink, Southwark, he relates that Richard Topcliffe was himself thrown into prison (Lent, 1595) for disrespect to the Queen's Council for pleading too boldly for his only son, who had killed a man with his sword in the great hall of the Queen's Bench about Passion Sunday, adding,—

"We then who were in prison for the Faith, seeing our enemy, Aman, about to be hanged on his own gibbet, began to lift up our heads, and to use what liberty we had a little more freely, and we admitted a greater number to our Sacraments, and to assist at the services and holy rites of the Church."

Father Gerard then proceeds to relate the remarkable episode of being roused in the midst of the Good Friday service by the chief jailer bringing greetings from Master Topcliffe. He is elsewhere described by Father Gerard, with supreme justness, as "the cruellest tyrant of all England, a man most infamous and hateful to all the realm for his bloody and butcherly mind."

I may add that throughout the three series of Father Morris's painfully interesting *Troubles of our Catholic Forefathers*, Topcliffe is frequently styled and indexed "pursuivant."

J. CHARLES COX.

IRISH HEDGE SCHOOLS (5th S. vii. 105, 319.)—Another description by William Carleton of an Irish hedge school, with a characteristic illustration by F. W. Topham, will be found in the opening portion of his novel, *The Squanders of Squander Castle*, which first appeared in one of Mark Lemon's special supplements to the *Illustrated London News*, Jan. 17, 1852.

CUTHBERT BEDE.

ITALIAN NOVELS (5th S. vii. 267, 337.)—I know the *Novelle* of Giovanni Guerini and esteem them as highly as I appreciate the author. He is a Roman noble who lived a long time in Florence, and his diction is worthy of that city. There is just enough idiom in his *Novelle* to give spirit to the work without puzzling the student of Italian. To the latter I would also recommend Guerini's translation of the *Lady of Lyons* (*Paolina Deschappelles, ovvero la Signora di Lione*), published at Florence in 1852. This translation, which, though free, is excellent, was played at Florence in the same year, and had a great success.

H. C. C.

It may seem strange that I did not include the historical romance *Ettore Fieramosca*, by the late Marquis d'Azeglio, in a list of novels which I recommended in "N. & Q." as fit for the perusal of young ladies, seeing that I translated it some forty years ago; but the plain truth is that, though extremely interesting, it contains one serious blemish, not thought much of perhaps in France

and Italy, but which I think would be condemned by English ladies. Perhaps it was this that stood in the way of its becoming so popular in this country as it was in the two others just mentioned. One Italian edition was published with illustrations from the pencil of the marquis. The translation is out of print. M. H. R.

The novel bearing the title *Ettore Fieramosca, ossia la Disfida di Barletta*, was not written by Guerrazzi, as erroneously stated, but is the work of Massimo d'Azeglio (published at Firenze, 1850).

Let me add still to the novels mentioned before a volume of *Racconti e Novelle*, by A. G. Barrili (Milano, 1875). H. KREBS.

Taylorian Library, Oxford.

GAMBADOES (5th S. vi. 189, 292, 418; vii. 214, 377).—Bunbury (*ante*, p. 377) was the artist, not the author. WM. FREELOVE.

Bury St. Edmunds.

"POWDER PIMPERLIMPIMP" (5th S. vii. 369, 392).—This odd expression means a quack powder for silly persons to swallow. The French name for it is *poudre de perlimpinpin*, "c. à d., poudre pour tromper les niais, qui n'a aucune vertu comme remède." The word "pimperlimpimp" is of German origin, and connected with the obsolete English word "pimp," i.e. puny, petty (Skinner in Webster's *Dict.*). The German "pimpeln," or "pimpeln," means to complain of an imaginary illness, to magnify a slight indisposition into a formidable disease. Hence "pimpler," or, with a diminutive ending, "pimperling," denotes a person thus complaining, a weakly, or, rather, weak-minded person, one most ready, therefore, to accept a quack powder as a remedy for the imaginary ailment.

The word "Pimperlimping" occurs in Nemnich, *Wörterbuch der Naturgeschichte*, Hamburg, 1793, where it denotes a kind of chervil, viz., *Cherophyllum bulbosum* (Germ. *Rübenkerbel*).

G. A. SCHRUMPF.

Tettenhall College.

CHURCH BOOKS OF 1493 (5th S. vii. 346, 393).—The book entitled *Summa Summarum* is very probably the *Summa Theologica* of Thomas Aquinas, the "Angelical Doctor." Aquinas was, and is still, considered by Catholic theologians to be the most learned and the most authoritative of the scholastics. To show the excellence of his great work above all other systems and treatises, it was called the *Summa Summarum*, in the same way as it is now sometimes designated in English as "*The*" *Summa*, and in French as "*La*" *Somme*.

Amongst these theological summaries there is also a *Summa de Penitentia et Matrimonio*, written in the thirteenth century by Raymond de Pegnafort, a Dominican monk and professor of canon law at the University of Bologna. To this

work, a collection of "cases of conscience" as they are called, the second entry of 1493 may possibly refer. L. BARBÉ.

Bückeburg, Germany.

MISS BOWES (5th S. vii. 47, 238, 299).—Mary Eleanor Bowes (Countess of Strathmore) was not a descendant of Sir Jerome Bowes, who, however, claimed descent from the ancient stock of Bowes of Streatham, co. pal. of Durham. His collateral descendants resided at Elford, co. Stafford; the line terminated in Mary, sole daughter and heiress of George Bowes, of Elford, wife of Craven Howard, grandson of first Earl of Berkshire. Their son, Henry Bowes, became Earl of Berkshire, 1706, and tenth Earl of Suffolk, 1745. Sir Jerome was the first English ambassador to Russia, and died in 1616. H. M. VANE.

"MINNIS" (5th S. vii. 328, 374).—In support of MR. SKEAT's explanation of the Kentish *minnis*, a common, from Welsh *myynydd*, mountain, it may be added that the word *mountain* itself is used in the same way in Pembrokeshire, in the sense of a waste or common, as in the case of Templeton Mountain, Carew Mountain, for instance, where there is nothing like a mountain in the English sense of the word. *Minnis* is formally identical with Breton *menez*, mountain.

H. WEDGWOOD.

UMBRELLAS (5th S. vi. 202, 313, 335, 394; vii. 19, 158).—I possess a black-letter copy of Thomas Blount's *Glossographia; or, a Dictionarie interpreting Hard Words*, lacking the title-page, but having the autograph of "J. Brand, 1775," and possibly the identical copy sold as lot 635 (Blount's *Dictionary of Hard Words*, Lond., 1670) in the catalogue of the sale of the library of the Rev. John Brand, F.S.A., author of the *History of Newcastle, Popular Antiquities*, &c., sold in 1807. This little old dictionary contains the word "umbrello"; and, as it contains a little more information than Cole (1677) and Bailey (1753), as quoted by MR. CAMPKIN (5th S. vi. 394), and is an earlier description than either, I venture to transcribe the notice:—

"Umbrello (Ital. Ombrella), a fashion of round and broad fans, wherewith the Indians (and from them our great ones) preserve themselves from the heat of the sun or fire; and hence any little shadow, fan or other thing, wherewith women guard their faces from the sun."

S. F. LONGSTAFFE.

Norton, Stockton-on-Tees.

"BOUGHTEN" (5th S. vi. 488; vii. 115, 375).—When I was in America last year, I particularly noticed the use of the old form of participle, "gotten," "sunken," and others. Going to the Exhibition at Philadelphia in a "street car," I met two young ladies who were talking about



their dress, as young ladies do elsewhere. One of them said she had "ripped off the trimming, and added something else." CLARRY.

"BETWEEN YOU AND I" (5th S. vii. 138, 254, 375.)—*Apropos* of this bit of bad grammar, I venture to call attention to another, which as I read each time grates on my ear. Matt. Prior, in his *Answer to Chloe Jealous*, says:—

"Then finish, dear Chloe, this pastoral war,  
And let us like Horace and Lydia agree;  
For thou art a girl much sublimer than her,  
As he was a poet sublimer than me."

Here is poetic licence with a vengeance!

HIC ET UBIQUE.

UNUSUAL CHRISTIAN NAMES (5th S. vii. 206, 273, 317, 376.)—On this subject a reference to the Gipsy names given in "N. & Q.," 5th S. i. 325; ii. 222, 294, 349, may interest your inquirers. Some of the odd names quoted *ante*, p. 376, may be due to the same people, notably Philadelphia Lee and Lorana, the latter being a common Gipsy name in the form Lurēna. I have heard of a male Gipsy 'Vanus (Sylvanus), and female Gipsies 'Ezer (Ebenezer) and 'Vidance (Providence).

H. T. C.

THE CURTAIN THEATRE: MANOR OF HOGGERSTON (5th S. vii. 149, 233.)—As regards the manor of Hoggerston, Mr. B. CHATTERTON mistakes Hoxton for Haggerston. The ancient name of Hoxton was Hochestone, subsequently converted into Hogsden, and now Hoxton. But Haggerston, held by Robert Gernon as the manor of Hergotestone (*Dom. B.*), was a distinct demesne, although adjoining. Neither ever appears to have formed part of the parish of Hackney. W. PHILLIPS.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 389.)—

"There is no goose," &c.

The lines inquired for by Mr. LEITH are lines 98-9 of Pope's version of *The Wife of Bath's Prologue*. In the Globe edition they are:—

"There swims no goose so grey, but, soon or late,  
She finds some honest gander for her mate."

W. F. R.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Law Magazine and Review, and Quarterly Digest of all Reported Cases.* No. CCXXIV. (Stevens & Haynes.)

THE opening article of the current number, in an argument full of that learning in Admiralty lore of which Sir Travers Twiss is so eminent a master, will give much new information, of interest to the general reader as well as to the practitioner, on the important question of the "International Jurisdiction of the Admiralty Court in Civil Matters." We should like to know whether the Vice-Admiral of Scotland had a "silver oar" similar to that of the English Admiral and of the Admiral of the

Cinque Ports, whose history Sir Travers so graphically narrates. Mr. Justice Markby proposes a new classification in his carefully reasoned article on "Law and Fact," which is well worthy of the attention of scientific jurists, and which may be summarized popularly as a division into questions of law, of fact, and of experience. It would be interesting to know whether Sir James Stephen would accept this proposal. The history of the late Chief Justice Whiteside furnishes materials for a memoir entering very fully into the parliamentary and forensic career of an orator of almost unrivalled eloquence. Mr. Robert Collier commences a series of instructive papers on the "Curiosities of English Law," and the "Select Foreign Cases" embrace the most recent Italian and Danish legislation on dramatic copyright.

*Index Expurgatorius Anglicanus.* By W. H. Hart, F.S.A. (J. Russell Smith.)

MR. HART has happily resumed (after unavoidable delay, through illness and other causes of interruption) his descriptive catalogue of the principal books, printed or published in England, which have been suppressed or burned by the common hangman, or censured, or for which the authors, printers, or publishers have been prosecuted. Part IV. is now out. When complete, the work, which is one of great labour, will be of much value and importance.

*Elementary Text-Book of Physics.* By J. D. Everett, M.A., &c. (Blackie & Son.)—This text-book will be found extremely useful in our public schools, as Natural Science now forms part of their regular curriculum, and promises at no distant day to hold a position not inferior to that of the older branches of study. The aim of the Professor of Natural Philosophy in the Queen's College, Belfast, is to present, in brief space, those portions of Theoretical Physics which are most essential as a foundation for subsequent advances, while at the same time most fitted for exercising the learner in logical and consecutive thought.

*Xenophon's Anabasis of Cyrus.* Books I. II. By R. W. Taylor, M.A., Assistant Master at Rugby. (Rivingtons.)—So great has been the approval accorded to the system adopted by Mr. Taylor in editing his two small volumes of Ovid that he has applied the same, as far as circumstances would permit, to the *Anabasis*. For want of a standard Greek Syntax corresponding to the Latin Primer, Mr. Taylor gives a short sketch of the main rules.—From Messrs. Rivingtons we have also received *Easy Latin Stories for Beginners*, by G. L. Bennett, M.A., Assistant Master at Rugby, in which are set forth the elementary principles of the Simple and Compound Sentence; *King Lear* (Select Plays of Shakespeare, Rugby Edition), edited, with most useful Introduction and Notes, by the Rev. C. E. Moberly, M.A.; *Easy Lessons addressed to Candidates for Confirmation*, being instruction given to a mixed class, by Canon Norris, of Bristol; and Part XXII. of Mr. Garland's *Genesis*, with Notes.

*The Tudors and the Reformation, 1485-1603*, by M. Creighton, M.A., is another instalment of the useful *Epochs of English History* (Longmans). In the *Annotated Poems of English Authors*, by the same publishers, we have Milton's *Lycidas*.—Mr. Pickering sends us *King Saul*, and other Poems, by E. G. Punched, M.A.; and *Birthday with the Poets*, a delightful little volume, admirably suited for a birthday present.—In *The Knot Tied, Marriage Ceremonies of all Nations* (W. Tegg & Co.), Mr. Tegg has contrived to gather together such a collection of anecdotes as to form a volume in no way inferior in interest to *The Last Act*. Mr. J. Longmuir, A.M., LL.D., has issued (W. Tegg & Co.) a *Rhythmical*

*Index to the English Language*, which he describes as "an attempt perfectly new."

**GREEN PEAS AT COVENT GARDEN.**—Next Friday, June 1, should be looked to by the Duke of Bedford if he would not lose his Covent Garden charter:—"On Thursday a peck of green peas was sold in Covent Garden Market for sixpence, agreeable to an ancient custom, the charter being held by the circumstance of selling at that price on the 1st of June" (*Morning Intelligencer*, June 3, 1780).

THE South Kensington Museum has added immensely to its attractions by coming into possession of such collections of manuscripts, books, pictures, &c., as those bequeathed by the late Mr. Dyce and given by Mrs. Forster. This lady might have enjoyed her late husband's bequest during life, but she has generously made over at once her late husband's valuable bequest of books, pictures, manuscripts, &c., to the museum. The Dickens MSS. alone are of great interest; among them are those of many of his works, with wonderful difference of handwriting between his early and his last work. There is no perfect MS. of *Pickwick*. The author did not know he was about to be so famous, and was less careful to preserve the manuscript, of which only a few fragments are preserved by their possessors.

In the locality of the Shoreditch theatres existed the long-famous Saint Agnes le Claire Baths, which will soon be lost all trace of. It must have been but a pleasant walk to them across the fields from the Curtain Theatre. In my boyhood I have enjoyed many a cool swim in them, and no doubt they were much resorted to in the Elizabethan era. The present bend in the new street (Great Eastern Street) from Shoreditch, where it enters Old Street, marks the spot where the old bath-house stood. A portion of the wall still remains to view.

J. W. J.

In the death of Mr. T. J. Arnold, F.R.S., F.L.S., the police magistrate, "N. & Q." has to regret the loss of its old and valued correspondent CCC.XI.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

FRAXINUS writes:—"It is impossible for me to give S. W. any idea as to where the tracts are likely to be obtained. They belong to a class of books which booksellers do not catalogue, and can only be acquired as occasion offers to those in the groove. S. W. will, I fancy, learn all he cares to know about them in the bibliographical work mentioned in my answer. That work was printed for private circulation among the author's friends, and not, I believe, for sale; yet I should think that if he is a bibliophile he might obtain a copy. S. W. should apply to Mr. George Rivers, of Aldine Chambers, 13, Paternoster Row, who is, I understand, the author's bookseller, and the most likely man to get him a copy."

T. C. ("Will and Shall.")—MR. C. A. WARD says, in reply: "The work on *will* and *shall* must, I think, be by Justin Brennan. If so, it was styled *The Foreigner's English Conjugator* (Wilson, Royal Exchange, 1831). It is an elaborate treatise of 255 pp. I have read about a third of the book, and have come to the conclusion that Brennan does not understand the use of *shall* and *will*. Who does? Macaulay pretended, but did not."

LORD MACAULAY AND MR. GLADSTONE (5th S. vii. 21.)—LECTOR writes:—"As there are many like a friend of mine who says, boasting, 'that he only sees the *Quarterly*,' thus allowing his party spirit to destroy his judgment, I make a note that a masterly and exhaustive article in vindication of Macaulay against the attacks of the *Quarterly* appears in the *Westminster Review* for April last, No. 102, article 5, p. 424."

W. M.—The English lines are a rendering by Aaron Hill of Crashaw's beautiful Latin version:—

"When Christ at Cana's feast, by power divine,  
Inspired cold water with the warmth of wine,  
See! cried they, while in red'ning tide it gush'd,  
The bashful stream hath seen its God and blush'd."

Crashaw himself has an English paraphrase of his Latin lines.

MOTHER SHIPTON'S PROPHECIES (5th S. vii. 400.)—W. T. M. writes:—"If H. D. M. wishes to know all about the fabrication of these doggerel lines, let him refer to *Notices to Correspondents* in 'N. & Q.' 4th S. xi. 355, where he will find the—modern—author named."

R. J.—In the *Quarterly* (Jan., 1877, p. 4) it is stated, on authority, that the authorship of *Eight Months at Rome during the Vatican Council*, by Pomponio Leto, is wrongly ascribed to the late Cardinal Vitelleschi.

PETER R.—Peter Brougham was the younger brother of Henry (Lord) Brougham. He was killed in a duel (in 1801) by Mr. Campbell of Shawfield. There is no record of this fatal event in Dr. Millingen's *History of Duelling*.

H. B. S.—They were squatters, who claimed freehold on the ground where they settled, and gave trouble before they could be got rid of.

E. ELGARD asks if Mr. HEMMING can tell him who "Marriott," the author of "Man flattering man" (*ante*, p. 299), was.

THE USE OF "DARE" (5th S. vii. 138, 173, 339, 371.)—C. S. writes:—"Mr. SKEAT intimates that when a man is beaten he should own it: 'I dare do all that doth become a man,' and haul down my flag."

IGNORAMUS.—Any bookseller will procure the book for you.

F. A. E.—Want of leisure and excess of work are obstacles to the object named.

H. C. C.—A thousand thanks for your courteous kindness and the trouble you have taken.

W. B. ("Egyptian Obelisks.")—Will you, in confidence, send your name and address?

S. S. L.—"The Flags of England," see Boutell's *Heraldry, Historical and Popular*, Bentley, 1864.

W. G. B.—The story originally appeared in an American paper, and was a mere joke.

H. B. P.—In "N. & Q.," 3rd S. v. and vi., there are eight contributions on morganatic marriages.

"OBSCURE EXPRESSIONS."—Our correspondent has forwarded no name and address.

J. E. T. had better write to the person named himself.

A. J. P.—Often printed before.

A. J. R.—There is no such book.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 2, 1877.

## CONTENTS.—N° 179.

NOTES:—Shelley's "Scenes from Calderon," 421.—Carausius, British Sovereign and Emperor, 422.—Shakspeariana—Folk-Lore, 423.—Old Words with New Meanings—Pedigree Tracing, 424.—Centenarianism: Mr. E. Morgan, æt. 106.—Beaulieu Priory: Northern Families—Churchyards of Roxburghshire, 425.—"Vertragus acer"—"Temora"—Peculiar Use of "Thou," 426.

QUERIES:—RO. Willan's Sermons, 1622-9.—F. Fauquier—Rubens's Father—J. Morton, Chief Justice of Chester.—The Christie Family—Blankley Family—Farewell Family—Mottos on Book-plates, 427.—Snuff Spoons—Letter of Queen Anne of Denmark—"Lilt"—Arms borne by Ladies—Human Body found in a Glacier—Speke Family, 428.—Sir C. Vermuyden.—The "Speculum" of Vincent de Beauvais—Authors of Books and Quotations Wanted, &c., 429.

REPLIES:—A Society for the Publication of Church Registers, 429.—A. Benedictine Outfit, 431.—St. Peter's Wife—St. Dubricius, 432.—Doppel's "Mémoires de Madame de Warens"—"Charm"—Tintoretto's Daughter, 433.—Berney Family—City Churches—The Maypole—Milton's "L'Allegro," 434.—Boileau—Freemasons and Bektashijes—De Bures—Heraldic Book-plates—Billericay—"Cat-Gallas," 435.—Misuse of Words—"Rodneys"—T. Miller—Ballad Literature—"Experto crede Roberto"—B. Cenci, 436.—Special Collections of Books—Provincial Fairs—Arms, but no Crest—Blushing—The Divisions of an Orange—The Smile: Milton, 437.—Engravings pasted on Walls—Curious Burial Custom—Henry R. Addison—Old Prayer Book—Anne Franks, or Day—"Chivalry"—Architectural Manual—Time of taking Meals—"Diary of a late Physician," 438.—Jewish Names—Gray's "Elegy"—Yorkshire for "To Play"—"Awaits," 439.

Notes on Books, &amp;c.

## Notes.

## SHELLEY'S "SCENES FROM CALDERON."

As Mr. Buxton Forman's important, edition of Shelley is approaching completion, and the new and revised reissue of Mr. W. M. Rossetti's valuable two-volume edition of 1870 is in a forward state of preparation, it may be worth while correcting a misprint which has appeared in all editions of Shelley hitherto published. In the edition of *El Magico Prodigioso* (*Jornada i. escena 5*, Hartzenbusch, t. ii. p. 173), Cyprian, speaking of the two rival lovers of Justina, Lelius and Florus, calls the former the son of the governor of Antioch and the other a member

"de la clara  
Familia de los Colatos."

With the original before him Shelley must have written the word correctly, but, either through Mrs. Shelley's mistranscription or the mistake of the printer, the translation in the *Posthumous Poems*, 1824, and in all subsequent reprints, reads thus:

"One of the noble men of the Colatti."

Dr. Lorinser, the most recent translator of this celebrated drama (Calderon's *Gröste Dramen*, Freiburg, 1876, b. vi.), has a note upon this name, which he says belongs to an old Italian family, and adds that it is not easy to understand why Calderon introduced it into the play. The translator himself in his text gives it a German form:—

"Und der andre aus dem alten  
Edlen Stamme der Colatten."

P. 132.

While Gries, his predecessor, preserves the original Spanish:—

"Und der andre von dem alten  
Hohen Hause der Colatos."

Gries, b. ii. p. 214.

In any case "Colatti" is wrong, and should not appear again. Shelley, too, may have written "race" instead of "men." The line would be firmer and more accurate if printed thus:—

"One of the noble race of the Colatti."

In the *Scenes from Calderon*, which Shelley says "gave him little trouble," he, either wilfully or from not giving due attention to the original, occasionally substituted an image of his own for that which we find in the Spanish. Thus, in the beautiful scene with which the play opens, Cyprian desires his attendants to return to him

"When the sun seeks its grave amid the billows  
Which among dim grey clouds on the horizon  
Dance, like white plumes upon a hearse."

Rossetti, vol. ii. p. 463.

The image in the original is quite different. Calderon, instead of describing the sun as being carried to the grave in a stately hearse with white waves dancing over it like plumes, gives us the idea of "a great corse of gold" settling down into the magnificent monument of silver which the molten waves and the murky clouds had built for its reception. Both images are extravagant, but one is the extravagance of Calderon, the other that of Shelley. The reader is referred to the original (Hartzenbusch, t. ii. p. 171) and to the following translations: Gries, b. ii. p. 200; Lorinser, b. vi. p. 121; De Latour, Paris, 1871, t. i. p. 288; and *Calderon's Dramas*, by the present writer (Henry S. King & Co., 1873), p. 124. There are other discrepancies of a similar kind, but I shall only refer to one which I think is of some importance. Towards the end of the *Scenes from Calderon* (Rossetti, vol. ii. p. 481) the following dialogue between Justina and her maid Livia occurs:—

"Justina. Livia, quick, my cloak,  
For I must seek refuge from these extremes  
Even in the temple of the highest God,  
Where secretly the faithful worship.

Livia. Here.  
Justina (putting on her cloak). In this, as in a  
shroud of snow, may I  
Quench the consuming fire in which I burn,  
Wasting away."

This is an entire mistake. The allusion is to the temple, whither Justina is about repairing, not to the cloak which she has just put on. The "shroud of snow," for which there is not the slightest foundation in the text, is introduced merely to sustain this error. Justina asks for her cloak, as a Spanish lady might under similar circumstances, in order to pay her visit to the Christian temple,

in the calm seclusion of which, she says, "I will endeavour to appease this fire in which I burn," a fire enkindled in her breast by the voluptuous song of the nightingale in a preceding scene. As Shelley pursued his Spanish studies with special delight at Lerici—"I still inhabit this divine bay, reading Spanish dramas, and listening to the most enchanting music"—it is to be hoped that in neither of the important editions above referred to will "Sant' Arenzo" figure again, as it so often has done before, for "S. Terenzio," the true name, as I have pointed out in another place, of the village close to which stood, and still stands, the lonely villa called Casa Magni. D. F. MACCARTHY.

#### CARAUZIUS, BRITISH SOVEREIGN AND EMPEROR (A.D. 287-294).

(Concluded from p. 404.)

Sir Francis Palgrave, in his *Rise and Progress of the English Commonwealth*, pronounces a panegyric upon Carausius. Having shown that the majority of Roman emperors were barbarians by race and blood, and some of the most distinguished sprung from the lowest classes of society, and that to rebellions like that of Carausius might be traced the origin of the kingdoms of modern Christendom, he thus alludes to Carausius:—

"The Emperor of Britain, whose dominions included Boulogne and the adjoining coast of Gaul, immediately used every exertion to maintain his sovereignty. He built vessels of war and raised great forces, inviting to his service the barbarians against whom he had fought, and to whose native courage and maritime skill was now added the regular discipline of the Roman soldier. Of the wealth and splendour that graced the reign of Carausius the numerous medals struck by him are no inadequate tokens, and the devices with which they are impressed display the pomp and state which he assumed in his island empire....The fleets of Carausius sailed triumphant from the columns of Hercules to the mouths of the Rhine. His standard ruled the seas. His valour awed the Scots and Picts of the North."—Vol. i. ch. xii. pp. 370, 371, 374, 376.

And what says Gibbon of the first British emperor as a naval commander?—

"His fleets rode triumphant in the Channel, commanded the mouths of the Seine and the Rhine, ravaged the coasts of the ocean, and diffused beyond the columns of Hercules the terror of his name."—*Hist.*, vol. ii. ch. xiii. p. 122.

Another accomplished historian remarks:—

"Carausius had governed in this country for seven years, even after the loss of Boulogne, victorious against the Caledonians, and powerful in his internal administration....The deeds of Carausius are of great moment for the latter history of the country. Through him Britain first learned that it could maintain itself, independent of Roman supremacy, in security against its Northern enemies; and the slumbering national spirit became, through consciousness of self-dependence, thoroughly excited."—Lappenberg, *History of England under the Anglo-Saxons*, translated by Thorpe, pp. 65, 66, London, 1845.

One circumstance in connexion with Carausius is worthy of notice, although I cannot find the slightest allusion to it in any author, and that is, that during the seven years he was absolute sovereign in Britain, there was a state prosecution of Christians in the Roman empire. The edict of Aurelian, in 275, had popularized this iniquity, and yet no imputation is cast upon Carausius as having been a participator in it. At one time the subject of Maximian, at another his foe, and then his colleague, Carausius, although a pagan, abstained from interfering with the faith of his Christian subjects. The Theban legion was massacred by order of Maximian in the year 286 (Butler's *Lives of the Saints*, vol. iv. pp. 279-281, London, 1847), that is, a year before the rebellion of Carausius; and Alford considers the success of Carausius as a punishment from heaven on the pagan emperor for putting to death St. Alban, the protomartyr of Britain (*Annales Ecclesiastici*, Brit. Sax. Ang., vol. i. p. 289, Liege, 1663, fol.).

Contrasted with Maximian the persecutor, of whom it has been well and truly said that he was a man "insensible to pity, and the ready instrument of every act of cruelty," was the tolerant pagan, Carausius. The example given by Carausius was imitated by Constantius when he became ruler over Britain.

Britain, as a Christian country, was venerated for its piety; and we cannot be surprised to find the first Christian author who refers to Carausius, Orosius, rejoicing in its temporary independence whilst he ruled over it:—

"Purpuram assumpsit ac Britanniam occupavit....Carausius Britannie sibi per septem annos fortissime vindicata ac retenta."—Orosius, *Hist.*, lib. vii. c. xxv.

The same sentiment seems to have animated the Venerable Bede, for he copies almost *verbatim* the very words used by Orosius:—

"Purpuram sumpsit ac Britanniam occupavit, quibus sibi per septem annos fortissime vindicatis ac retentis."—Bede, *Hist. Eccles.*, lib. i. c. vi.

With the death of Carausius was lost the certainty of Britain maintaining its independence. And yet so thoroughly had he organized its defence, that it was not until three years after his death that Constantius could, with any chance of success, make an attempt at invading it; and even then it was only an accident which enabled his fleet to escape a collision with the British navy, stationed at the Isle of Wight to intercept it.

Eumenius thus tells of the accident which favoured the debarcation of the Roman army:—

"At that time there fell such a mist and thick fog upon the sea, that the enemies' navy laid at the Isle of Wight watching for their adversaries, and lurking as it were in await, then your ships passed and were not once perceived."—Holinshed (translation), vol. i. bk. iv. ch. xxiii. p. 523.

With the arrival of the Roman legions the independence of Britain disappeared. The event,



observes Gibbon (vol. ii. p. 124), "convinced the Britons that a superiority of naval strength will not always protect their country from a foreign invasion."

Here I have done with Carausius. On a future occasion I shall consider how learned men have disputed as to the birthplace of Carausius, and whether he was a Brabanter, a Welshman, or an Irishman.

WM. B. MAC CABE.

#### SHAKSPEARIANA.

"1 HENRY IV.," ACT I. SC. 2, 187 :—

"I know you all, and will awhile uphold  
The unyok'd humour of your idleness:  
Yet herein will I imitate the sun,  
Who doth permit the base contagious clouds  
To smother up his beauty from the world,  
That when he please again to be himself,  
Being wanted, he may be more wonder'd at,  
By breaking through the foul and ugly mists  
Of vapours that did seem to strangle him."

I do not know whether the following correspondence has ever been pointed out. According to Farmer, a novel called the *Hystorie of Hamlet* was Shakspeare's original for *Hamlet*, and not Saxo Grammaticus directly. Farmer quotes for the source of the characteristic madness of Hamlet a passage from the *Hystorie*, in which Hamlet thus addresses his mother :—

"The bright shining clearnes thereof (my sences) I am forced to hide under this shadow of dissimulation as the sun doth his beams under some great cloud; when the wether in summer-time overcasteth."

The first quarto of first part of *Henry IV.* bears date 1598. The only edition of the *Hystorie of Hamlet* now extant bears date 1608, but the Cambridge editors say there were in all probability earlier editions, as indeed there must have been, if Farmer is right. I think it is clear that Shakspeare has expanded the figure he found in the novel, and had therefore read the novel before 1598. Shakspeare's *Henry V.* has forestalled his *Hamlet* in appropriating the image, but indeed it was one which Shakspeare's *Hamlet* could never have employed.

D. C. T.

"2 HENRY IV.," ACT II. SC. 4 :—

"*Sec. Draw.* Sirrah, here will be the prince and Master Points anon; and they will put on two of our jerkins and aprons; and Sir John hath not know of it: Bardolph hath brought word.

*First Draw.* By the mass, here will be old *utis*: it will be an excellent stratagem."

"*Utis*," says Knight, "is the octave of a festival; and so the word passed into the meaning of merriment generally." The same explanation is given in Richardson's *Dictionary*. But the two other quotations which Richardson gives from Berners's *Froissart* present the form *utas*, nor can the notion of merriment be safely connected with the word from those passages. The first runs indeed, "The

knyght straunger . . . was feasted and dyned with the kynge, and so taried the space of xv. dayes, tyll the *utas* of saynt George." I have not the context, but it cannot *certainly* be inferred thus far that the knight's entertainment lasted over the *utas*, which may have been the day of his departure. In the second passage from Froissart it would seem to be a day of business, not of pleasure: "Than this mater was determyned, and to assemble the *utas* of Saint George at Westminster." (The references are vol. i. c. cccxxx., vol. ii. c. xcii.)

Under the word *octave* one quotation in Richardson gives the "*octave* of the Epiphanie" as the day fixed for the assembly of a parliament at Westminster (Holinshed, Hen. III., an. 1225), and the only other passage quoted in which *octave* is used in the same sense is just as far from illustrating Shakspeare's meaning. I wait for some further evidence that the eighth day after a festival was an occasion of special merriment. Meanwhile, I call attention to the *spelling* of the word both in the quarto and the folios, but still more to the manner in which it is printed in the folios. It is given *Vtis* (with a capital and in italics). This manner of printing indicates in the folios a proper name. I cannot help believing that *Vtis* represents *Οὔτις*, just as *Utopia* represents *Οὐτοπία*. The disguise by which Falstaff is to be deceived is compared to the trick practised by Ulysses on the Cyclops, as described in the ninth *Odyssey*. And if any one is inclined to stumble at such an allusion in the mouth of a tapster, I would remind him that Shakspeare is less careful of congruity in the matter of allusions than in more essential points, and is prone, like inferior writers of his time, to display erudition, even at some slight sacrifice of dramatic propriety. And that the resemblance between the two "*stratagems*" is but a slight one is not, I think, a very strong objection, especially when weighed against the very significant evidence afforded by the printing of the folios.

D. C. T.

#### FOLK-LORE.

SWEDISH FOLK-LORE: A CURE FOR THE CATTLE PLAGUE.—In order to avert the cattle plague or any other epidemic amongst domestic animals, a barbarous custom once obtained in the province of Bohus of burying an animal alive, and Holmberg, in his description of this province, *Bohusläns Historia och Beskrifning*, mentions (p. 46) a case which came under his own observation, not more than forty years ago, where a man of position buried a live horse for this purpose. Professor Skarstedt relates, in his *Manual of the History of the Swedish Church*, that, so late as 1844, he was compelled to exert his authority to prevent a cow being buried alive during a cattle epidemic. This heathen sacrifice to appease malignant influences has, I believe, also been practised in Cornwall in

time of murrain, and is here supposed to be a lingering form of the worship of Freja, but, as far as I have been able to ascertain, has only been retained up to the present century on the western coast of Sweden.

O. B.

Dahlby, Sweden.

## DAY FOLK-LORE.—

"Born on Monday, fair in the face;  
Born on Tuesday, full of God's grace;  
Born on Wednesday, sour and sad;  
Born on Thursday, merry and glad;  
Born on Friday, worthily given;  
Born on Saturday, work hard for your living;  
Born on Sunday, you will never know want."

CHARLOTTE F.

A CURIOUS CUSTOM.—The *Gloucester Journal* mentions a singular custom which prevails in the village of Rendwick, near Stroud, Gloucestershire. On the 9th of April each year, amid proceedings of a somewhat boisterous description, the villagers elect a "mayor" for the ensuing year, and in celebration of the event they claim and exercise the right of ducking some one in the village pond. So far as the *Gloucester Journal* has been able to learn, the only privilege which the mayor possesses is that when he finds three pigs sleeping together, he may turn the middle one out and lie down himself between the other two!

ALFRED GREGORY.

OLD WORDS WITH NEW MEANINGS.—It is interesting to notice passages in old books to which a reader acquainted only with contemporary English might assign quite a mistaken signification, in consequence of the difference which has taken place in the meaning of words. I will note a few of these, and doubtless many of your correspondents can enlarge the list. To begin with two well-known examples in the Authorized Version: "We took up our carriages," i.e. baggage (Acts xxi. 15), on which one critic gravely remarked that there is no carriage road between Jerusalem and Cæsarea, while another doubted whether a tent-maker was likely to keep a carriage. "We fetched a compass" (Acts xxviii. 13): I have heard that in the Book of Mormon "compass" in this connexion is really taken for the nautical instrument. I should be glad of more definite information about this. Milton censures the practice of putting those who by their publications designed to instruct others within the leading strings of a licenser; but a national school master, who had been provoked by the conduct of his apprentice, might think that he had found a sympathizer in the author of the *Areopagitica*, since he wrote, "I hate a pupil teacher" (Clarendon Press ed., p. 32). Some, again, might argue that in the days of Bishop Andrewes there could have been no total abstainers, for he says that there is "no man but allows him-

self a more liberal diet and proportion of port than in strict terms is needful" (*Sermons*, vol. ii. p. 54). In Massinger's *Maid of Honour* (Act i. sc. 2) Cozimo looks to Sanazarro (who, however, was neither a popular author nor the keeper of a circulating library) for "some novel that may delight us." Nor is Du Bartas referring to the demand for the works of the Balzacs and Victor Hugos of the period when he speaks of his countrymen as "loving novels." By the way, this passage is quoted in Richardson's *Dictionary*, s.v. "Novel," as from Hakewill's *Apologie*, bk. ii. chap. vi. sec. 1. Is this a mistake, or did Hakewill (to whose work I have no present opportunity of referring) borrow from Sylvester? The following is the passage cited:—

"Much like the French (or like ourselves, their Apes),  
Who with strange habit do disguise their shapes;  
Who loving novels, full of affectation,  
Receive the manners of each other nation."

Du Bartas, first week, second day.

The same writer, affecting to be terrified by the fierce and venomous creatures whom he has to describe, might almost appear to be speaking of an indigestion caused by eating too much cake:—

"My sodain swelling breast  
Can hardly breathe with chill, cold cakes oppress."

First week, sixth day.

I suppose *cake* in this passage stands for lump or weight. Few people would mention with complacency that they were wont to spend their evenings in "vacant hilarity"; but the Vicar of Wakefield says: "Every morning waked us to a repetition of toil, but the evening repaid it with vacant hilarity" (chap. v.).

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

PEDIGREE TRACING.—A very ingenious speculation was published, about half a century ago, as to the number of a man's ancestors. It was said that, as every man must have two parents, four grandparents, eight great-grandparents, and so on, it might fairly be assumed of any given man that the number of his direct ancestors, living at the time of the Conquest, might amount to upwards of eight millions, presuming that the number doubled about thrice in each century. There are several curious sequences of this idea, which are given by Sir Richard Phillips in his *Morning's Walk from London to Kew*, 8vo., 1817, p. 257. In a leading article in the *Daily News* for the 22nd of last March, this speculation is mentioned, and it is stated that it was first published by Southey. If this is correct, I should be glad to know when and where Southey printed it prior to 1817. Gray, according to Walpole (*Letters to Montague*), in 1749 had computed that "there must go a million of ancestors in twenty generations to everybody's composition."

Touching the idea itself, it may be noted that



there is in it a fundamental error, or rather a counteracting element, which soon checks the increase of ancestors, then neutralizes it, and finally diminishes it. This cause is the "brother and sister" element. It is soon found in tracing up ancestors that, for example, two men and a woman, who ought, in the preceding generation, to have six parents, being brothers and sister, have only two. Hence every man's pedigree, if it could be fairly traced out, would be represented as a double cone—two cones joined at their bases, the apex of the one being himself, the apex of the other Adam. Probably the true form of such a family tree would be an ellipsis.

EDWARD SOLLY.

**CENTENARIANISM:** MR. EDWARD MORGAN, *Æt.* 106.—If I may judge from the communications which have reached me on the subject, the case of Mr. Edward Morgan, of Brougham House, Wilsden, the celebration of whose 106th birthday at the Star and Garter, Richmond, on May 21, was duly recorded in the *Times*, has excited more than usual attention. Will you allow me, through your columns, to thank my kind correspondents, and to explain to such of them as have asked my opinion on it, that I am not at present in a position to form one? If established, the case has a most important bearing upon the question of the possible duration of human life.

Mr. Morgan's social position is so different from that of the majority of supposed centenarians that if, as is possible, evidence in support of his abnormal longevity may exist, it is most desirable it should be made known. Of course, it is not for one moment to be supposed that this is confined to what alone has been as yet referred to, namely, an "entry in an old family Bible." Besides the certificate of his baptism, which is no doubt forthcoming, as Mr. Morgan is a native of Bristol, and was probably brought up there, evidence as to when and where he was educated, and possibly his articles of apprenticeship, may be produced. If so, his identity with the Edward Morgan in these records being established would set at rest any possible doubts as to the real age of the venerable gentleman.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

**BEAULY PRIORY: NORTHERN FAMILIES.**—In a work lately printed by the Grampian Club—*Records of the Cistercian Priory of Beaulay*—the editor, Mr. Chisholm-Batten, illustrates its history by notices of many Northern houses. Among these is one which he says has puzzled him, as it has other inquirers, that of Del Ard. He says (p. 303) that the name first occurs in the Ragman Roll, 1296, when "William fitz Steven de Arde del Counte de Inverness" swears fealty to Edward I. And (p. 84) in that year Christian del Ard was taken, fighting against Edward at Dunbar, and sent

a prisoner to Corfe Castle, in Dorsetshire, where he had threepence a day for his maintenance. This, by the way, was a Guardsman's pay then, so these Scots prisoners were very well treated. Mr. Chisholm-Batten gives some further particulars about Christian and his immediate descendants, and appears to think that they may have changed their surname to Forbes, of which, though there are probabilities, there is no positive evidence. Indeed, it appears that late in the fourteenth century persons of this surname, how connected is not known, Weyland del Ard, and his children Alexander and Margaret, retained it, till the last, by marriage, became a Chisholm. Though I have seen nothing of the later generations, I have found the father of Christian del Ard, who is named in an original letter addressed by some person unknown to Edward I. The writer says that a certain noble, "John de Laard," has helped him much by counsel and aid, and saved both his own life and the lives of his children; that this noble has a son a prisoner in Corfe, called Cristinus, who was taken in the retinue of the Earl of Ross. The writer begs the king to allow the son to be sent to him at "Orchard," seeing that this would be most beneficial to his cause, as De Laard is much respected in the district. This is highly interesting, as probably naming Urquhart Castle on Loch Ness. In the MS. calendar of these royal letters, this one is assigned to 50th Henry III., or 1266, and "Orchard" is read as "Orkney." But Henry III. had little to do with the internal affairs of Scotland, and Orkney was not a possession of the Scottish crown till after the reign of James III. The letter is therefore probably to be assigned to the year 1296, or a little later. Sir Christian del Ard, though for a time, as Mr. Chisholm-Batten notes, he took service with Edward, eventually remained true to his country. In 1333 he, then a knight, was captured by the English at Halidon Hill, fighting under the banner of Hugh, Earl of Ross, son of his old leader, who fell there. His name was a puzzle to Lord Hailes, who prints it as "Harde," and suggests "Airth" as the true form (*Annals of Scotland*, vol. iii. App. No. xii.). What became of him afterwards does not appear.

ANGLO-SCOTUS.

#### CHURCHYARDS OF ROXBURGHSHIRE.—

"Ye churchyards of old Teviotdale,  
How ye lie scatter'd far and wide  
From Liddesdale to sweet Tweedside,  
And from the quiet Cheviot hills  
To Gala with its noisy mills!"

The following extracts from an undelivered lecture, in rhyme, upon the churchyards of Roxburghshire,

"I think they number thirty-two,"

by Mr. Thomas Stevenson, of Melrose, may be of sufficient interest to warrant their admission to "N. & Q." :—

"There's Melrose, Kelso, and Southdean;  
There's Smalholm, Maxton, Boswells Green,  
And Roxburgh, that place of fame  
From which the county takes its name;  
And near the Tweed fair Ednam lies,  
There Thomson\* first beheld the skies;  
And Yetholm, where that wand'ring race  
Of gipsies find a resting place.  
Then Linton with its curious knoll,  
A churchyard form'd of riddled soil,  
Whilst all the ground that lies around  
Is black stiff clay, where stones abound.  
Then there is Ancrum with its caves,  
And 'Jeddart's here' with Jeddart staves;  
Then Hawick, Bowden, Lilliesleaf,  
And Minto, where that robber chief  
Had hewn away the solid block  
To make his bed of flinty rock.

There's one,† I think I see it now;  
It lies upon the Southern brow  
Of Eildon hills. There oft I've been,  
And through an iron grating seen  
A pile of coffins—old and new—  
Within a vault exposed to view;  
Rich velvet cover'd large and small,  
And burnish'd gold bedeck'd them all.  
Time's withering hand on some was laid,  
And these were rotten and decayed—  
A damp, unpleasant smelling place,  
The last home of a ducal race.‡

Now slowly climb up Eildon's slope,  
And when you reach the rounded top,  
Look down upon the vale below  
Where Tweed's clear waters sparkling flow.  
The sight that meets your wond'ring eyes  
Will fill your soul with mute surprise;  
But soon your gaze will rest upon  
The old kirkyard of Melrose town,  
Where stands that ancient Gothic pile—  
The glory of our Northern isle.  
How mournfully it rears its head  
From 'midst the ashes of the dead,  
And keeps watch o'er the sacred spot  
Where slumbers many a warrior Scot.  
Here, near the altar, it is said,  
The heart of Robert Bruce was laid;  
And many a knight of ancient fame,  
And many a squire of noble name,  
Lie silent now beneath the sod  
Where once proud monk and abbot trod."

Mr. Stevenson, in concluding, makes the trite observation—

"If for health you have regard,  
Dwell not beside a full churchyard"—  
a sentiment in itself worthy of a note.

J. MANUEL.

Newcastle-upon-Tyne.

"VERTRAGUS ACER."—In Martial, 14,200, ed. Schneidewin, we read:—"Non sibi, sed domino venatur *vertragus acer*." The word "*vertragus*," which occurs in this line, has given rise to various interpretations, none of which appears satisfactory.

\* Author of *The Seasons*.

† Bowden.

‡ I.e. Roxburgh. This vault is now closed against interments. The keys are kept at Floors Castle, near Kelso.

Zeuss, in his *Grammatica Celtica*, quotes Arrian, *De Venat.*, c. iii.:—αἱ δὲ ποδώκεες κύνες αἱ κελτικαὶ καλοῦνται μὲν οὐέτραγοι κύνες φωνῇ τῇ κελτικῇ . . . ἀπὸ τῆς ὀκνήτης; and concludes that the root of this word is *trag*, Greek *τρέχειν*, Goth. *trag-jan*, "to run," while *ver* is interpreted as an intensive prefix, occurring in Vercingetorix and a few other proper nouns. Hence *vertragus* = "the swift runner," and in this case the epithet *acer* would be somewhat pleonastic. I am, however, inclined to consider *ver* as the equivalent of the old German word *per*, "a boar." *Trag*, Greek *τρέχειν*, Latin *tra(g)here* (cf. *drag-ul-a*), is no doubt our English *track* (akin to *drag*; cf. to run, to "tear" along, German *laufen*, *reissen*), so that *vertragus* = the boar-tracker, i.e. the boar-hound. I might have referred to the old German *bero*, *pero*, "a bear,"\* but the history of the word *vertragus* in the Romance languages would not confirm this derivation. *Vertragus* becomes in Gratius Faliscus, *Cyneget.*, *vertraha*, then in mediæval texts *veltra*, *veltris*, *veltraus*, *veltrix* (cf. Ducange); Old French *vialtre*, *vialtre*. From the latter was formed the verb *vialtrier*, later *vautrier*, *vautrer*, "to hunt with *vaultrois* or *vautraits*." All these expressions chiefly refer to boar-hunting. The Italian *veltro*, so celebrated in Dante's *Inferno*, is of a late formation. G. A. SCHRUMPF.

Tettenhall College.

"TEMORN."—In the English Dialect Society's Report for 1876, there is a note on the Furness word *ta-yeer* = to-year = this year, which reminds me of a Yorkshire coast word, familiar to me and altogether charming, the word *temorn*.† Said Molly to Nan one day in my hearing, as they trudged homeward through the snow, "Ah saa, lass, sall wa gan te Bod Neuk *temorn*?" "Aye, marry, let's gan," said Nancy; and gang they did, in a way that would astonish the feeble of their sex. A. J. M.

PECULIAR USE OF "THOU."—The celebrated speech of Sir Edward Coke, at the trial of Raleigh, points out a peculiar significance of the word "thou." "Thou viper! for I *thou* thee, thou traitor!" I have come across another instance in the fifth Report of the Historical Manuscript Commission, p. 135, Duke of Sutherland's collection. "The Commonwealth letters," says the Commissioner, "tell much news during that period: the anxieties of Oliver; his interviews with sectaries who *thou'd* him," &c. G. LAURENCE GOMME. Castlenau, Barnes.

\* The analogy between "bear" and "boar" in modern German is rather surprising, the word *Bär* being used to denote both, and even the pet name *Betz* is applied to both of them. Of course, *Bär*, "a boar," and *Betz* are not quoted here as belonging to the literary language. They occur in Swabian and Swiss dialects.

† It is not to be found, so far as I have observed, in any of the E. D. S.'s Yorkshire glossaries.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

RO. WILLAN'S SERMONS, 1622-9.—In John Spencer's folio *Storehouse of Similes*, 1658, there are the following references to sermons by the above-named preacher:—

A Visitation Sermon in Essex in 1622, and another in 1627 (pp. 220, 222, 232).

A Sermon at Westminster, Nov. 5, 1622 (p. 606).

A Sermon at Court, 1627, called Conspiracy against Kings, God's Laughter (p. 430).

A Funeral Sermon, called Eliah's Wish, preached at the Funeral of Lord Bayning, 1629 (pp. 231, 1092, 1263). Sir Paul Bayning, Bart., of Bentley Parva, in co. Essex, afterwards Viscount Bayning of Sudbury, co. Suffolk, died at his own house in Mark Lane, London, July 29, 1629.

Who was this Ro. Willan, and where can a copy of the last-named sermon be seen? There are some references to one of this name in *Newcourt's Repertorium*, vol. ii. J. E. BAILEY.

Stretford, Manchester.

FRANCIS FAUQUIER.—I should be very glad if any of the American readers of "N. & Q." could assist me in finding the arms of Francis Fauquier, Esq., "who died at Williamsburg, Virginia, while governor of that colony." I take this from the inscription on a monument in memory of his widow, who died 1781, and was buried in the churchyard, Totteridge, Hertfordshire. This monument has disappeared altogether, the inscription being preserved in Clutterbuck's *Hertfordshire*, and it is perhaps too much to hope that a better fortune may have attended any monument erected to the memory of her husband. Mrs. Fauquier was a daughter of Sir Charles Dalston, Bart., of Heath Hall, Yorkshire, whose arms were, Argent, a chevron between three daws' heads erased sable, bills or, which arms Governor Fauquier would most probably imple.

G. D. TOMLINSON.

Huddersfield.

RUBENS'S FATHER.—A relative of mine has an oil painting representing the head and shoulders of an old man in a sort of official dress of crimson velvet, with a greenish collar bordered with dark fur. From beneath the collar hangs a double gold chain. The style of painting is fine and very careful, more like Rembrandt's, but as Rubens is known to have painted his father many times, it is thought this picture may be from his hand. I shall be glad if any one can direct me to any authentic portrait of Rubens's father to compare with this picture. The head is bald, excepting at the sides, where there are soft white curls. The hair and beard (which flows curling to a point) are beautifully painted. The face is intelligent and

good-natured, the eyes clear grey and smiling; the teeth are gone, and the lower lip hangs down. It is easy to trace beauty in every feature. Can some correspondent put me in the way of finding out the original of this portrait and its painter? It is on panel, and was once sawn down the centre.

Buz.

JOHN MORTON, CHIEF JUSTICE OF CHESTER.—I shall be grateful to any reader of "N. & Q." who will tell me more than I yet know of this worthy.

WILLIAM WING.

Steeple Aston, Oxford.

[Mr. WING has stated the amount of his knowledge ante, p. 305.]

THE CHRISTIE FAMILY.—I am desirous of ascertaining the origin of the family name Christie, and any early notices of members of that sept. The earliest I can find is in 1565, when William Chrystie procured a charter of few-farm of the lands of Over-Stentoun, Fifeshire.

CHARLES ROGERS.

Grampian Lodge, Forest Hill.

BLANKLEY FAMILY.—Is this family now represented? Its county was Hampshire, and it was connected by marriage with the family of Raleigh. Indeed, I have been told that the Blankleys were direct descendants of Sir Walter Raleigh himself; and certainly the representative of the family in the last generation, Major Edward Blankley, possessed as heirlooms several relics of that great man, including the ring which he wore when he was executed. Is it known whether these articles were really what they were said to be, and what has become of them? Can it be stated whether (and if so, how) the Blankleys were descended from Sir Walter, or how they were otherwise connected with the Raleigh family? A. M. S.

FAREWELL FAMILY.—I should feel much obliged to any one who would give me any information about this family. I particularly wish to discover what relation John Farewell (who lived at Hadleigh, in Suffolk, and who married Miss Susan Farr in 1711) was to the Somersetshire family. He bore the same arms, and was, I believe, the son of Col. Farewell, who was, I have heard, Governor of the Tower *temp.* Charles II. See "N. & Q." of Nov. 20, 1875. P. BERNEY BROWN.

St. Albans.

MOTTOES ON BOOK-PLATES.—David Garrick's book-plate (of which a fac-simile is given in Mr. Axon's *Handbook of the Public Libraries of Manchester and Salford*) bears the following quotation from *Menagiana*, vol. iv. :—

"La première chose qu'on doit faire quand on a emprunté un livre, c'est de le lire afin de pouvoir le rendre plutôt."

I have before me a copy of S. Palmer's *History*

of *Printing*, 1733, with the book-plate of a former owner, whose name is obliterated, containing these quotations: "Videte et cavete ab avaritia," Luke xii. 15. "The wicked borroweth and payeth not again." Many of your readers could no doubt refer to other similar counsels to "book-keepers."

BIB. CUST.

SNUFF SPOONS.—When were these introduced? Was it prior to the time of Queen Anne? There is a reference to the use of the snuff spoon, as though it was a novelty, in Thomas Baker's comedy, *An Act at Oxford*, 1704. The writer says in Act iii., in the conversation between Arabella and Chum:—

"Chum. Madam, I beg your pardon, 'tis what the Jews take; but I carry sweet snuff for the ladies. [*Shows another box.*]

Arabella. A spoon too, that's very gallant; for to see some people run their fat fingers into a box is as nauseous as eating without a fork. A pretty fancy'd box, too!

Chum. At your service, madam.

Arabella. Infinitely obliging. [*Snatches it.*]"

This play was forbidden to be acted, on the idea that it was disrespectful to the University of Oxford; but Baker changed the title to *Hampstead Heath*, in 1706, and it was then acted at Drury Lane. In the prologue he then introduced the lines:—

"To noddles cram'd with Dighton's musty snuff,

Whose nicer tastes think wit consists alone

In Tunbridge wooden box with wooden spoon."

Baker was certainly keenly alive to all the fashionable follies and curious novelties of fine gentlemen, and he seems to introduce the snuff spoon as new in 1704.

EDWARD SOLLY.

LETTER OF QUEEN ANNE OF DENMARK.—In the National Portrait Gallery at South Kensington is a holograph letter of this queen, of which the following is a transcript:—

"My kind dog,—I have received your letter, which is verie wellcom to me; you doe verie well in lugging the sowe's ear, and I thank you for it, and would have you doe so still upon condition that you continue a watchful dog to him.

ANNA R."

The "kind dog" is evidently Buckingham. Can "the sowe's ear" refer to James? "To lug" has, I believe, a meaning distinct from "to pull." Notice the anomaly of "him" as referring to "the sowe."

PHILIP ABRAHAM.

"LILLI-BURLERO-BULLEN-A-LAH."—Is there any meaning, and what, in these words of the celebrated anti-Catholic song, in Percy's *Reliques*, vol. ii. p. 373, ed. 1794, attributed to Lord Wharton?

RICHARD HEMMING.

The Owens College, Manchester.

"LILT."—I should be glad of any information as to the etymology and meaning of this word. It is used by Carlyle and Wordsworth among writers; and it is common in Northern ballad

poetry. "We read with a lilt," says Carlyle, where the word seems to mean "cheerful alacrity"; but to *lilt* seems to mean simply "to sing."

JABEZ.

Athenæum Club.

ARMS BORNE BY LADIES.—Can a young unmarried lady (having a brother), who is entitled to four or five thousand pounds' fortune under her parents' will, but who has no landed estate or interest in land, use a coat of arms in a lozenge? I always thought that heiresses only, the sole representatives of their fathers or mothers, could bear arms.

CORA.

THE ANCIENT SEAL OF HIGHAM FERRERS, NORTHAMPTON.—The seal is described by Edmondson as follows:—

"In chief a dexter hand couped at the wrist, the little finger and the next doubled in, the others pointing to the dexter side; under the hand nine men's heads in profile, couped at the neck; five in the upper row, the centre looking to the dexter side, all the other eight looking to the centre of the seal."

For whom are the heads intended?

A. M.

A HUMAN BODY FOUND IN A GLACIER.—I am anxious to find an account, which appeared within the last twelve years, of the finding of the body of a young man in a glacier, the youth being afterwards identified in a very curious way by a withered old man of the neighbourhood as being a contemporary of his own who had perished in the snow fifty years before.

M. R.

ISOLDA: GLADYS.—Why has the pretty name Isolda with its varieties fallen out of use? Is "Gladys" a male or a female name, or a name at all—at least out of a novel?

O.

"BABLAKES."—A portion of Coventry was formerly called "Bablakes." The same name occurs in a deed *temp.* Henry VI. relating to some land at West Hanney, in Berkshire, and another place in the same county bears this name. Has it any special meaning?

C. J. E.

A DAMAGED PRINT.—Some Goth of past days has written his name in black thick ink across a valuable engraving which I possess. Can you tell me of any means by which it can be removed?

G. P.

THE FAMILY OF SPEKE.—Sir John Dalrymple, in his *Memoirs of Great Britain and Ireland*, when recording the proceedings of Jeffreys after Monmouth's rebellion, states that "the Mayor of Taunton interposed with Jeffreys for *Speke*, a gentleman in whose case there were circumstances of favour. 'No,' cried Jeffreys, with a violent motion of his arm: 'his family owes a life, and he shall die for the sake of his name.'" Now, according to tradition in Somersetshire, the story I have



heard is that the name and family of Speke are of Dutch origin, and came into that county with William III., who bestowed "Jordans" upon an attendant of the name of Speke, when passing the place on his way from Torbay to London. Jordan, the proprietor, had taken part in Monmouth's rebellion, and his estate was at the time in forfeiture to the Crown. If this tradition is correct, how can it be reconciled with Dalrymple's statement of *Speke's* trial at Taunton? and how did "the family owe a life"? H.

SIR CORNELIUS VERMUYDEN.—In an "Act of Naturalization of certain Noblemen and Gentlemen of England," passed by the Scottish Parliament in 1633 (*Act P. Scotl.*, v. 58), occurs the name of Sir Cornelius Pharmedo. Can any of your readers give me information as to this person? I think we have in the disguise of a quaint Scottish spelling Sir Cornelius Vermuyden, the eminent Dutch engineer, who drained the level of Hatfield Chase, but I do not remember that I have hitherto met with his name in connexion with Scotland.

EDWARD PEACOCK.

BISHOP M'FARLANE.—Where can I find some biographical and genealogical details as to Bishop M'Farlane, of Moray and Ross, and his family?

W. G. D. F.

208, Cowley Road, Oxford.

PAINTER: "P. C."—I have several miniatures of the Clayton family signed "P. C., 1759." Can any one inform me of what painter these are the initials? I have searched the dictionaries of painters without success.

G. L. G.

THE "SPECULUM" OF VINCENT OF BEAUVAIS, PRINTED AT NUREMBERG, BY COBURGER, IN 1483.—I should be glad to learn if any of your correspondents have access to the above edition. There is not a copy in the British Museum, Bodleian, or Cambridge University Library. I wish, if possible, to identify an imperfect copy.

R. S.

Trinity College Library, Cambridge.

#### AUTHORS OF BOOKS WANTED.—

(1.) *The curious book*. Edinburgh, printed by John Pillans for John Thomson; and Baldwin, London. 1826.—8vo. pp. ix-430. A compilation of extracts of anecdotal biography, but with scarcely a date throughout. An article on p. 132 is signed "E."

(2.) *Notes of a bookworm, or selections from the portfolio of a literary gentleman*. [Motto.] London, J. E. Flutter, 1, Birchinn Lane, Cornhill, 1828.—Small 12mo. pp. 288. This consists of extracts from various publications. In the preface, signed "The Editor," and dated London, 1827, the work is spoken of as consisting of eight numbers of 36 pages each, which warrants the supposition that it was published in numbers. It is apparently the first book of a gentleman of leisure. OLPHAR HAMST.

Who was the author of a Latin version of *John Gilpin*? and where can I see a copy of it?

RIVUS.

#### AUTHORS OF QUOTATIONS WANTED.—

Who wrote the following lines on early rising?—

"When the morning riseth red,  
Rise not thou, but keep thy bed;  
When the dawn is dull and grey,  
Sleep is still the better way.  
Beasts arise betimes, but then  
They are beasts and we are men."

K. P. D. E.

"Great men have no continuance."

Towards the end of Bacon's life, by Lord Campbell, is the above saying of Bacon. Where does the quotation occur in Bacon's works?

JAS. AGNEW.

#### Replies.

#### A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS.

(5th S. vi. 484; vii. 9, 89, 131, 239, 290.)

I hope my friend DR. JESSOP will allow me to say that I think his protest against the centralization of local archives is a little too vigorous and sweeping. "Local archives" is a comprehensive term, and would include county records in the custody of the Clerk of the Peace; diocesan, whether in the keeping of the bishop's registrar or of the district Court of Probate; and parochial, whether in the hands of the clergy or of the churchwardens. Would it not be well to recall the discussion from the very wide range it has taken and restrict it within its original limits? Leaving out of the question county records and bishops' registers, as in tolerably safe keeping—though on this head I could mention a few facts which would astonish your readers—and hoping that some day DR. JESSOP may find, to his heart's content, that "where there's a will there's a way"—though I should be sorry to see him without a shilling in his pocket—I would confine what I have to say entirely to parochial documents, registers, deeds, and churchwardens' accounts. With regard to them two points have to be kept in view—that provision be made, first of all, for their safe custody, and then for their being easily accessible to those who wish to consult them. At present they are kept either in the clergyman's house, at the risk of being destroyed by fire, or in the church, with the probability of perishing from damp. I know of cases where, from this latter cause, the writing is obliterated, and even the paper is mouldering away; so fragile, indeed, has it become, that it can scarcely be touched. Then, again, another danger has to be guarded against. It is not impossible for such records to pass out of the hands of the proper custodian, and so become liable to being tampered with or lost. I have seen the registers of a parish far away from their proper locality, even in another county. I have seen a register that had evidently been treated with acid. One register I know of lay perdu for years in a

lawyer's office in London, and was supposed to be lost. Another, reported to be lost or stolen, had only strayed, and was found in the same condition as the "man, all tattered and torn, that married the maiden all forlorn"—where do your readers suppose?—at the back of some old drawers in the parson's back kitchen! It is not many years since I saw one of the registers of Kingston lotted for sale in an auctioneer's catalogue. The same thing occurred with regard to a book of churchwardens' accounts belonging to St. Martin's-in-the-Fields. In the latter locality the portico, I am happy to say, is safe, and I hope the parish documents are too. But how many registers of baptisms, marriages, and deaths, mentioned in the return to Parliament in 1830, are not forthcoming now! And as to other documents, what may we not suspect when such a statement as this is publicly made and never, so far as I know, even commented on?—

"This very interesting and remarkable deed [of manumission granted to a villein] does not appear to have any connexion with our parish, although found amongst those that have....When discovered here, some years since, while seeking information respecting our church estate, it was deemed of such little importance that I parted with it to Mr. Charles Faulkner, of Deddington, to deposit in his museum, and with him it remains at the present time."—Jordan's *Eustone*, p. 213.

Can we say that such precious documents are in safe keeping? Then another point has to be considered, that they may be readily accessible to those who have occasion to consult them. This would be easy enough if one's researches were restricted to a single county, where one happened to reside, or, in case of their being more extended, if the clergy generally could read them; but, as SIR JOHN MACLEAN says, not one in fifty can read them. On one occasion of my applying for a particular entry the incumbent informed me that he had searched the register, but could find no such name. On another, the kindly old gentleman wondered if I knew what I was asking of him; so I had to travel South, and now, for a like reason, I have a journey to the West in prospect. And this is supposing that the clergy are willing to allow their registers to be searched without payment. As one much beholden to them for many favours, I feel bound to say that, as a body, I have found them most kind, most generous, in the matter; and it is with pleasure that I bear grateful testimony to their extreme liberality, and those who have had most occasion to trespass on it will be the foremost to confirm what I say. But now and then a rare instance to the contrary occurs, when access to the registers is conceded ungraciously and grudgingly, sometimes not at all without payment of the regular fee. What, then, is to be done? Compromise is in fashion, and I think the case fairly admits of it. Let certified copies of the registers be made and retained in the several parishes, and

the originals be transferred to the Public Record Office.\* The certified copies could be easily read by any one, while the originals would be accessible to those who could read them. A similar plan has been carried out with regard to some, if not all, of the registers belonging to the Society of Friends. Copies have been made in a plain legible hand, which remain in charge of the officers of the Society, while the originals have been transferred to Somerset House, though I hope no more will follow them to be locked up out of sight. This plan would furnish us with two strings to our bow, and, while it would afford increased facility for search, would effectually provide against carelessness and fraud, as well as against damp and any ordinary risk of fire. The one danger to be dreaded, to which every register in London is at this moment exposed, and from which so many perished in the Great Fire, is their destruction by an extensive conflagration, as happened in the burning of the Hôtel de Ville by the Commune, so that no person born in Paris previously can prove his parentage by documentary evidence. Even so, at the very worst, there would still be the certified copies in existence in the several parishes, except perhaps in London they might be destroyed at the same time. And to this case the proposal to print and publish the registers applies with peculiar force. It would be quite impracticable to do so generally. The expense of printing those of a single county in full would be enormous; and if done the gain would not be worth the cost. To make selections would need the constant supervision of local antiquaries thoroughly acquainted with the neighbourhood, and able to estimate the value of each entry, nine out of ten being absolutely without interest; and yet, with all such knowledge and care, some entry of utterly unexpected importance would almost to a certainty be omitted. The practical plan is to begin on a limited scale and adopt SIR JOHN MACLEAN's excellent suggestion to print the registers of the City of London, as not only of most general interest, but, as I have said, in greatest jeopardy. For this I will gladly follow his lead, and put down my name as a subscriber the moment the society is formed. Will any one undertake to receive names, so as to test the chance of support?

CPL.

MR. ROBINSON, who advocates the not impossible plan of making selections from parish registers, may like to know that this was done for Oxfordshire by Dr. Rawlinson. His MS. "Collections for Oxfordshire," in four small quarto volumes, or

\* In carrying out this plan use might be made of the bishops' transcripts, now lying neglected and utterly useless in the diocesan registries, which a short Act of Parliament might at once hand over to the Record Office, as a few years back wills were transferred from the diocesan courts to the Court of Probate.



about that number, may be seen in the Bodleian Library. The North Oxon. Archæological and Natural History Society proposed to publish, some years since, the portion which comprised the parishes within their district. The part which took in Banbury appeared, but no more was printed. It may possibly be still obtained from Mr. Potts, Parsons St., Banbury, or from the secretaries.

A pamphlet in which the safe custody of parish registers, with their past history, is discussed should not be omitted in the treatment of this question, which has received so much attention from the correspondents of "N. & Q." It is, *Parish Registers: a Plea for their Preservation*, by T. P. Taswell-Langmead, B.C.L., of Lincoln's Inn, Barrister-at-Law; London, Palmer, 335, Strand, 1872. The following sentences are cited in the title-page:—

"All the property in this country, or a large part of it, depends on registers."—LORD CHIEF JUSTICE BEST.

"I consider there is nothing of more importance than the endeavouring to deposit in some secure place the registers of births, baptisms, and funerals."—MR. BARON GARROW."

ED. MARSHALL.

I trust the subject of the preservation of parish registers will not be dropped, although the idea of publishing all of them seems to me quite unnecessary. I think all the old register books, say to 1800, should be sent to London, and extracts made on the recommendation of the present custodians, each of whom may be supposed to know of any interesting matter contained in them.

I will give two instances which have come to my knowledge officially of want of care. In the year 1843 I paid my first visit to Oxnead Church as rural dean and inspected the registers. I found them all right. Three years after I renewed my visit and found the oldest had been stolen. I reported the loss, but no steps were taken to recover it. By mere chance the esteemed hon. sec. of the N. & N. A. S., left executor to an old antiquary, found it among his collection, and restored it to the church. As this book contains entries of the Paston family, it was considered valuable. The present rector of Oxnead is very careful as to lending the keys of the iron box. The sec. of the N. & N. A. S. also restored an old register of Inqworth parish which he met with in a shop in Norwich, and which had been stolen. The register of Burgh contains a curious entry of the induction of the rector, Nathaniel Gill, 1638, which I may enclose at some future date.

E. T. Y.

A BENEDICTINE OUTFIT (5th S. vii. 383).—Antiquaries owe a debt of gratitude to DR. SPARROW SIMPSON for the interesting inventory of a Benedictine outfit. It will also be useful to artists and authors, who are apt to confound the habits of

monks, canons, and friars, which come under the technical name of ceremonies "in differentiis colorum vestium" (Lyndw., lib. iii. tit. 20, gl. p.). I will venture to add a few illustrative notes from English sources. Ducange is handy, but an imperfect guide for our information.

"Aliqui Canonici de ordine S. Augustini utuntur ocreis [boots] sicut monachi, alii utuntur sotularibus [shoes] sicut clerici sæculares" (Lyndw., lib. iii. tit. 20, gl. b.).

In the Bury Wills we find "optimum flameolum de coton," and other instances of a *camisia* and *flameolum* in combination. *Stragula* is a counterpane or coverlet.

"Decernimus ne monachi habeant zonas sericas vel auro vel argento ornatas, nec burneta, nec aliquo irregulari panno de cætero utantur" (Const. Stephani, 1222).

"Indumenta pedum pedules et caligæ. Sufficit monacho duas tunicas et duas cucullas habere propter noctes et propter lavare ipsas res; et pedules; femoralia [breeches] in viâ; stramenta lectorum sufficient matra, saga [blanket], lena, et capitale; dentur caligæ, brachille, cultellus, graphium, acus, mappula, tabula" (Regula S. Bened., cap. lv.).

"Tunicas superiores non habeant scissas...sed panno moderato...exterius vestibus nigris induantur cum cucullis...et froccis nigro colore utantur; vestis ipsa habitui proxima largas habeat manicas usque ad pugnus protensas. Cucullæ super brachium ante et retro saltem ad cubitum descendant" (Prov. Const., 1444, Reyner, App. sc. lxiii.).

"Statuatur circa formam cucullarum, floccorum, capparum clausurarum pro equitatu; de cætero in floccis manicae non excedant pugnus manus medium ulnæ in longitudine, et trium quarteriorum in latitudine, et de capucis cucullarum certa tradatur forma, ac pannus de Worceto penitus interdictus existat" (1422, Reyner, App., 3 P., sc. lxvii.).

"Novicius rebus monasterii regularibus præter cucullam, capitiò assuto tunicæ, induatur...induens eum cuculla abbas...induens caput ejus capitiò" (Statuta Lanfranci, cap. xviii.).

"Fratres eant ad exuendos diurnales calceos induentes nocturnales" (Reyner, App., P. 3, sc. lv. 85).

I made an analysis of Abbot Ware's MS. Consuetudinary of Westminster (1266) in the *Ecclesiastic*, vols. xxviii. and xxix., and from it the following extract is made:—

"Each monk wore botas, pedules, cucullam, staminiam, femoralia, caligas, tunic, pellisse and frock; night caps, capitegia propter sudorem, and leathern stockings, pedules at night. The skin of the coverlet was to be lamb's, coney's, cat's, or fox's fur. The tunic was black. The chamberlain received 88l. a year to provide each monk with a frock and cowl, 30d. for his pellisse, and gave furred hoods to fifty monks. Staminia, femoralia, and stragulæ were to be given when required, as well as the lumbare lineum, lineæ tecæ ad parva cervicalia and linen night caps."

The chamberlain of Durham provided "stammyne, otherwise called lyncye wonneye, for sheets and for shirts for the novices and monks to wear, for they did never wear any linen, and socks of white woollen cloth, both whole socks and half socks" (Rites, 84).

*Stragulatus* was a striped material for coverlets.

The chamberlain of Abingdon "inveniet cuilibet monacho *pellicium* ante festum Omnium Sanctorum . . . *cucullam*, et *tunicam*, *crepidas* et duo *paria pedulium* et ad Pascha *sotulares corrigiatis* [laced]. In amissione *cultelli*, *pectinis*, novacularum *cameario* incumbit restituere." *Sotulares*, *zonæ*, *capitalia* et *saga* were found by the sub-chamberlain (*Chron. de Abendon*, ii. App. iv. pp. 386-8).

At a burial at Durham the barber put on the dead monk's feet socks and boots, and wound him in his cowl and habit . . . and his *blue bed* was hidden over his grave by four monks during his funeral (*Rites*, 45). The sagram of a dead monk was given to the guest house at Abingdon.

Furryt-pane. "Coopertoria sint de albo vel nigro panno vel de russeto *cum pelibus*, agnibus albis vel nigris vel pelibus murileginis [martens'] vel lupinis" (*Const. Northampton*, 1225, Reyner, u.s., 96). "Murileginis aut vulpinis" (*Prov. Stat.*, 1444, p. 122).

*Caligæ* were leggings or buskins which could be detached from the shoes [pedules] and were worn at night. *Subtulares*, or *sotulares*, or *calciamenta*, are mentioned with their sandals (*Gesta Abbat. S. Alb.*, iii. 383). *Amicta* was the amice or neck-cloth. An abbot wore the grey almuce or amys in winter only, with a lighter amys in summer (*Chron. de Evesham*, 296; *Annales Amundesham*, ii. 259, 319). MACKENZIE E. C. WALCOTT.

ST. PETER'S WIFE (5th S. vii. 107, 212).—Clement of Alexandria says (*Stromateis*, iii.; Op., t. i. p. 192, Ed. Migne):—"Peter and Philip had children . . . and even Paul does not scruple in one of his epistles (Philipp. iv. 3) to address his wife," &c. In another place (*Strom.*, vii.; Op., t. ii. p. 312):—"They say that blessed Peter, when he saw his wife led to death, . . . addressing her by name, said, 'O remember the Lord!'" (ἐξ ονόματος προσειπόντα μέμνησο [Eusebius's reading] ὁ αὐτῆ τοῦ κυρίου). Eusebius (*Hist. Eccles.*, iii. 30; Op., t. ii. p. 102) and Nicephorus Callistus (*H. E.*, ii. 44; Op., t. i. p. 211), professing to quote Clement, give both passages with slight variation. Peter's wife and daughter (in Jerome's copy, *Adv. Jovian.*, i. 278) are mentioned in Clementine *Recognitions* (vii. 25; Op., t. i. p. 1365). Dr. Lindsay (*Kitto's Cycl. Bibl. Lit.*, 3rd ed., s.v. Peter), without naming his authority, says that her traditional name was Concordia or Perpetua. In 1 Peter v. 13 we read:—ἀσπαζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή [his wife according to Alford, Bengel, and others] καὶ Μάρκος ὁ υἱός μου (Mark the evangelist, called by Papias [Euseb.] the interpreter of Peter). In Acts xiii., after his escape from prison, Peter goes to "the house of Mary, the mother of Mark." In Col. iv. 10 the latter is called a kinsman (ἀνεψιός) of Barnabas. In Rom. xvi. 10 the household of a certain Aristobulus is saluted. Barnabas and Mark were both of the Petrine party (Acts xiii. 13; xv. 36). It was probably from these indica-

tions in the N. T. that the various traditions arose—that Peter's wife was Mary, mother of Mark (her feast is celebrated on the same day as that of Peter, *Act. Sanct.*, June 29); that she was the daughter (sister?) of Aristobulus, and bore him a son (Mark?) and daughter (Petronilla?) (*Act. Sanct.*, June, t. v. p. 411); that Aristobulus was brother of Barnabas and one of the seventy disciples, *Gr. Menol.*, iii. 17. The wife's name (which could hardly have been Latin) must surely have been known in the time of the great Alexandrian theosophist; indeed, it seems to have originally stood in his text (see above). If so, was it design or accident that caused it to vanish from "Clement's varied page"? The reason given by Lewin (*Life of St. Paul*, v. ii. p. 153) for the omission of Paul's sister's son's name from Acts xxiii. 16, i.e. the danger of publishing it, seems improbable.

J. MACCARTHY.

ST. DUBRICIUS (5th S. vii. 389).—The following extract relating to the British saint Dyfrig or Dubricius, from "Llandaff Cathedral and its Prelates," written by me, and which appeared in the *Pontypridd Magazine* of last year, will furnish Mr. HANCOCK with some particulars, but I believe additional information can be obtained from Rees's *Welsh Saints*:—

"S. Dubricius was the son of Ewddyl, the daughter of Pebiau, the son of Erb, King of Ergyng or Archenfield, a tract of country comprehending a portion of Herefordshire south-west of the river Wye, of which the present ecclesiastical Deanery of Archenfield or Ircenfield constitutes a part. It is not known who was his father. In *Liber Landavensis* we have 'Readings from the Life of S. Dubricius' (*Lectioes de Vita Sancti Dubricii*), which intimate they were read in portions in public worship. The greater portion of the 'Readings' appears to be a collection of miracles and traditional sayings. They record his founding a college or school at Henllan, a parish in Herefordshire, where he maintained 2,000 clergy for seven successive years in the literary study of divine and human wisdom; and mention his being visited by S. Germanus, and his subsequent consecration. S. Dubricius being of royal blood, many of his wealthy relations made considerable grants to the church of Llandaff. His grandfather King Pebiau granted the manor of Llangystennyn Garthbenin, in Herefordshire; Llangeniwr with an uncia\* of land; Llandinabo, also in Herefordshire, with an uncia of land; and four uncias (about 432 acres) of land at Conloe, on the banks of the Wye. Cynvyn and Gwyddai, the two sons of Pebiau, and the maternal uncles of S. Dubricius, gave three uncias (about 324 acres) of land at Cwm Barruc, in the Vale of Dore or Golden Valley, Herefordshire. Bryttwn and Ilinc gave Llanvocha, in the parish of Llangattock Vibon Avel, about six miles from Monmouth. Erb, King of Gwent, and Ergyng, the great-grandfather of S. Dubricius, gave a farm, his inheritance, called Cil Hal. Gwordog, in the reign of Merchwyn ap Glewys, King of Gower, gave four modii (about 36 acres) of land at Bishopston, in the district called Gower, about six miles west from Swansea. Noe

\* An uncia consisted of twelve modii, and a modius was twelve French arpents, or nearly nine English acres. An uncia comprised therefore about 108 acres.



ab Arthur gave Penaly, near Tenby, Pembrokeshire; Llandilo Fawr with the manors of Llandilo Villa and Llandilo Patria, in Carmarthenshire, now held by the Right Hon. Earl Cawdor by lease from the Bishop of S. David's; and Llandowor, on the banks of the river Taf, Carmarthenshire. According to *Liber Landavensis*, S. Dubricius's consecration took place in A.D. 427 or 447, and the bishopric of Llandaff was bestowed upon him by Meurig ap Tewdrig, the King of Glamorgan. Whilst Archbishop of Caerleon he crowned the celebrated King Arthur at Cirencester. Overcome with age, he resigned his sees and episcopal offices, retiring to Bardsey Island, at the end of the promontory Lleyn, Carnarvonshire, where an abbey, dedicated to S. Mary, had been erected by the fugitive monks of Bangor. S. Dubricius attained a great age, but the date of his death cannot be accurately ascertained. In Wales no date has been fixed for observing his festival, neither is his name to be found in the Welsh almanacks, but it is recorded as a bishop and confessor on the 14th of November in the *Book of Days*. Some historians have fixed this date in the year 612 as that of his death. The *Triads* do not extol S. Dubricius to the same extent as the other eminent saints, David, Teilo, and Padarn."

In addition to the above I may state S. Dubricius was consecrated Bishop of Llandaff by S. Germanus, Bishop of Auxerre, and S. Lupus, Bishop of Troyes, which appointment he held until 490, when he was elevated to the archbishopric of Caerleon, which he held with the bishopric of Llandaff until 512, when he resigned the latter.

W. WILLIAMS, LL.B., B.A.

Pontypridd, Glam.

DOPPET'S "MÉMOIRES DE MADAME DE WARENS" (5th S. vii. 309).—I possess a copy of this work which I venture to bibliographically describe:—

"Mémoires de Madame de Warens, suivis de ceux de Claude Anet. Publiés par un C. D. M. P. Pour servir d'Apologie aux Confessions de J. J. Rousseau.... A Chambéry. 1786." 8vo. No publisher's or printer's name.

My copy is bound up with books v. and vi. of the *Confessions* (Geneva edition of 1782), and I purchased it at a Strand bookstall some two years ago for the modest sum of eighteenpence. Does the work possess any authenticity, or is it purely the offspring of Doppet's imagination? The "editor" by no means disarms our natural suspicions by his carefully guarded language on this important point. He ingeniously admits that, comparing the memoirs with Rousseau, "perhaps the former will be deemed supposititious"; but, instead of advancing any proofs in support of their genuineness, he merely adds:—

"Aussi croirions-nous que ce seroit perdre beaucoup de tems, que de faire une longue dissertation pour appuyer l'authenticité des titres que nous allons mettre au jour, peut-être même les affoiblirait-on, en travaillant à les étayer par tous les moyens que la vérité, unie à la saine logique, peuvent suggérer."—P. xv of preface.

The account of the custody from which the memoirs are said to have come (p. xvii) is accordingly extremely meagre and unsatisfactory.

Surely we are not to understand MR. PAGET to

ask for information about Madame de Warens herself. For that let him consult the *Confessions*, wherein Rousseau has immortalized the memory of his generous mistress—alas! immortalized also her follies and his own base ingratitude.

MIDDLE TEMPLAR.

"CHARM" (5th S. vii. 207, 257, 278).—As the use of this word in a previous note by me is quoted by ST. SWITHIN, I may say that I understood the meaning there given to "charm" to be a confusion of sounds, discordant singing, equivalent to "a noise such as a number of children make." In fact, the old schoolmistress of the little school in that same village, when the children became restless and talkative (a very frequent event), used to rap the cane sharply on her desk, and exclaim, "Give over, do! what a charm you're making!" This was in Huntingdonshire; but the use of the word "charm," with this signification, I have heard in more than one county. Thus, in Rutland, on a certain occasion when several foxes had combined to make a midnight raid on a hen-roost and farmyard, a labourer who had to leave his bed and haste to the rescue described to me the medley of sounds that arose from the various denizens of the farmyard: "There were the foxes a-barking, and the cocks a-crowing, and the hens a-cackling, and the turkeys a-gobbling, and the geese a-hissing, and the ducks a-quacking, and the pigs a-squeaking, and the master a-hollering from the window, and firing off his gun to frighten the foxes. Oh, it *were* a charm!" Your correspondent (p. 278) quotes the phrase, the "charm" of the nightingale. I have also heard of the "charm" of the owls, when several have commenced a simultaneous hooting. In fact, whenever I have heard the word used by country people, it has always had reference to a "chorus," and not to the efforts of a single throat.

CUTHBERT BEDE.

TINTORETTO'S DAUGHTER (5th S. vii. 308).—Tintoretto's deep love for his only daughter, Maria, or, as she was called, Marietta Tintoretta, is not the least interesting fact about him which has come down to us. He loved her doubly, as a daughter and as an artist of the first order; and when, in consequence of her remarkable talents, the Emperor, the King of Spain, and other foreign princes, invited her to come to their courts, he could not part with her, and to keep her near him, "gab sie einem reichen venetianischen Juwelier zur gattin. Vater und Gatte waren über ihren frühen Tod untröstlich" (Fuessli, *Allgem. Künst.*, ii. 1316). She was born at Venice in 1560, and died at the age of thirty in 1590. Her father survived her, sorrowing, only four years. What little is known of her history is full of interest. Her talents were very remarkable; and her love for her father, old Giacompo Robusti, the "son of

the dyer," was as great as the love which he had for her.

EDWARD SOLLY.

She died, aged thirty, in 1590. Her father died, aged eighty-two, in 1594. "Tintoretto and his Daughter" is the subject of a woodcut, from a drawing by (the late) T. Morten, in the *National Magazine*, vol. vi. p. 117 (1859). The design represents the daughter lying dead upon a couch, holding a long stem of lilies in her right hand. Her father, palette in hand, and with his easel before him, is closely studying his child's face. In the descriptive letter-press to the engraving it is stated that he was devotedly fond of Marietta, and that he

"spent in her chamber the interval between her death and burial, engaged in painting her portrait. The act is somewhat at variance with modern notions; but, before condemning him, or affecting to shudder at his hardihood, we should recollect that he could not otherwise obtain so perfect a record of the existence of her he loved so well, and that painting, in the hands of one so accomplished, was but a method of relieving his grief. There could be nothing shocking to him in dwelling on the countenance of one so soon to be removed from his sight."

CUTHBERT BEDE.

Marietta, the daughter of Jacopo Robusti ("Il Tintoretto"), was a very clever player on the lute and on the *gravicembali*, and attracted many musicians to her father's house to hear her play. Her promising career was, however, prematurely cut short. She died in 1590 at the age of thirty, leaving her aged parent for four years to mourn her loss. Desiring to possess a good portrait of his daughter, Tintoretto, when it became certain that her life was ebbing away, transferred to canvas the features of his gifted child as she lay dying. It is to this sad incident the pictures alluded to by MR. BOGUE refer. See an article in the *St. Paul's Magazine*, vol. ix. p. 66 (1871), by Mr. T. A. Trollope, entitled "Tintoretto at Home." In the previous volume of the same periodical (vol. viii. p. 525) there is another article on Tintoretto by the same author, entitled "The Thunderbolt of Painting." F. A. EDWARDS.

BERNEY FAMILY (5th S. vii. 329).—John Cory, writing from Norwich, March 17, 1642 [1643], to Sir John Potts, says, "Sir Richard Berney sent to me last night, and showed and gave me the Colonel's note to testify he had paid him the 50*l*." This money, Mr. Carlyle says, was a forced contribution levied upon Berney by the association of the county (*Letters and Speeches of Oliver Cromwell*, edit. 1857, i. 110). We cannot take this as evidence that Sir Richard was at this early period a Royalist, but it certainly indicates that he had not definitely taken the other side. A few weeks after, however, he seems to have done so, for by an Ordinance dated May 7, 1643, he is appointed one of the committee for Norfolk for taxing such

persons as had not contributed or lent money to the Parliament (Husband, *Orders, Ordinances, and Declarations*, ii. 171).

On September 20, 1643, he was made one of the committee of the associated counties "for the mutual defence of each other against the Popish army in the North, under the command of the Marquisse of Newcastle" (*ibid.*, 329).

He filled a similar post on the committee for the relief of the army in Ireland on September 1, 1644 (*ibid.*, 567).

And on February 15, 1644 [1645], he was on the committee for maintaining the forces under the command of Sir Thomas Fairfax (*ibid.*, 605).

Sir Richard Berney, Baronet, and Thomas Berney were Justices of Peace for Norfolk in 1650 (*Names of Justices... as they stand in Commission... this Michaelmas Terme*, 1650, pp. 38, 39).

Sir Richard was appointed a commissioner for Norfolk under the Assessment Act of 1656 (Scobell, *Acts and Ordinances*, ii. 411).

It is evident from the above facts that, although there was some hesitation at first, Sir Richard almost at once took the side of the Parliament, and that he was trusted both by that assembly and by the Protector.

I have not met with any notice of his serving in a military capacity, and think it is probable that he refrained from doing so.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CITY CHURCHES (5th S. vii. 360).—A work on the churches of London by George Godwin and John Britton was published in 1838, containing descriptions of seventy-five churches, illustrated by one hundred and sixteen exterior and interior views, engravings and woodcuts; the former by Le Keux, of great beauty, it would be impossible to equal at the present day. *Illustrations of the Public Buildings of London*, by John Britton and A. Pugin, published 1825, contains also a very excellent series of plans, elevations, and sections of churches and public buildings, some of which are now destroyed. There is also Clayton's large folio volume on Wren's churches, which, of course, preserves illustrations to scale of all his chief works, some already destroyed.

R. PHENÉ SPIERS, M.R.I.B.A.

THE MAYPOLE (5th S. vii. 346).—

"There were several maypoles throughout the City (London), particularly one near the bottom of Catherine Street, Strand, which, rather oddly, became a support in its latter days for a large telescope at Wanstead, Essex, the property of the Royal Society."—*Newcastle Weekly Chronicle*, May 12, 1877.

THOMAS NORTH.

MILTON'S "L'ALLEGRO" (5th S. vii. 369).—Walking from Horton to Windsor we see to the



left a range of uplands, including Cooper's Hill, and, further back, St. Anne's Hill. These, indeed, by the poet's imagination, might easily suggest the idea of mountains. Then in Windsor Castle we have "towers and battlements, bosomed high in tufted trees." All the features described in *L'Allegro* and *Il Penseroso* are to be discovered in the neighbourhood of Horton, where those poems are believed to have been composed.

J. W. W.

BOILEAU (5th S. vii. 389).—

"Ridentem dicere verum  
Quid vetat?"

Is not Boileau the Italian Bevelaqua? If so, the wag's suggestion of Drinkwater as its meaning will appear more than probable.

W. F. R.

Worle Vicarage.

One branch of this Huguenot Refugee family fled into Italy, and subsequently wrote themselves Bevelaqua.

ANOTHER WAG.

FREEMASONS AND BEKTASHJEES (5th S. vii. 323, 398).—There is not much to reply to in Mr. JAMES's communication. I should think it not at all unlikely that Prof. Vambéry, who is a Jew, does know something about the Bektashjees. What I have stated as to Freemasons having been adopted by the latter into their sect has not been contradicted by Mr. JAMES, nor can be, for it is a fact. I observe the concluding question of Mr. JAMES: I will remind him that the non-Christian character of the Freemasons does not depend upon the date when the first Jew was affiliated to them, but upon the incontrovertible fact that Jews, *i.e.* persons professing Judaism, can be admitted *ex debito* into the craft, and may remain therein without offence to their Semitic monotheism.

H. C. C.

As acting Grand Master I was engaged with the late Hon. J. Porter Brown, author of the *History of the Dervishes*, in examining the alleged connexion with Freemasonry, and we came to the conclusion there was no such connexion. I have seen no ground to alter this conclusion. As to Jews in Masonry, is H. C. C. aware that the name for Masonic lodges all over Europe, down to the middle of the last century, was St. John's Masonry, and that the German Masons to this day resist the introduction of Jews, even if they have been initiated in other countries? It would be well on this subject if some attention were paid, according to Mr. SKEAT's practice for English etymology, to facts, and not to imagination, until we have got the facts.

HYDE CLARKE.

DE BURES (5th S. vii. 309, 399).—References will be found to this family in Manning and Bray's *History of Surrey*, vol. i. pp. xii, 93, 631; vol. ii. p. 584; vol. iii. p. 332. John de Bures, *temp.*

Hen. III., held one knight's fee in Bergh in Bantstead (Testa de Nevill). John de Bures, his son or descendant, died in 1282 (Escaet, 4 Ed. I. No. 19), leaving a son John his heir, then twenty-three years old. He died in 1333 (Escaet, 6 Ed. III. No. 174), and was succeeded by his son John, then aged forty, who died February 16, 1346 (Escaet, Mar. 22, 19 Ed. III. No. 174). He married Joan, daughter and co-heir with her sister Margaret, the wife of John de Norton, of Robert de Dol, Lord of Losely Manor, in the county of Surrey. She died in 1372 (Escaet, 45 Ed. III. No. 4), aged seventy-five. They left issue two sons, William de Bures, heir to his mother, and Sir John de Bures, Knt., who died 43 Ed. III., aged fifty-two. He was succeeded by John de Bures, citizen and fishmonger of London, who died in 1384, leaving John his son and heir. In 1410 the estate at Bantstead was sold to his creditors under a writ of elegit, and the name from that time disappears, I believe, from the roll of Surrey gentry.

G. L. G.

HERALDIC BOOK-PLATES (5th S. vi. 465, 469; vii. 36, 76, 233).—I have a large collection of choice and curious book-plates, extending over four folio volumes, which I am desirous of making as complete as I can, and shall be greatly obliged to any gentlemen who will forward me their book-plates for insertion. I shall be glad of the opportunity of making exchanges of duplicates or of purchasing any old plates.

HENRY PECKITT.

Carlton Hushwaite, Thirsk.

BILLERICAY (5th S. vii. 28, 212).—I have to thank Dr. CHARNOCK for his reply to my query as to the origin of the name of this ancient town. I have an extract from Pipe Roll, 6 Hen. IV., mentioning the beheading at *Billerica* (Essex) of one "Thomas Ledere, traitor to the king." In the accounts of expenses incurred in the reparation of Hadleigh Castle during the reign of Edward III. entries frequently occur of sums paid for the carriage of materials from *Billeryke*. In the grant of its chantry chapel, made by Edward VI. in 1551, to Walter Farre and Ralph Standyshe (not to Tyrell, as stated in Morant), the name is again spelt *Billerica*. A Welshman has told me that it could be interpreted as "the fort on the hill." Upon turning over the pages of a Welsh dictionary I find *bela*, to war, *ca*, a keep, a hold. The town stands very high, and at a very short distance from it are the remains of a small Roman camp.

J. A. SPARVEL-BATLY.

"CAT-GALLAS" (5th S. vii. 148, 237).—This I imagine to be a corruption of "cats'-gallows," or more usually called "cats'-cradles," a game which children used frequently to play, with stretched string passed from the hands of one to another. The game is also called in some parts of England "scratch cradles," derived most probably from the

archaic name of the manger, the "cratch." The excellent Bishop Lancelot Andrewes seems to have an allusion to the game in one of his sermons, *On the Nativity*. The text is Luke ii. 12-13:—

"Et hoc erit vobis signum, &c. And this shall be a Signe unto you: yee shall finde the Childe swaddled, and laid in a cratch. And straightway there was with the Angell a multitude of heavenly souldiers, praising God, and saying, Glorie be to God on high," &c.

The allusion is:—

"We may well begin with Christ in the *Cratch*: We must end with Christ on the *Crosse*. The *Cratche* is a *Signe* of the *Crosse*. They that write *de re rustica* describe the forme of making a *Cratche Crosse-Wise*. The *Scandal* of the *Cratch* is a good preparative to the *Scandal* of the *Crosse*."—Sermon xii., edition 1635, London, printed by Richard Badger, folio.

In the north of England I have heard the rack called the "cratch," but do not remember the term being applied to the manger.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MISUSE OF WORDS (5th S. vi. 406, 487, 543; vii. 149, 272.)—5. The meaning of *regalia* is so obvious that it seems absurd to remind educated persons of it; and yet the word has of late become strangely misused. So insensibly do people pick up and adopt what they read in the newspapers that even a leading M.P., a man of high education, speaking of Temperance processions, said it was "useless for the members to be walking about in regalia." Of course the word means royal adornments, and nothing else; but whenever a meeting of Teetotallers or Oddfellows takes place, the newspapers describe them as "wearing regalia." The writers mean "insignia." They might say decorations or ornaments, if they would condescend to use such plain words.

J. DIXON.

"RODNEYS" (5th S. vii. 168, 254.)—In this locality the term is used colloquially to indicate anything of inferior quality; for instance, "He wore a *rodney* hat," or "They are a *rodney* lot."

J. H. BURTON.

Ashton-under-Lyne.

The word "rodney" is commonly used in Staffordshire to express an idle, loafing fellow. To "rodney" about is to hang about in an idle, desultory fashion. The principal characteristic of a "rodney" is that he hates work with enthusiasm. I have not an idea of the origin of the phrase or its derivation. J. PENDEREL-BRODHURST.

Wolverhampton.

THOMAS MILLER (5th S. vii. 169, 277.)—In addition to what has already appeared in "N. & Q.," a short but interesting biography of this writer, up to the time of his leaving Nottingham to reside in London, will be found in Wylie's *Old and New Nottingham*, 1853.

I am under the impression that, a short time

before his death, Mr. Disraeli had placed him on the pension list, but on this point shall be glad of corroboration. F. D.

Nottingham.

BALLAD LITERATURE (5th S. vii. 387.)—The second of the three ballads about which Mr. RANKING inquires has lately been quoted in the columns of the *Ipswich Journal*, in which there appear every week a number of interesting "Suffolk Notes and Queries." One of the versions of the ballad in question—contributed by a correspondent, who says, "This is the best I can recall to memory, after more than seventy years"—runs as follows:—

"How cold the wind do blow, dear love,  
And see the drops of rain;  
I never had but one true love,  
In the green wood he was slain.  
I would do as much for my own true love  
As in my power doth lay;  
I would sit and mourn all on his grave  
For a twelvemonth and a day.  
A twelvemonth and a day being past,  
His ghost did rise and speak—  
'What makes you mourn all on my grave,  
For you will not let me sleep?'  
'It is not your gold I want, dear love,  
Nor yet your wealth I crave;  
But one kiss from your lily white lips  
Is all I wish to have.'  
'Your lips are as cold as clay, dear love,  
Your breath doth smell so strong,  
I am afraid, my pretty, pretty maid,  
Your time will not be long.'

W. R. S. R.

"EXPERTO CREDE ROBERTO" (5th S. vii. 408.)—This "familiar proverb" will be found quoted in Burton's *Anatomy of Melancholy*, the anatomist, whose Christian name was Robert, using the locution in direct allusion to his own expertness. I will not rob students of the pleasure and edification of hunting through the beloved Burton by pointing out the page in which the proverb is quoted.

GEORGE AUGUSTUS SALA.

[Is not the original "Robert" to be found in Virgil's *Diomed*, who, having had more than enough of fighting with *Aeneas*, declined the invitation of *Venus* to meet his old antagonist, with the remark, savouring of sore reminiscence—

"Stetimus tela aspera contra,

Contulimusque manus: experto credite quantus

In clypeum assurgat, quo turbine torquat hastam"]

Mr. H. T. Riley (*Dictionary of Latin and Greek Quotations*, &c.) says of "Experto crede Roberto":—"A proverb commonly used in the Middle Ages, but its origin does not appear to be known. Burton uses it in the Introduction to his *Anatomy of Melancholy*."] ]

BEATRICE CENCI (5th S. vii. 188, 236.)—The review of Mr. Whiteside's work on *Italy in the Nineteenth Century, contrasted with its Past Condition*, referred to by K. H. B., appeared in the *Quarterly*, September, 1848, not in 1864, as stated.



There is frequent allusion to the subject in Hillard's *Six Months in Italy*, London, 1853. A review of this work was published in the *Quarterly*, April, 1858. The reviewer gives a sketch of the minute details of this tale of horror, as collected from the original process preserved in the library of Sta. Maria sopra Minerva in Rome. Only the other day, so to speak, the story was retold in the *Newcastle Weekly Chronicle*, a copy of which is at your correspondent's service.

J. MANUEL.

Newcastle-upon-Tyne.

SPECIAL COLLECTIONS OF BOOKS (5<sup>th</sup> S. vi. 483, 544; vii. 40, 153, 294).—MR. WALFORD does not enumerate insurance against robbers and burglars, of which I have in my collection of prospectuses one, towards the close of the last century, of a society for insuring against such risks.

HYDE CLARKE.

PROVINCIAL FAIRS (5<sup>th</sup> S. vi. 108, 214, 278, 353; vii. 99).—The following provincial fairs, in which a procession forms part of the opening ceremony, should be added to those already mentioned.

Coventry Show fair (Warwickshire). The last procession of Lady Godiva took place on Monday, June 20, 1870, and has not since been repeated.

Peterborough Bridge October fair (Northamptonshire) is, I believe, still opened by proclamation, and a procession takes place every year on Oct. 2. Perhaps some of the local readers of "N. & Q." may be able to give some particulars respecting the origin and history of this ancient fair.

Shrewsbury Show (Salop) has a very ancient procession, originating in the great religious festival of Corpus Christi.

At Lichfield (Staff.) there is a festival called Greenhill Bower, in which a procession forms the principal feature in this pleasure fair.

Stourbridge, or Sturbich, fair (Camb.) is still held by proclamation, and in the year 1805, I find, lasted a fortnight.

G. O.

The fair at Lichfield, held on Shrove Tuesday, is proclaimed by the Mayor and Corporation in the market place in much the same manner as the Walsall ceremony described at the second of the above references.

HIRONDELLE.

ARMS, BUT NO CREST (5<sup>th</sup> S. vii. 28, 170), were common enough among the old French nobility. I know of several Huguenot families whose old seals show not only no crest, but no motto. I have heard it mentioned by the descendant of an old Refugee family that the Huguenots on their arrival in England all chose religious mottoes. His own motto was "Nisi Dominus frustra," our own is "In misericordiâ Dei confido." Can any one bear out this latter statement?

HUGUENOT.

Poona.

DOES BLUSHING EVER TAKE PLACE IN THE DARK (5<sup>th</sup> S. vii. 145, 295).—HERMENTRUDE has given, of course, the right answer to the question. There can be nothing to prevent blushing from taking place in the dark. It proceeds from a sense of shame which stops the heart's action for a second, and thrusts the blood to the surface of the skin all over the body, but is most apparent in the cheeks, because there the skin is thinner, and the vascular system more active and elaborate. When alone, sensitive people will blush at a thought passing through the mind, but no doubt one of the great incentives to blush is the eye of another fixed upon one. This is absent in the dark; but as in the case of shame it is only the secondary cause of blushing, the primary cause would secure the effect without it. In darkness the secondary cause is always absent, but undoubtedly the effect takes place just the same, for the reason assigned. I have no doubt that many would blush in daylight, and in the presence of others, who would not blush in the dark at all, because with such it is not the thing done, but the being found out, that touches them.

C. A. WARD.

Mayfair.

THE DIVISIONS OF AN ORANGE (5<sup>th</sup> S. vi. 513; vii. 134, 297).—Sir Walter Scott calls the divisions of an orange "cloves" in the following passage:—

"They marched before Colonel Everard and his party, keeping as close to each other as two cloves of the same orange."—*Woodstock*, chap. x.

JOHN CHURCHILL SIKES.

Chigwell.

THE SIMILE: MILTON (5<sup>th</sup> S. vii. 186, 296).—This comparison was common enough, and, one would think, would suggest itself naturally. Drayton had written years before:—

"In ev'rything she must be monstereous;  
Her piccadil above her crown up-bears;  
Her fardingale is set above her ears,  
Which like a broad sail with the wind doth swell,  
To drive this fair hulk headlong into hell."

*Moon-Calf* (Drayton's *Works*, 1748, p. 174).

A little later Benlowe wrote:—

"Scarcely is the Toy at Noon to th' Girdle drest;  
Nine Pedlars need each morn be prest

To lanch her forth: A ship as soon is rigg'd to th'  
West."

Benlowe's *Theophila*, p. 200.

Much earlier Stubbs had written:—

"Thei haue great & monstereous Ruffs...so that thei stande a full quarter of a yarde (and more) from their necks, hanging ouer their shoulder points in steade of a vaille. But if Æolus with his blasts, or Neptune with his stormes, chaunce to hit vpon the crasie barke of their brused Ruffs, then thei goeth flip flap in the winde."—Stubbs's *Anatomic of Abuses* (Aug., 1583), f. 22, verso.

"Rigged out" is now a very common term for a gaily dressed woman.

R. R.

Boston, Lincolnshire.

ENGRAVINGS PASTED ON WALLS (5th S. vii. 226, 274, 354).—Have Δ. and P. P. noticed the following passage in Goldsmith's *Description of an Author's Bedchamber*?—

"The humid wall with paltry pictures spread;  
The royal Game of Goose was there in view,  
And the Twelve Rules the royal martyr drew;  
The Seasons, framed with listing, found a place,  
And brave Prince William show'd his lamp-black face."

This seems to indicate—1, that the "pictures" were attached to the wall; 2, that listing was sometimes used to frame them. Any student of Hogarth's and other designs of the period in question will remember numerous instances of pictures or engravings pasted, as well as pinned or tacked, on walls of rooms. The practice survives on screens.

F. G. S.

CURIOUS BURIAL CUSTOM OF THE DYOTT FAMILY (5th S. vii. 246, 392).—The origin of, and reason for, this custom can, as far as I see, be traced to nothing beyond whim or eccentricity. I can cap the case of your correspondent's ancestor with that of an ancestor and namesake of my own. Writing several years ago to the then rector of Boldon, Durham, for some statistics which I desired relative to a predecessor of his in the living, Dr. Edmund Tew, some time Fellow of Jesus College, Cambridge, among other things he informed me that—as he learned from an old parishioner—"Dr. Tew always went to bed at ten o'clock, and he was buried at ten o'clock at night in the chancel, a walking funeral—six poor men bore the coffin, and four poor boys carried torches." May not, therefore, this "custom of the Dyott family" have its "origin" in a desire similar to that which seems to have influenced my worthy namesake—to be buried at the same time he went to bed?

EDMUND TEW, M.A.

HENRY R. ADDISON (5th S. vii. 249, 318).—*The Sentinel*; or, *Louise d'Eperon*, was written at Bruges, about the year 1834, for amateur theatricals. I believe it never was printed or acted in this country. Colonel Addison can hardly be called a musical composer, although a well-known song writer, in conjunction with Alexander Lee, George Barker, Knight, and others. He wrote some sixty dramas and farces for the London stage, and was a frequent contributor to *Bentley*, *Tait*, *Fraser*, &c. For an account of his literary industry I would refer R. G. to the *Era* of July 2 last, and the *Court Journal* and *Illustrated News* of July 8.

A.

OLD PRAYER BOOK (5th S. vii. 364).—The Table of Scripture Genealogies was by John Speed, the chronologer, and it was so well approved of that he had a patent for the sale of it. The Stationers' Company were obliged to bind it up

with all their Bibles, which they did as long, I suppose, as the term of the patent lasted.

This information is from a manuscript in my possession, written by John Speed, M.D., who died in 1781. He was the great-great-grandson of the chronologer.

J. SPEED D.

ANNE FRANKS, OR DAY (5th S. vii. 350).—Miss Day sat to Sir Joshua Reynolds January, 1757, and January, 1760. She married Sir Peter Fenhoullet, Exon of the Guard, who was knighted at the coronation of George III. The picture is that of a pretty woman, in a flat Woffington hat, the face half in shadow, a nosegay in her bosom, her hands in a muff. Engraved by McArdell, size 10½ in. by 9 in.; and, as "Miss Day," by R. Purcell, size 12 in. by 9¾ in. Dr. Hamilton, in his *Catalogue Raisonné of the Engraved Portraits after Sir Joshua Reynolds*, says that the picture was in the possession of the late Thomas Baring.

Z. L. Z.

"CHIVALRY" (5th S. vii. 306).—S. T. P. calls attention to the modern pronunciation of this word; and I would supplement his note by mentioning the name of one notable and distinguished dissentient from this modern pronunciation—the present Dean of Westminster. I particularly noticed the pronunciation—if I remember correctly, during the delivery of the Dean's eloquent funeral sermon on the late Charles Kingsley.

R. P. HAMPTON ROBERTS.

ARCHITECTURAL MANUAL (5th S. vii. 320).—Mr. T. Talbot Bury's *Styles of Architecture*, a two-shilling volume (No. 17 of "Weale's Rudimentary Series"), sixth edition, 1874, Lockwood & Co., 7, Stationers' Hall Court, is, I think, exactly what E. J. S. wishes for.

JOHN W. BONE.

Bedford Place.

THE TIME OF TAKING MEALS BY OUR ANCESTORS (5th S. vii. 349, 413).—Amhurst thus describes an Oxford fop in 1721:—

"He is a smart of the first rank, and he is one of those who come in their academical undress every morning between ten and eleven to Lyne's coffee-house, after which he takes a turn or two upon the Park, or under Merton Wall, whilst the dull regulars are at dinner in their hall according to statute. About one he dines alone in his chamber upon a boiled chicken, or some pettiottes, after which he allows himself an hour at least to dress in, to make his afternoon appearance at Lyne's, from whence he adjourns to Hamilton's about five."—*Terræ Filii*, June 22, 1721.

H. B. C.

U. U. Club.

"DIARY OF A LATE PHYSICIAN" (5th S. vii. 367).—JABEZ is mistaken in speaking of the author of *Ten Thousand a Year* as "the late Mr. Samuel Warren." As lately as the 25th of last April I



had the pleasure of seeing and hearing the venerable author at an inquiry in this town.

JOHN CRAGGS.

Litchfield Street, Gateshead.

**JEWISH NAMES** (5th S. vi. 490; vii. 53, 117).—DR. CHARNOCK is a little imaginative. Halévy is not "a gallicism of Alwig (like Hervé for Herwig)," because it is simply the article prefixed, and signifies "The Levite." Clovis is not used as a Jew's name here, nor is Lewis "corrupted from Ludovicus, the Latinized form of Ludwig." It is only a convenient form of Levi used by the Jews to look like English. Lawson is not "a probable corruption of Lawrenson," for the plain reason that it is used by Jews of the name and tribe of Levi. "Low," &c., he says, "are from the Saxon." That has nothing to do with the matter. They are names adopted by Levites. DR. CHARNOCK does not appear to understand the bases of my query. I gave forms used by the Jews in Western Europe of surnames for descendants of Aaron, "Cohen," and of the tribe of "Levy." No one suggested, what DR. CHARNOCK doubts, that "the names given are necessarily Jewish names." The essence of the matter is that Jews in Holland, England, Germany, France, Italy, and Spain use forms of *לוי*, which are common names in those countries, as Leeuw, Lyon, Löwe, Léon, Leone.

PHILO-JUDÆUS.

In further elucidation of the subject at these references, the *Standard* of Dec. 28, 1876, says:—

"THE NAMES MORDECAI AND MARKS.—The Rev. J. Simon writes that while he does not dispute the derivation of Mordecai from a Persian root, his original statement only set forth a practice common among the Jews. The man now under sentence of death, when abroad, went by two Hebrew names, Isaac Mordecai, besides the family name Pocrousky. In England he dropped the family name, and called himself Isaac Marks. Mr. Simon knows a great many who substitute Marks for Mordecai. Those who do this come chiefly from the borders of Germany. The Germans render Mordecai by Marcus, and in English from the latter form the *v* is dropped. In the Hebrew translation of the New Testament St. Mark is substituted by Markus."

R. & —.

**THE FIRST PUBLICATION OF GRAY'S "ELEGY"** (5th S. vii. 142, 252).—In a poetical miscellany, 1751-1762, in the writer's possession, at one time the property of Joseph Smith, whose book-plate it contains, there is a copy of the "*Elegy written in a Country Churchyard*." The Third Edition. London, printed for R. Dodsley, in Pall Mall, and sold by M. Cooper, in Paternoster Row. 1751. Price Sixpence." This copy is printed in pamphlet form, quarto size, and has not the author's name, but is accompanied by a note from the editor. In the same volume are two other "*Odes*," by Mr. Gray, printed at Strawberry Hill for R. and J. Dodsley, in Pall Mall, MDCCCLVII." These are of

the same size and form, and the title-page is ornamented with a vignette, representing Strawberry Hill half enclosed by a tree, from one of the branches of which depends a lozenge-shaped shield of arms, and at the bottom of the vignette a ribbon, with the motto, "*Fari quæ sentiat.*" The volume also contains poems by Whitehead, Gilbert West, T. Brecknock, Esq., odes by Mr. Mason, Churchill, and others.

ENILORAC.

**YORKSHIRE FOR "TO PLAY"** (5th S. vii. 166, 258).—Our "lark," "larking" (coarse merry-making), supposed to be modern slang, are the old word mispronounced, as pointed out by Dr. Nash (deriving from it a formerly used name for a courtesan) in a note to

"The difference marriage makes  
Twixt wives and ladies of the lakes."

Butler, *Hudibras*, iii. i. 867.

VINCENT S. LEAN.

Windham Club.

"AWAITS" (5th S. vii. 166, 274).—The word is "await" in all versions that I have seen. Poets do not always use words in their primary sense, and I understand the word in question to mean "come to" or "arrive at." All things alike are destined to die. If Gray wrote "awaits," he probably regarded the second line of the stanza as a parenthetical one, as though the whole verse were printed thus:—

"The boast of heraldry, the pomp of power,—  
And all that beauty, all that wealth e'er gave,—  
Awaits alike," &c.

J. W. W.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Bacon and Essex: a Sketch of Bacon's Earlier Life.*  
By Edwin A. Abbot, D.D. (Editor of *Bacon's Essays*).  
(Seeley, Jackson & Halliday.)

In consideration of our narrow limits the best course to be taken in justice to such an important book as Dr. Abbot's is to state, in a condensed form, his object in writing it. 1st. That Essex (though a traitor) was not the deliberate and hypocritical traitor represented by Bacon. 2nd. That Bacon's *Declaration of the Treasons of Essex* is in most part, as Clarendon described it, "a pestilent libel." 3rd. That Bacon is "a man whose character still awaits a careful, consistent, and impartial analysis." Dr. Abbot's work is a valuable contribution towards that future analysis. It contains some letters never before printed, and it leaves its readers in the condition of an intelligent jury who are helped towards a verdict by a powerful pleader, but who are still perplexed as to the verdict they should deliver.

*The Authorship of the "De Imitatione Christi."* With many interesting particulars about the Book. By Samuel Kettlewell, M.A. (late Vicar of St. Mark's, Leeds). (Rivingtons.)

THE old and interesting controversy is here renewed, or rather judgment is here given upon it, judicially, in the manner of a judge who is without prejudice, and who sums up the evidence on both sides with lucid impartiality. There will be hardly room for appeal against

his judgment, which is in favour of Thomas à Kempis. There is something marvellous in the fact that nearly three dozen chapters and nearly five hundred pages could be written on such a question without the reader's interest now and then failing; but Mr. Kettlewell has that rare ability by which, maintaining his own interest, he increases that of his readers in the subject. The *Imitation* was of old a popular book in England. May it ever remain so. Its spirit, indeed, renders it applicable to the members of every church in the world.

*The History of the County of Monaghan.* By Evelyn Philip Shirley, Esq., F.S.A. (Basil Montagu Pickering.)

THERE is no county history more important and interesting than that of Ireland; no county, the history of which—general, baronial, ecclesiastical, and parochial—is better worth writing than that of Monaghan; and, it may be added, which could have found an abler or more impartial historian to write it than Mr. Evelyn Shirley. This first part (a fine folio) is complete in itself, from the earliest times down to 1688. Two others will follow. When the whole work is completed we will speak of it at greater length. Meanwhile the first part furnishes many a striking illustration of old Irish life. For instance: "A.D. 1168.—Donough O'Carroll, Lord of Oriel, the flood (*sic*) of the nobility and dignity of the North of Ireland, died of a wound from a hatchet inflicted on him by one of his own people. He lived, however, to receive extreme unction ..... and bequeathed three hundred ounces of gold to clergymen and churches."

THE Oxford University Press has sent forth a Holy Bible, in various sizes, which has the following important additions to the text:—notes, analytical, chronological, historical, and biographical; a Biblical index, *Cruden's Concordance*, a Dictionary of Scripture Proper Names, and maps. For teachers and students the Oxford reference Bibles are very great aids towards the attainment of knowledge and the power to impart it.

*Brief Annals of the Bicester Poor Law Union and its Component Parishes, in the Counties of Oxford and Buckingham*, Part I., by a Local Secretary (Bicester, G. Hewitt), has a special interest for those living in the counties referred to; it may be called a county history on a small scale.

"THE SEVEN CHURCHES OF ASIA.—A letter received by the *Western Morning News* from the island of Patmos states that a successful tour has just been completed in the districts in the interior of Asia Minor by Dr. Phene, the antiquary, who has also been engaged in a careful examination of all the excavations and discoveries made by Dr. Schliemann in Greece and Troy. The journey to those of the seven churches not accessible by railroad or any main route is most arduous, and attended with a good deal of risk from fever and even robbers. No Englishman now living has visited all seven churches as well as the time-honoured island of Patmos. Dr. Phene had a special object, that of examining the prehistoric monuments in the district of those churches, some of which are referred to by Homer and some by Herodotus; and it is remarkable that some of them are similar to the hill sculptures of which there are examples at Cerne Abbas, in Dorsetshire, and another in Sussex. The inspection of the valuable ancient manuscripts in the monastery at Patmos was requested for Dr. Phene by the Archbishop of Smyrna; and the difficult visit to that island—Dr. Phene having to charter a vessel at his own cost—was most successfully accomplished. The result of these investigations will be communicated to the British Association at Plymouth in August next."—*Pull Mall Gazette*.

THE members of the Oxford Architectural and Historical Society, under the conduct of the Dean of Westminster and the Master of the Temple, will visit Westminster Abbey and the Temple Church next Tuesday. It is intended also to explore Lambeth Palace and St. Bartholomew's, Smithfield. Old members of the society wishing to join the party in London should communicate with the junior secretary, Mr. F. S. Pulling, Exeter College, Oxford.

At a recent sale at Messrs. Christie, Manson & Woods the Portland or Barberini Vase, in Wedgwood ware, No. 5 of the first fifty copies subscribed for, the reliefs in white on pale blue ground, sold for 273*l*.

MADAME SCHLIEMANN will read a paper "On the High Culture of the Ancient Greeks, the Long Series of Agents which contributed to it, and the Reason of its Decay," at a special meeting of the Royal Archaeological Institute on June 8, at 5 P.M.

"THE FIRST VACCINATOR.—In the old churchyard of Worth, Dorsetshire, is a tomb with the following inscription:—'Benjamin Jesty, of Downshay, died April 16, 1816, aged seventy-nine. He was born at Yetminster in this county, and was an upright, honest man, particularly noted for having been the first person known that introduced the cow-pox by inoculation, and who, for his great strength of mind, made the experiment from the cow on his wife and two sons in the year 1774.'"—*Medical Times and Gazette*.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

FIDELIS ET FIRMUS.—The value of the engraving would partly depend on its condition. The painter, H. Thompson (1773-1834), was a very popular artist; and Say, the engraver, was a man of rare ability (1768-1834). Between fifty and sixty years ago Say produced the first mezzotint which had been successfully produced on steel.

ED. WOLFERSTAN.—It is one of Thackeray's "heartiest" poetical pieces. It used to be sung with great effect by Horace Mayhew.

R. HEMMING.—Several translations of Caballero's works have been published. The publishers' names can be ascertained at any bookseller's.

N. P.—The doorway of the Grosvenor Gallery in Bond Street is from the church of Santa Lucia at Venice. It is an actual work of Palladio.

W. RENDLE ("Like to the damask rose," &c.) should refer to "N. & Q." 5th S. ii. 227, 296, 336, 373; iii. 99, 291, 349, 377.

L. G.—The Bishop of Truro signs his letters "E. W. Truro."—

O. B. (Dahlby, Sweden).—Your name has been mislaid. We have a letter to forward to you.

SILURIAN ("Rodneys.")—See *ante*, p. 254.

J. L. WARREN.—"Lay-holds."

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 9, 1877.

## CONTENTS. — N° 180.

NOTES:—Wills of Bishops and Capitular Members of Cathedral Churches, 441—Ancient Aryan Rites, 442—Forename and Surname Books, 443—Edward Gibbon and John Whitaker, 444—The Semitic Alphabet derived from the Assyrian Syllabary—The Iron Bailings round St. Paul's—"Noscellar e sociis," 445—Position of the Clergy—Centenarianism—"Instant" and "Current"—The Jacobites in Lancashire in 1715—"John Hampden, Jun.," &c., 446.

QUERIES:—Bailey's—"Dictionary"—Flint Arrow-Heads, &c.—Somersetshire Barrows, 447—"Mr. Bella, the Orator"—"Madame de Pompadour and the Courtiers"—Hugh de Poyning's—Family of De la Maine—Heraldic—Argostoli, Cephalonia, 448—Count William de la Lippe—Freeholders in England—"Baron of the Court of Exchequer"—St. Paul and Seneca, 449—"The Round Preacher"—Authors of Quotations Wanted, &c., 450.

REPLIES:—Stone's Sermon at St. Paul's, 1661—W. Hodgson, 450—The Oldest Provincial Circulating Libraries—Pancake Tuesday, 452—R. Brome's Plays—W. Alexander, First Earl of Stirling—Chaucer's Versification, 453—"Than" as a Preposition—Arms of Sicily, 454—Copies of the Shakespeare Folios of 1623 and 1632—Sir D. Owen—Schoetgenius—"Even-song"—Lally Tollandal—"The Deuce"—Rite of Sati, 455—Heraldic—"Manchester Al Mondo"—Ulster Words—"Praestat nulla," &c.—An Ulster Perversion—"The King's Cock Crower—Early Notice of Fossil Bones—The Rhodian, 456—"Hitch"—Merchant Taylors' School—Who was Angeston?—Scottish Ecclesiastical Titles—Lapis Lyncurius—Burial Custom in Notts, 457—Charles Stuart—Bibliography of Utopias—Thomas Cogan—"Estridge"—Hatcher: Hill—Shelley's "Scenes from Calderon"—New Year's Eve: Easter Eve, 458—A Society for the Publication of Church Registers—William Hogarth—Rushbearings—An Invocation to Lindley Murray—Authors Wanted, 459.

## Notes.

## WILLS OF BISHOPS AND CAPITULAR MEMBERS OF CATHEDRAL CHURCHES.

I have lately derived so much information on hitherto doubtful points in the history of the cathedral to which I have the honour to belong from the wills at Lambeth and Somerset House, that for the assistance of others who are engaged in similar researches, I give a tentative list of those relating to English cathedrals before the Reformation. These are only samples of the rich harvest which may be gleaned or gathered in from other wills, which throw considerable collateral light upon all subjects relating to the several churches; but these must be specially sought out by patient eyes and individual labour, carried over years, in this hitherto neglected but productive field. I omit some to which the indefatigable Browne Willis drew attention. The ecclesiastical history of London churches alone must some day be rewritten.

## SOMERSET HOUSE.

Alexander S. Asaph (fo. 3, Rouse, 1381-1401).  
Thomas Exeter (fo. 4, ib.).  
Edward Llandaff (fo. 2, ib.).  
Henry Worcester (fo. 3, ib.).  
John Tibbage, arch. Hunts (fo. 23, Marche, 1401-23).  
Thomas Killala (fo. 6, 7, ib.).  
Reginald Coy. and Lichf. (fo. 16, Stockton, 1449-53).  
William Dunkeld (fo. 10, ib.).  
Thomas Bath and Wells (fo. 7, Godyn, 1458-68).

John Hereford (fo. 16, Wattis, 1463-79).  
Walter Norwich (fo. 7, ib.).  
Waynflete of Winton (fo. 25, Lagge, 1479-86).  
Thomas Kempe of London (fo. 28, ib.).  
Russell of Lincoln (fo. 30, Vox, 1493-6).  
Marshall of Llandaff (fo. 21, ib.).  
Rich. Hill of London (fo. 33, ib.).  
James Norwich (fo. 35, Horne, 1496-9).  
Robert Worcester (fo. 10, ib.).  
Blythe of Sarum (fo. 39, ib.).  
John Arundell Exeter (fo. 14, Holgrave).  
Wm. Barons London (fo. 40, ib.).  
Rd. Redman Ely (fo. 38, ib.).  
J. Morgan S. Davids (fo. 8, ib.).  
David S. Asaph (fo. 23, Fettiplace).  
Wm. Smythe Lincoln (fo. 26, ib.).  
Milo Llandaff (fo. 26, Holder).  
Rich. Hereford (fo. 18, ib.).  
Jas. Stanley Ely (fo. 7, ib.).  
Hugh Oldham Exeter (fo. 19, Ayloff).  
Rd. Fitzjames London (fo. 3, ib.).  
Jo. Tymnuth Argolis (fo. 27, Bodfelde).  
Geoffrey Coy. and Lichf. (fo. 14, Thaver).  
Henry Dene Canterbury (fo. 21, Blamyre).  
Cardinal Morton Canterbury (fo. 10, Moone).

## AT LAMBETH.

Lichfield and Coventry.—Bp. Heyworth (Stafford).  
Bp. Stretton (Courtenay).  
Canterbury.—Peckham (Reynolds).  
Lincoln.—Ravensor, archdeacon (Courtenay).  
Bp. Gray (Chichele).  
Bp. Alnwick, 1449 (Stafford, 178 b).  
Bp. Repyndon (Chichele).  
Shepee, dean (Arundel).  
Ashby, archd. Northampton (Whittlesey, 119 b).  
Burbache, canon (Arundel).  
Sarum.—Bp. Chaudler (Chichele).  
Bp. Medford (Arundel).  
Stopyndon, archdeacon (Stafford).  
Rich. Ullerton, canon (Chichele).  
John Upton, canon (Arundel).  
Hen. Harburgh, canon (Chichele).  
Jo. Turk, canon (Arundel).  
Will. Loyng, canon (Whittlesey).  
Membury, canon (Chichele).  
Postell, canon (Arundel).  
Mottram, precentor (Chichele).  
W. Hughtedbury (Whittlesey, 126 b).  
Bp. Hallum (Chichele).  
Thos. Southam, archd. Berks (Arundel).  
Stopyndon, archd. Dorset (Stafford, 148 a).  
Bath and Wells.—Bp. de Salopia (Islip, 244 a).  
Bp. Harewell (Courtenay).  
Bp. Erghum (Arundel).  
Bp. Bubwith (Chichele, 225 a).  
Hore, provost (Stafford).  
Samborne, canon (Courtenay).  
Gamull, canon (Arundel).  
Brown, canon (Stafford, 264 a).  
Brita, canon (Chichele).  
W. Stevens, precentor (Stafford, 123 b).  
Cousin, canon (Arundel).  
Medford, dean (Chichele).  
Exeter.—Bp. Grandison (Whittlesey, 103 b).  
Waggescombe, canon (Courtenay).  
Lerchdeckne, canon (Chichele).  
Gibbes, canon (Arundel).  
Brabrooke, canon (Arundel).  
Brown, canon (Arundel).  
Drewell, archdeacon (Chichele).  
Cherden, canon (Arundel).  
Bp. Stafford (Chichele).

*Norwich*.—Bp. Wm. de Lenn (Whittlesey).

Bp. Wakering (Chichele).

Bp. Percy (Whittlesey).

Alexander Norwich, 1413 (Arundel, ii. 165 a).

Blythe, archdeacon (Whittlesey).

Bp. Brown (Stafford).

Lyng, archdeacon (Islip).

*Ely*.—Bp. Morgan (Chichele).

Bp. Barnet (Whittlesey).

Bp. Fordham (Chichele).

*Durham*.—Bp. Hatfield (Islip).

*Carlisle*.—Bp. Barrow (Chichele).

Bp. Whelpdale (Chichele).

*York*.—Chesterfield, canon (Langham).

Haxey, treasurer (Chichele).

Holme, canon (Chichele).

*Hereford*.—Bp. Charlton (Whittlesey).

Bp. Trevenant (Arundel).

Bp. Mascall (Chichele).

Bp. Polton (Chichele).

Lexham, canon (Islip).

Parry, canon (Chichele).

*Rochester*.—Brown, archdeacon (Stafford, 264 a).

Bp. Shepey (Islip, 169 b).

Bp. Brinton (Courtenay).

Bp. Young (Whittlesey, 46 a, 161 a).

Bp. Wells (Stafford, 122).

Bp. Yong (Chichele).

Bp. Langdon (Chichele).

Bp. John Bottesham (Arundel).

Bp. Will. Bottesham (Arundel).

Bp. Trilleck (Whittlesey).

Bp. Welles (Stafford).

*St. Asaph*.—Bp. Spridinton (Courtenay, 196 a).

Bp. Child (Courtenay).

Brown, canon (Stafford, 264 a).

Bp. Madoc (Islip).

*Bangor*.—Bishop Castro (Whittlesey, 117 a).

Bp. Clidderow (Chichele).

Bp. Ringstede (Islip, 245 a).

*St. Davids*.—Bp. de Mona (Arundel).

Bp. Ketterich (Chichele).

Bp. Patrington (Chichele).

Bp. Nicols (Chichele).

Bp. Houton (Courtenay).

Bp. Lyndwood (Stafford).

Bp. Falstoff (Islip).

Rawlins, canon (Chichele).

*Winchester*.—Cardinal Beaufort (Stafford).

Bp. Edingdon (Langham).

William of Wykeham (Arundel).

*London*.—Bp. Fitzhugh (Chichele).

Chickwell, canon (Islip, 153 b).

Bp. Clifford (Chichele).

Cook, treasurer (Langham).

Cotyngnam, canon (Arundel).

Bp. Gilbert (Stafford).

Warde, canon (Kemp).

Kentwode, dean (Chichele).

Stowe, dean (Arundel).

Styverley, canon (Arundel).

These are only from casual notes; but I may add that I found, by a careful search, upwards of thirty wills for Chichester. Perhaps some of your readers, from time to time, will add to this specimen list and render it complete.

MACKENZIE E. C. WALCOTT.

#### ANCIENT ARYAN RITES.

A notice in the *Pioneer* (Allahabad, India) of Mr. Mackenzie Wallace's work on Russia has brought out in the Allahabad newspaper the following notices of ancient Aryan rites, which may, perhaps, be considered worthy of a corner in "N. & Q." Extract from the *Pioneer*, March 1, 1877:—

"According to Mr. Mackenzie Wallace, when the approach of cholera is feared, all the village maidens gather together at night, in the usual toilet of the hour, and walk in procession round their village; one girl walking ahead with an Icon, the rest following with a plough. The girls make their own arrangement as to time; but it sometimes happens that the men find out what is going on, though if any one is caught taking observations, he is sure to be considerably beaten, it is said, by the fair members of the procession."

Regarding the above, J. R. R. writes in the *Pioneer* of March 8:—

"In your issue of the 1st instant you draw attention to a custom practised by the Russian peasant women on the approach of cholera. A very similar custom is in vogue in this part of the country (Azimgarh) when drought is apprehended. On an appointed night the village women, taking a yoke and plough, go to a fallow field, generally in a north east direction from the hamlet, and, divesting themselves of their clothes, draw the plough a few times over the field. Women of inferior caste and mature age are generally the performers. Notice is given to the males of the village, and they religiously abstain from vitiating the ceremony by improper curiosity."

This is followed up by "Wheatsheaf" in the issue of March 15, who adds:—

"As soon as I read the extract from Mr. Wallace's book, about the curious ceremonial used by Russian women in view of preventing the cholera, circumstances in this country occurred to my mind similar to those described by your correspondent 'J. R. R.' To the best of my belief the custom alluded to by him is common throughout the country. 'J. R. R.' has known of it in Azimgarh; I have known of it in Mirzapur. My experience differs, however, in some particulars from that of 'J. R. R.'; the celebrants in the instance brought to my notice were young and comely women of high caste. When the rain held off at the end of last June, some merry wives of the Brahmin and Chutree castes assembled at night in a field near Bindachul: two of them placed themselves under the yoke of a plough and drove it across the hard ground, a third holding the plough handle and guiding it as it was dragged. All three celebrants were far too naked to be shamed, and exhibited the likeness of their Creator as it was first offered in the ancient garden of innocence and bliss. The congregation, limited of course in numbers, was also, as I understand, uncumbered with costume. Young and fair women were chosen for the rite, as more likely to attract the favour of Indra, god of the rains. Watch was kept against men of a curious turn of mind; males being of course jealously excluded from these mysteries. Singing and abuse of the zemindar accompanied the ceremonial. I make no apology for mentioning two other customs, because such things are very probably of high Aryan antiquity. When the rain is too constant in July or August, and harm to the crops is apprehended, village women will light a lamp and wave it towards the heavens. Is this an invocation to Agni as a godship of



higher rank than Indra? Under similar stress of rain women will strip, and one of them, forming a female image from cowdung, will plaster it against a wall facing the east, so as to catch the early sun. This image is called Charko Pundiyain. The celebrant in this rite must be the sister of an only brother."

H. RIVETT-CARNAC.

Suez.

### FORENAME AND SURNAME BOOKS.

The interest attaching to the histories of people's names is very great. Fresh querists almost weekly in these columns seek aid in tracing the history of personal names. I therefore believe that a list of the titles of books which treat of the history of personal names, and of books which contain lists of personal names (I do not include directories), would be helpful to those who are interested in the history of their names. To such I dedicate this list; and of those who are helped by it I ask assistance. Will they contribute to perfect this list by forwarding to the editor a transcript of the title-page of each book they come across which is not fully described in the list, and which may fairly be included in it, together with the size, the number of pages it contains (including every page in the absence of which the book would be imperfect—observe, this will always be an even number, that is, double the number of leaves the book contains), and, curtly, any further information they may judge needful? Several of the titles of works included in the "Notice Analytique des Auteurs qui ont écrit sur les Noms Propres" in the *Dictionnaire* of F. J. M. Noel (Paris, 1806, see list), and which possibly belong to this list, are not given below. Excepting those works marked *not seen*, a copy of each of the following works is in the British Museum Library:—

*Dictionarium nominum propriorum virorum, mulierum, populorum, idolorum, urbium, fluviorum, montium.....* Coloniae Agrippinae apud Joannem Gymnicum, sub monacato, anno 1568.—12mo. No paging. [I prefer to use—or misuse—this word instead of the uglier word "pagination."] Preface headed, Rob. Stephanus lector. By Robert Estienne.

*Aliquot nomina propria Germanorum ad priscam etymologiam restituta.* Autore Reverendo D. Martino Luthero. Witebergæ excudebat Petrus Seitz. 1570.—12mo. (pp. 88). No paging.

Remains concerning Britain. By William Camden. London, 1605. First edition. *Not seen*.

*Alamannicarum rerum scriptores aliquot vetusti [re-centiores]. Omnia nunc primum edita ex bibliotheca Melchioris Haminsfeldii Goldasti. Prodeunt Francofurti, ex officina Wolfgangi Richteri, curante Johanne Theobaldo Schönwettero & Conrado Meulio ciuibus.* 1606.—3 vols. folio. I. pp. viii-422; II. pp. viii-204; III. pp. xxiv-230. The three titles differ. Vol. ii. pp. 122-153. Catalogus nominum propriorum, quibus Alamanni quondam appellati, ex vetustissimo codice monasterii S. Galli ordine descriptus. Caput I. De nominibus propriis masculinis in Alamannia Theutonica. Caput II. De nominibus propriis masculinis in Alamannia Curiensi & Burgundionensi. Caput III. De nominibus propriis feminis in Alamannia Theutonica. Caput IV. De

nominibus propriis feminis in Alamannia Curiensi & Burgundionensi.

A restitution of decayed intelligence in antiquities, concerning the most noble and renowned English nation. By the study and travell of R[ichard] V[erestegan]. London, printed by John Norton for Joyce Norton and Richard Whitaker. 1634.—4to. pp. (xxiv)-350. Pp. 241-276, The etymologies of the ancient Saxon proper names of men and women. Pp. 277-312, How, by the surnames of the families of England, it may be discerned from whence they take their originals, to wit, whether from the ancient English-Saxons, or from the Danes or Normans.

Remains concerning Britaine: their languages, names, surnames [etc.]. Written by William Camden, Clarenceux, King of Armes. The fifth impression by John Philipot. London, printed by Thomas Harper for John Waterson. 1637.—4to. pp. (vi)-422. Portrait. Pp. 44-105, Christian names; 106-157, Surnames.

Remains concerning Britain. By William Camden. The sixth impression. By John Philipot and W. D. London, Simon Miller, 1657.—4to. pp. (iv)-412. Portrait. Pp. 44-105, Christian names; 106-157, Surnames.

Ezechielis Spanhemii dissertationes de præstantia et usu numismatum antiquorum. Editio secunda, priori longe auctor, & variorum numismatum iconibus illustrata. Amstelodami, apud Danielelem Elsevirium 1671.—4to. pp. (xlv)-968. Pp. 497-536, On the names of persons (Roman).

Restitution of decayed intelligence in antiquities, concerning the most noble and renowned English nation. By the study and travel of R[ichard] V[erestegan]. London, printed for Samuel Mearne. 1673.—8vo. pp. (xxiv)-392. Pp. 268-306, The etymologies of the ancient Saxon proper names of men and women. Pp. 307-347, How, by the surnames of the families of England, it may be discerned from whence they take their originals, to wit, whether from the ancient English-Saxons, or from the Danes and Normans. A preliminary epistle is dated. 1605.

Remains concerning Britain. By William Camden. The seventh impression. By John Philipot and W. D. London, Charles Harper, 1674.—12mo. pp. (vi)-560. Portrait. Pp. 60-130, Christian names; 131-199, Surnames.

Herrn D. Martin Luthers seel, vielfältig verlangtes namen-büchlein. Welches erstmahl ohne seinem namen zu Wittenberg. 1537. Numehro schon vor 137 Jahren nachmahls mit und unter seinem namen. Anno 1570 auch zu Wittenberg im Latein aufgezogen: Jetzo der edlen Deutschen haupt-sprache aufrichtigen liebhabern, die der alten Deutschen namen deut und auszlegung zu wissen begerehn, zu gefallen Deutsch, neben einer vorrede etzlichen anmerckungen zwischen namen- und einen der fürnehmsten sachen- und merckwürdigsten historien-register herausz gegeben von M. Gottfried Wegener Silesio-Marchita. Leipzig, in verlegung Johann Grossen u. consorten gedruckt bey Christoph Uhmman. 1674.—12mo. pp. (xlvii)-304. Pp. 251-278, Erstes register der Deutschen männer namen; 279-286, Das andere register der Deutschen weiber namen.

Traité de l'origine des noms et des surnoms. Par Gillies André de la Roque. A Paris, Estienne Michallet. 1681.—12mo. pp. (xx)-304.

A law dictionary and glossary interpreting such difficult and obscure words and terms as are found in our laws. With references to the several Statutes [etc.], wherein the words and terms are used. By Tho[mas] Blount. The third edition. To which are added words collected from all the laws of the Saxon, Danish, and Norman kings; likewise an explanation of all the ancient names of the inhabitants, cities, towns, villages, and

rivers of Great Britain. Collected formerly by Mr. Camden and others. By William Nelson. [London] In the Savoy, printed by Eliz. Nutt. 1717.—Folio (pp. 330). No paging. Pp. 1-8, Title and preliminaries; 9-326, Dictionary; 327-330, An alphabetical table of ancient surnames, as they are written in our records.

An universal etymological English dictionary: comprehending the derivations of the generality of words in the English tongue [etc.]. And the etymology and interpretation of the proper names of men, women, and remarkable places in Great Britain [etc.]. By [Nathan] Bailey. London, printed for E. Bell. 1721.—8vo. No paging. (Pp. 948.) Pp. 1-16, Title and preliminaries; 17-948, Alphabet.

Huetiana, ou pensées diverses de M. [Pierre Daniel] Huet, Evêque d'Avranches. [Edited by J. T. D'Olivet.] A Paris, Jacques Estienne. 1722.—12mo. pp. xxiv-452. Pp. 150-167, De la latinisation des noms.

Huetiana, ou pensées diverses de M. [Pierre Daniel] Huet [Bishop of Avranches]. [Edited by J. T. D'Olivet.] Nouvelle édition. Amsterdam, Herman Uytwerf, 1723.—12mo. pp. xxviii-452. Pp. 150-167, De la latinisation des noms.

Rerum Alamannicarum scriptores aliquot vetusti [recentiores]. Ex bibliotheca Melchioris Haiminsfeldii Goldasti. Editio tertia. Cura Henrici Christiani Senckenberg. Francofurti et Lipsiæ, Impensis J. F. Fleischneri. 1730.—3 vols. folio. Vol. ii. pp. 95-131, Catalogus nominum propriorum, quibus Alamanni quondam appellati, ex vetustissimo codice monasterii S. Galli ordine descriptus.

The Gentleman's Magazine; or, Monthly Intelligencer. By Sylvanus Urban. London, printed by F. Jefferies.—8vo. Vol. xlii. (1772). pp. 119, 253, 318, 367, 468, 510, On Surnames (notes 360). By T. Row, i.e. S. Pegge.

Ueber deutsche vornamen und geschlechtnamen, von Tileman Dothias Wiarda. Berlin und Stettin, bei F. Nicolai, 1800.—C. F. Solbrig, printer, Leipzig. 8vo. pp. viii-262.

Dictionnaire historique des personnages célèbres de l'antiquité, princes, généraux, philosophes, poètes, artistes, etc.; des dieux, héros de la fable; des villes, fleuves, etc., avec l'étymologie et la valeur de leurs noms et surnoms; précédé d'un essai sur les noms propres chez les peuples anciens et modernes. Par François Joseph Michel] Noël. Paris, H. Nicolle et Cie, 1806.—8vo. pp. (iv)-viii-98-424. Pp. 1-92, Essai hist. sur les noms propres chez les peuples anciens et modernes; 93-97, Notice analytique des auteurs qui ont écrit sur les noms propres; order, authors, abc; 1-424, Dictionnaire.

The Classical Journal for March and June, 1810. Vol. I. London, printed by A. J. Valpy, sold by Longman.—8vo. Pp. 247-251, On the Latinisation of Names. Signed I. A.; a summary, with remarks, of the essay of P. D. Huet, Bishop of Avranches.

Baptismal names. By Botz. Leipzig, 1814. *Not seen.*

Archæologia; or, miscellaneous tracts relating to antiquity. Published by the Society of Antiquaries of London. Vol. XVIII. London, printed by Bensley & Son. 1817.—4to. Pp. 105-111, Remarks on the antiquity and introduction of surnames into England. By James H. Markland, Esq., F.S.A. Read December 15, 1814.

Curiaia miscellanea, or anecdotes of old times; regal, noble, gentilitia, and miscellaneous. By Samuel Pegge. [Edited by John Nichols.] Printed for and by J. Nichols. London, 1818.—8vo. pp. lxxxviii-352. 4 plates. Pp. 208-212, Origin and derivation of a few remarkable surnames.

A critical and analytical dissertation on the names of persons. By John Henry Brady. London, printed by

J. Nichols & Son, and sold by Longman. 1822.—12mo. pp. xii-56.

Essai historique et philosophique sur les noms d'hommes, de peuples, et de lieux, considérés principalement dans leurs rapports avec la civilisation. Par [Anne Joseph] Eusebe [Baconnière] Salvette. Paris, Bossange père, 1824.—Lachevardière fils, printers. 2 vols. 8vo. I. pp. (iv)-xii-468; II. pp. iv-504. Folding map.

The stranger in America: comprising sketches of the manners, society, and national peculiarities of the United States. By Francis [i.e. Franz] Lieber. London, Richard Bentley, 1835.—2 vols. 8vo. (Vol. i. F. Shoberl, Jun., printer. Vol. ii. Ibbotson & Palmer, printers.) I. pp. viii-302; II. pp. vi-310. Vol. ii. pp. 73-135, Personal and place names.

The stranger in America; or, letters to a gentleman in Germany: comprising sketches of the manners, society, and national peculiarities of the United States. By Francis [i.e. Franz] Lieber. Philadelphia, Carey, Lea & Blanchard, 1835.—Griggs & Co., printers. 8vo. pp. 356. See pages 222-257, place and personal names.

F. W. F.

(To be continued.)

EDWARD GIBBON AND JOHN WHITAKER.—As there lately appeared the names of Mr. Edward Gibbon (1737-1794) and the Rev. John Whitaker (1735-1808) mentioned together, from which it appears they were on bad terms, but without any notice that they were formerly good friends, or any hint as to the cause of their disagreement, it may not be amiss to give the reason why Mr. Gibbon was attacked by Mr. Whitaker, as stated by the Right Hon. John Holroyd, Lord Sheffield, in a note in vol. i. p. 231 of his edition of *Memoirs of the Life and Writings of Edward Gibbon, Esq.*, composed by himself, 2 vols. 18mo., Lond., 1827. He says:—

"None of the attacks from ecclesiastical antagonists were more malignant and illiberal than some strictures published in the *English Review*, October, 1788, &c., and afterwards reprinted in a separate volume, with the signature of John Whitaker, in 1791. I had mentioned them to Mr. Gibbon when first published; but so far was he from supposing them worth his notice, that he did not even desire they should be sent to him, and he actually did not see them till his late visit to England, a few months before his death. If Mr. Whitaker had only pointed his bitterness against Mr. Gibbon's *opinions*, perhaps no inquiry would have been made into the possible source of his collected virulence and deliberate malignity. I have in my possession very amicable letters from the Rev. Mr. Whitaker to Mr. Gibbon, written some time after he had read the offensive fifteenth and sixteenth chapters of *The Decline and Fall*. When Mr. Gibbon came to England in 1787, he read Whitaker's *Mary Queen of Scots*, and I have heard him very incautiously express his opinion of it. Some good-natured friend mentioned it to Mr. Whitaker. It must be an extraordinary degree of resentment that could induce any person of a liberal mind to scrape together defamatory stories, true or false, and blend them with the defence of the most benign religion, whose precepts inculcate the very opposite practice. Religion receives her greatest injuries from those champions of the Church who, under pretence of vindicating the Gospel, outrageously violate both the spirit and the letter of it. Mr. Whitaker affects principally to review the fourth, fifth,



and sixth volumes; but he has allotted the first month's review to an attack on the first three volumes, or rather on the first, which had been published twelve years and a half before it occurred to him that a review of it was necessary.—S."

This is a distinct and gentlemanly statement of the matter, to which no one can take any exception. Mr. Gibbon, in his *History*, had spoken well of Mr. Whitaker's *History of Manchester*, but did not think much of *Mary Queen of Scots*; and it indicates a certain weakness of mind in Mr. Whitaker, when he became so infuriated at an honest opinion, for a moment to imagine that he had sufficient power to write down so consummate a master in literature as Gibbon. Historians we might expect to be the best judges of historical works, but Mr. Whitaker would get very few of any description to side with him.

Gibbon was very highly pleased with the favourable opinion of Hume (1711-1776), and would probably also be so with that of Robertson (1721-1793), who was a parson as well as Whitaker, and who had the manliness and candour to acknowledge the superiority of Gibbon.

The opinion of one historian, of no mean position, may be stated respecting Mr. Whitaker. Lord Macaulay (1800-1859) speaks out rather freely, but no doubt gives his genuine opinion. According to the *Athenæum*, Lond., Sept. 16, 1876 (*Life*, ii. 285), he styles the Rev. John Whitaker, the antagonist of Gibbon, "as dirty a cur as I remember."

All the books that were written against Gibbon have sunk into oblivion, while his mighty work shines as bright as ever, which is generally the result when any amazing genius is attempted to be put down.

D. WHYTE.

THE SEMITIC ALPHABET DERIVED FROM THE ASSYRIAN SYLLABARY.—Now that attention is directed to Dr. Deecke's attempt (in the *Journal of the German Oriental Society*) to establish the Assyrian origin of the Phœnician characters, it may perhaps be worth noting that the suggestion has been made before. In Layard's *Discoveries in the Ruins of Nineveh and Babylon*, 1853, pp. 509, et seq., some earthenware bowls found at Babylon, and bearing Hebrew magical formulæ, are figured and described. A translation is added from the pen of Mr. Thomas Ellis, who says (p. 525):—

"As this is the first time anything of the kind has been examined in Europe, I can only hazard a conjecture from the forms of the letters, which are certainly the most ancient known specimens of the Chaldean, and appear to have been invented for the purpose of writing the cuneiform character in a more cursive and expeditious manner."

The illustrious explorer himself adds, in a note,—

"The forms of the letters certainly approach the cuneiform character, when written with simple lines, as

is sometimes seen on Assyrian relics and monuments (see *Nineveh and its Remains*, vol. ii. p. 179)."

It is remarkable that the square Hebrew letters now in use are called in the Talmud אשורי (Assyrian letters), and are said to have been brought from Babylon by Ezra (Bab. *Sanhedrin*, Jer. *Megilla*, &c.); and in fact they bear a closer resemblance to their Assyrian prototypes than the older Phœnician, or broken letters (כרבי).

A comparison between some of the Cypriote and Assyrian characters was made (*Transactions of the Society of Biblical Archaeology*, vol. i. 1872) by the lamented George Smith, to whom and the great Egyptologist, Dr. Birch, we owe the discovery of the Cypriote language.

J. MACCARTHY.

THE IRON RAILINGS ROUND ST. PAUL'S CATHEDRAL.—Three short paragraphs relating to the iron railings round St. Paul's Cathedral have appeared at various times in "N. & Q." (1<sup>st</sup> S. i. 446 and 5<sup>th</sup> S. i. 60 and v. 7), but I do not find that I have ever sent you the actual details of their weight and of their cost. The following particulars are taken from the original account books, of which a fine series is preserved in the archive room of the cathedral. I have retained the original spelling.

From 24 June, 1714, to 31 Dec<sup>r</sup> following inclusive.

To Richard Jones, smith, for the Large Iron Fence round the Church (viz<sup>t</sup>):—

	Tun	cwt.	qrs.	lb.	£	s.	d.
Total weight at 6 <sup>d</sup> per lb.	207	5	3	09	11608	06	06
Deducted for several parcels returned	...	7	5	0 12	406	06	00

Remains for acco <sup>t</sup> at 6 <sup>d</sup>							
p <sup>r</sup> lb.	...	200	0	2 25	11202	00	06

To John Slyford for Carrage, &c., of Mr. Jones's Iron Worke from the Water side to the Church, viz<sup>t</sup>:—

for Cranage, Wharfage, and Carrage of 207 <sup>4</sup>							
Tonn of Iron Worke to St Paul's, from 13 <sup>th</sup> Sept., 1710, to the 10 <sup>th</sup> June inclusive,							
1714, at 2 <sup>d</sup> 6 <sup>d</sup> p <sup>r</sup> Tonn	...	...	...	...	25	18	00

W. SPARROW SIMPSON.

"NOSCITUR E SOCIIS."—In this state the proverb only contains half of the idea, which is expressed in full in one of those rhythmical hexameters in which the last syllable of the line answers to one in the middle. As it occurs there, it implies something more than the old saying of "like to like," viz., that this is the way to know any one who is too insignificant to be, or for some other reason is not, known of himself. The line is—

"Noscitur ex comite, qui non cognoscitur ex se."

See A. Gartner, *Proverbia Latina Dieterici*, p. 108, Francof., 1598, s.v. "Societas." This book, an octavo volume, of which there are also two other editions in the British Museum, Erfurt, 1570 and 1574, contains a large collection of such rhythmical lines.

There is a similar idea in Palingenius, *Zodiacus Vite*, x. 96, sqq. :—

Vis tu nose hominem, qualis sit? perspice amicos  
Illius: associant similes natura Deusque:  
Cum paribusque pares habitant, vivuntque libenter."  
ED. MARSHALL.

POSITION OF THE CLERGY.—Many illustrations of the social position of the clergy during the last and preceding centuries have been given in "N. & Q.," but I have not met a reference to Walpole's letter to G. Montagu, Jan. 22, 1761, edit. Cunningham, iii. p. 373 :—

"I played with Madam —, and we were mighty well together; so well, that two nights afterwards she commended me to Mr. Conway and Mr. Fox, but calling me *that Mr. Walpole*; but they did not guess who she meant.....As she went away, she thanked my Lady Northumberland, *like a parson's wife, for all her civilities.*"

The writer's touch on this *gauche* performance of the anonymous Madam — is neat, and worthy of his exquisite hand. Have not writers on this subject overlooked the elaborate picture drawn by Goldsmith, in *The Vicar of Wakefield*, of a parson's life about this time; likewise the notes scattered abundantly in Swift's works, the *Letters to Stella*, &c.?  
F. G. S.

#### CENTENARIANISM.—

"The *Sheffield Telegraph* says that on Monday night a pedlar named John Roseberry called at the Doncaster police-office to have his certificate signed. He was 108 years old, and travels about the country hawking small articles. He has had twenty-two children, seventeen of whom have been sons. His wife died in 1870 at the age of ninety-nine years, and his last son who died was aged eighty-eight. The old man eats very little solid food, but takes three gills of beer warmed and sweetened per day; and, occasionally, when he has a cup of tea dissolves in it half a pound of sugar, finding sugar a great support of life. He appeared quite healthy and hearty, and on Tuesday was vending his wares."—*Pull Mall Gazette*, May 2, 1877.

The above may be worth the notice and investigation (if possible during the man's lifetime) of our friend Mr. THOMS.  
JAMES T. PRESLEY.

"INSTANT" AND "CURRENT."—Constant confusion seems to exist, especially in newspaper advertisements, regarding the use of the terms "instant" and "current," to denote dates occurring in the same month in which one is speaking or writing. They appear to be used indifferently to refer either to a past or a future date. There is no reason, of course, why "current" should be restricted to either; it simply means "the month now passing." But, as "instant" undoubtedly implies future time (*instare* = to approach), it would be better to limit "current" to a past date in the present month, and so allow "instant" to have its etymological signification of a future date.  
JOHN A. BLACK.

St. Andrews, Fife.

THE JACOBITES IN LANCASHIRE IN 1715.—About fifteen years ago, in a village not far from Preston, I heard a woman scolding several boys, who had apparently been indulging their propensities for mischief at her expense. After threatening them with various pains and penalties in the event of her catching them, she wound up by calling them "a pack of young *Jacobites*." Being doubtful whether her ire was entirely exploded, and whether it might not be turned on me, I did not question her as to her reasons for using this epithet, but I had little doubt that it was connected with some floating traditions of the events of 1715 in the neighbourhood.

A. M. S.

"JOHN HAMPDEN, JUN."—A volume entitled "*The Aristocracy of England: a History of the People*," by John Hampden, Jun., published by Chapman, 1846, is ascribed to William Howitt, in the May catalogue, No. 3, of William Smith, Bookseller, London Street, Reading. This pen-name is not given in Olphar Hamst's *Handbook of Fictitious Names*, or in the list of "Literary Pseudonyms" in the *Bookseller*, May 4, 1875.

CUTHBERT BEDE.

CORRUPT ENGLISH: "MUSICAL CRITIC."—Allow me to point out the incorrectness of the term "musical critic," the compound word "music-critic" being preferable on all accounts. Usage ought never to sanction expressions that are obviously ungrammatical. What would be thought of any one who would say "musical master" instead of "music-master," or "artistic critic" instead of "art-critic"? I think these two examples sufficient to prove that "music-critic" should be used to describe a critic or reviewer of music, and that when we speak of a "musical" person we mean one who is a performer of music of some kind or other.  
M. A. B.

OLIVER TWIST.—It may be interesting to readers of fiction to know that Oliver Twist is a person who once existed, though long before the time of Charles Dickens, as the following entry, amongst others relating to the same family, taken from the parish register of Shelford, Nottinghamshire, shows:  
"1563. The 7th of Januar., Dorothe Twiste, daughter of Oliver Twiste."

W. P. W. P.

Snenton, Nottingham.

MAYFLOWER.—It may interest some of your American readers to know that in or about 1474 Richard, Duke of Gloucester, had a ship called the Mayflower. I gather this fact from the preface to *The Accounts of the Lord High Treasurer of Scotland*, edited by Thomas Dickson, vol. i. p. lxii.

ANON.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

BAILEY'S "DICTIONARY."—The great dictionary before Johnson's was the *Universal Etymological English Dictionary*, by Nathan Bailey, who died 1742. There seem to have been a multitude of editions, and from neither Lowndes nor Allibone can I make out the date of the first edition. 1726, 2 vols. 8vo. is the earliest named, but that of 1728 was the fourth edition, so that there must have been an earlier edition than that of 1726, and probably the first would be a folio. Allibone gives much more information about it than Lowndes. He says that the fourth edition (1728) was long the only dictionary in general use. The folio by Dr. Jos. Nichol Scott was the best edition. Lowndes gives the date of this as 1764, but I see from a Birmingham catalogue there was one of 1755, which is the very year of Johnson's first edition of his *Dictionary*. It is rather interesting to know that Johnson's did not at first at all supersede Bailey, as there was a fresh edition of the latter as late as 1764. Bailey went upon a different principle from Dr. Johnson. The Doctor supposed he could fix the English language for the English, as the Academy dictionary was supposed to have done for the French, carefully laying it down within classical limits like a bit of Roman pavement. Bailey, on the contrary, took the common-sense view of the thing, taking every word that was a word and setting it down in his catalogue, and making his list as complete as he could with technical and heraldic terms, with science, cant, and slang. He also introduced woodcuts in illustration long before Webster ever thought of it. In fact, Bailey's *Dictionary* has the merit of thoroughly anticipating the requirements of modern philology in design, and in some sense in execution; and Scott, the editor, had the good sense to get G. Gordon, the mathematician, Miller, the botanist, and Lidiard, the etymologist, to attend severally to their departments, so that in truth Bailey's *Dict.* met a want that Dr. Johnson had no idea of supplying, scarcely seeming aware of even the existence of such a want.

It is well known that Pitt (Earl of Chatham) read Bailey twice through word by word, gave each his careful consideration, and stored it up ready for future use at the requirements of oratory. He also committed some of Barrow's sermons to memory. No man laboured more to deserve the eminence attained by him than Chatham. The toil undergone by Cicero and Demosthenes was not more remarkable, and his success enabled him to complete the triumvirate of oratory, and, in my

opinion, he is not the least of the three. Is it known which edition of Bailey he used?

Bohn's *Lowndes* uses several contractions that are not explained. What is meant by "Bindley, pl. 1. 311," "Dent, pl. 1. 318"?

C. A. WARD.

Mayfair.

[See "N. & Q.," 5th S. i. 448, 514; ii. 156, 258, 514; iii. 175, 298, 509; iv. 276.]

### FLINT ARROW-HEADS, KNIVES, AND SCRAPERS.

—It is interesting to notice the remarkable number of remains of this kind which are found in this neighbourhood. I have heard of their being met with at Ditchley, Great Tew, Enstone, and Sandford St. Martin, adjacent places. People used to the fields are familiar with them. Several have been sent to the Ashmolean at Oxford, and others are in private collections. They have been noticed both where there were chippings to indicate their having been prepared on the spot, as well as where there were no such traces. So far as I know, no large ones, such as hammer, axe, or spear heads, have been met with. The present system of deep cultivation has a tendency, of course, to unearth fresh specimens, which are seen on the surface. The neighbourhood must have been thickly peopled, as there were probably many huts near the places where these are noticed. Several traces of the early settlements may be seen on the Ordnance map, and there are more or less perfect examples of cromlechs at no great distance. There is no flint in the vicinity. I do not find any reference to the flint implements of this locality in Prof. Phillips's *Geology of Oxford and the Valley of the Thames*, Oxf. Cl. Pr., 1871, where he treats of "Flint Implements" and the "Early Traces of Man," pp. 458, 475-80. Some of those from Ditchley, I think, were shown at a meeting of the Society of Antiquaries by H. Dillon, Esq., F.S.A. Have such remains, in a similar quantity, and over such a surface, been met with in other localities? Or, I might perhaps say, in what localities have such been observed? ED. MARSHALL.

Sandford St. Martin, Oxford.

SOMERSETSHIRE BARROWS.—On a down in Somersetshire, called Brown Down, in the parish of Otterford, which lies on the southern boundary of the county, and adjoins Devonshire, there are several barrows. Four are marked in the Ordnance map. Of these the three southernmost are still to be seen; the fourth I searched for some weeks since, and could not find. Besides these four, the tithe map for the parish marks two more, one opposite a road leading out of the main North road, opposite a place called Fyfet, or Fivehide, another about half a mile to the south-east of Holmin Clavil. All six are called in this map "Robin Hood's Butts."

Will some antiquary, acquainted with the

facts, kindly say whether these are *all* the barrows or mounds on the Black Down range of hills which have borne the name, somewhat celebrated in the locality, of "Robin Hood's Butts"? whether any of the six above described, or of others formerly known to have existed, have disappeared? and what, if any, has been the result of opening any of these barrows? a process which has plainly taken place with regard to the most south-easterly of the group, that one, namely, at the cross roads.

It should be noted that the county boundary line is here wrongly traced in the Ordnance map. In truth, all the four barrows there marked are in Somerset. JAYBEEDEE.

"MR. BELLU, THE ORATOR."—In the "Accompts of Mr. Christ. Dighton, Hygh Baylyff," of Worcester, for receiving Queen Elizabeth on her visit to the faithful city, Aug. 13, 1575, one item is as follows:—

"Item, to Mr. Bellu, the orator, in consideration of his journeys to Mr. Controller, to the Court at Kyllingworth, and his paynes, 20l."

The text of Mr. Bellue's oration has been preserved. Elsewhere, in the description of the ceremonial, his name is spelt "Bellue," and, in another place, "one Mr. William Bellu, master of arts, supplying the place and roome of Sir John Throckmorton, knyght, recorder of the s<sup>d</sup> citie." It would appear that "the baylyffs" and others, including Mr. Bellue, were "all kneeling" when the oration was made to her Majesty. Who was this "Mr. Bellu, the orator"? It is somewhat curious that the famous orator and reader, the late Mr. J. C. M. Bellw, began his clerical career, in 1848, as curate of St. Andrew's, Worcester.

CUTHBERT BEDE.

"MADAME DE POMPADOUR AND THE COURTIERS."—In the Musée at Calais (formerly Dessein's Hotel) there is a picture with the above title. It represents a woody landscape; in the centre is a table, on which is a nude female figure resting on one knee and holding a mirror in her left hand. A number of birds, in every variety of gay plumage and with human heads (evidently portraits), flutter around her or sit on the boughs of the surrounding trees. One of them whispers in her ear. A peacock and a magpie, in clerical headresses, sit on the supports of the table. On the left a satyr, lying on the ground, holds a cord attached to the ankle of the principal figure. On the right a peasant, holding a cat in his arms and pointing with the forefinger of his right hand to his own face, comes out of the wood. The picture is well painted, but the custodians of the museum knew nothing either as to its history or as to the artist. Can any reader of "N. & Q." give any information on the subject? JOHN PAGET.

HUGH DE POYNINGS.—In Sir Bernard Burke's *Royal Families* (1876), in *Ped.* xlvii., setting forth the royal descents of Sir A. de Capel Brooke, Bart., Sir Hugh de Poynings is said to have married Eleanor, daughter of John, Lord Welles, and to have had issue Constance, who became the wife of Sir John Powlett.

What authority can be shown for the former marriage? In Berry's *Sussex Co. Genealogies* Dame Powlett is represented as having been Sir Hugh's sister and co-heiress, and he is said to have died s.p. This may be a misprint for v.p., as he predeceased his father, Thomas de Poynings, at whose death, in 1429, the barony of St. John of Basing fell into abeyance.

By the way, Eleanor, the subject of my query, derived through her mother, Margaret, daughter of John, Lord Mowbray, from Thomas de Brotherton, but could not claim the royal descent made out for her in this pedigree, her grandmother having been sister, and not (as there given) daughter, to Thomas, Lord Roos, who married the great-granddaughter of Joan of Acre. H. W. New Univ. Club.

FAMILY OF DE LA MAINE.—Can any of your readers tell me any history of this family, pedigree, origin, &c.? I think it is of Normandy extraction, but am not sure, and I find the name spelt in different ways, viz., as one word, with and without *e* final, or detached, as above. Following the translation of the words ("of the hand" or "of La Maine"), they would seem to belong to different families, if these modes of spelling be adopted, or else possibly corruptions or changes adopted for political or family pique reasons. I have also seen the name spelt De la Mayne, *y* instead of *i* (the name of Mayne is generally known). I have also seen Demain and Delmain. Are these corruptions or changes of the same family name, or do they represent different families? Dalmaine is another form. Has this any connexion with Henry d'Allmaine, son of Richard, King of the Romans, and nephew of King Henry III.?

MAILLI DRABWASH.

HERALDIC QUERY.—William, Marquis of Tullibardine, second son of John, first Duke of Athole, was attainted for his share in the rebellion of 1715, and died in the Tower of London in 1746 (his father died in 1724, and was succeeded by his third son, Lord James, under special Act of Parliament, during the lifetime of his eldest brother, William). I have often heard that Lord Tullibardine (William) left issue, who, if any of their descendants exist, would be *de jure* dukes of Athole, were the attainder of 1715 reversed. Can any one inform me if such descendants still exist? ECLECTIC.

THE MILL ON THE GYRO, NEAR ARGOSTOLI, IN CEPHALONIA.—Is anything known (especially in



classical literature) respecting the very strange, perhaps unnatural, phenomenon of this mill? This water-mill, standing on a somewhat rocky, low-lying, uneven, but generally level promontory by the sea's edge, is driven by the water coming directly from the open sea (a short distance off only, on one side of the promontory) along a narrow channel of rock to the wheel which it turns, and thence continuing in the same narrow channel, and disappearing towards the other side of the promontory, but without directly communicating with the sea. Such is my recollection of this mill when there in the year 1855. No doubt many who read this will remember the long and short Gyros and this mill.

82.

COUNT WILLIAM DE LA LIPPE was born in London on Jan. 9, 1724. He served in the Guards, and was present at the battle of Dettingen. At the battle of Minden, which took place after he had come to power, he commanded the contingent which his principality had furnished, and is mentioned in the official reports as having greatly contributed to the success of the allies. He was afterwards made Field Marshal. I should feel obliged to any one having access to the State papers if he would kindly inform me whether any documents bearing upon the subject of Count de la Lippe's connexion with England are still extant.

L. BARBÉ.

Bückeburg, Schaumburg-Lippe.

GEOFFREY AGUILLUN.—Amongst the royal and other letters in the Record Office is one, No. 1753, from Geoffrey Aguillon to the King (Edw. I.), stating that "he has received the attorneys of certain persons, and returns their names with the King's writ." There is no date to this letter; the tenure of it suggests that Geoffrey was a justice, but I cannot find him mentioned in Foss's *Judges of England*. Can any of your correspondents give me any information about him?

SYWL.

FREEHOLDERS IN ENGLAND.—I have before me a return of the number of freeholders in England in the reign of William and Mary, 1689, and as it has often occurred to me that land in this country is gradually getting into a fewer number of hands, I should be glad of information as to the number of freeholders at the present time. I believe that a return was recently published of all the freeholders in every county except Middlesex, and this return, and the number of freeholders on the register of voters for Middlesex, would supply the information. If any of your correspondents can easily get at these documents and furnish it I shall be obliged. The number of freeholders in 1689 was close upon 2,600,000.

H.

"BARON OF THE COURT OF EXCHEQUER."—Are we to understand that, under the Act passed this

session, the above time-honoured title will expire with its present holders? Perhaps some of your correspondents learned in the law will kindly enlighten us.

F.

BRIGGS FAMILY OF NORFOLK AND YORKS.—Had Joseph Briggs, Vicar of Kirkburton (co. York), any other children than the William mentioned in Blomefield's pedigree of that family? The latter was father of Grace Briggs, who married her third cousin, the Rev. Henry Briggs, D.D.

ARTHUR J. BEAULANDS.

Durham.

ADMIRAL STORY.—Can any one give particulars respecting the above, who, I believe, died at sea some sixty or seventy years ago?

CAVE NORTH.

ST. PAUL AND SENECA.—Authority for or reference to the following wanted, from *The Biblical Reason Why*: "St. Paul and Seneca were known to each other and maintained a brief correspondence. The letters that passed between them are not, however, now extant."

GREYSTIEL.

PUNISHMENT BY DISEMBOWELLING, &c.—What is the earliest instance in English history of this horrible high treason punishment? Did it originate in England, or was the practice imported?

ANON.

SIR JOHN HARIESTUDLE.—Where shall I find any information concerning him? He was governor of Carlisle in 1645. See *Acts of Parl. of Scotland*, vi. i. 359.

K. P. D. E.

RIDLEY PORTRAITS.—Where are portraits of distinguished members of the Ridley family to be found—of Dr. Gloster Ridley, Sir Thomas Ridley, and Sir Matthew Ridley, who was mayor of Newcastle-on-Tyne? A portrait was published in London of Sir Matthew in lithography. Pedigrees of Ridley families wanted.

G. T. RIDDELL.

Harrison, Maine, U.S. America.

THE SCOTCH-IRISH JOHNSTONS.—Has any branch of this family ever used as crest a mailed arm in attitude of defence, grasping a straight sword, either instead of, or in connexion with, their well-known family crest of the winged spur? Also, what is the colour of the family livery?

E. ELGARD.

ITALIAN WORKS ON CLIMATE.—I shall be glad of any addition to the following: Angeli, Boschi, Cortegni, Fantini, Lancisi, Maffei, Marcolini, Pamboli, Pilla, Porta, Toaldo. R. S. CHARNOCK.

Paris.

"TABLEAU DES MŒURS du Temps dans les différents Âges de la Vie," by J. Le Riche de la Popelinière.—I should be very thankful for any

information about this work. It is said that only one copy was ever printed. If so, does it exist, and where?  
J. BORRAJO.

"THE ROUND PREACHER."—Some three or four years ago I purchased out of an old book catalogue a book having the following title:—

"The Round Preacher; or, Reminiscences of Methodist Circuit Life. By an Ex-Wesleyan. Second Edition. London, Simpkin, Marshall & Co., Stationers' Hall Court; Bradford, E. A. W. Taylor. MDCCCXVI."

CAN OLPHAR HAMST afford any information about the book or its author? I may say that it is very amusing.  
W. E. HOWLETT.

Kirton in Lindsey.

"THE BANQUET OF THE SEVEN SAGES."—This was the title of a paper in an old magazine. Where can I find it?  
ROBERT B. BLACKADER.  
36, Trinity Square, Southwark.

#### AUTHORS OF QUOTATIONS WANTED.—

"Oh, what avails to understand  
The merits of a spotless shirt,  
A dapper boot, a little hand,  
If half the little soul be dirt?"

H. M.

"At the end of a long and dirty street  
There stands a house compact and neat," &c.  
J. D. B.

#### Replies.

STONE'S SERMON AT ST. PAUL'S, 1661.  
(5th S. vii. 401.)

A curious confusion appears to exist amongst biographical and bibliographical authorities as to who was the author of the very remarkable sermon to which DR. SIMPSON has drawn attention, possibly on account of the rather vague expression on the title-page, "Being the Initial also of the Reverend Dr. John Berwick, Dean," &c. Wood, and after him many other writers, such as Watts, Chambers, Kippiss, and Allibone, have inserted this sermon in the list of Dean Barwick's writings. Wood, however, under the name of Samuel Stone, mentions that he wrote this same sermon. Let some, and after him Cooke, in *The Preacher's Assistant*, have still further increased this confusion by entering the sermon on Proverbs xiv. 8 twice—once by Dean Barwick, on the 20th of October, 1661, and a second time by Samuel Stone, on the 20th of October, 1662.

I believe the sermon was by Prebendary Stone, the chaplain of Bishop Juxon, successively Rector of St. Mary Abchurch (1613), St. Clement Eastcheap (1637), and Prebendary of Reculverland (1638). He was ejected from all these in 1642, according to Walker (*Sufferings of the Clergy*, pt. ii. p. 53), for "asserting the Power of Convocation in matters of Religion"; after which he was shamefully abused, imprisoned, and cruelly persecuted for

years. He was a very staunch Royalist, and after the Restoration was replaced in all his former preferments. Those who read the manner in which the clergy were treated, in Dean Ryves's *Mercurius Rusticus*, may regret, but cannot feel surprised at, the very strong language which the restored prebendary used in the sermon from which DR. SIMPSON has given extracts. Perhaps it may be said, too, that if clergymen now do not use such language, they do not now receive such treatment "for upholding the authority of Convocation" as Stone did.

But the point of doubt which remains to be cleared up is, What was the Christian name of Prebendary Stone? Authorities, such as Le Neve (Hardy's edition, 1854, ii. p. 431) and Newcourt (i. p. 205), call him Benjamin. The name on the sermon is Samuel, and the first impression is that these two cannot mean the same person. I believe, however, that they do, because Prebendary Stone died in 1665, and David Lloyd, in his *Memoirs*, printed 1668, distinctly states that the sermon in question was by "Mr. Sam. Stone, of St. Clement Eastcheap, and St. Mary Abchurch, Prebendary of St. Paul's; who had been sequestered, plundered, and imprisoned, because he had a shrewd faculty in discovering to the people the fallacies the holy cheat was carried on with." Lloyd further adds that his sermon on Proverbs xiv. 8 was *excellent*.

Prebendary Stone appears to have been a Fellow of C. C. C., Cambridge; and Bishop W. Kennet mentions, in his *Register*, p. 546, that Mr. — Stone commenced D.D. at Cambridge in 1661, and on the following page refers to Mr. Samuel Stone's sermon at St. Paul's. With these facts, and the very strong probability which exists that Samuel and Benjamin were one, I should hope that from the burial register, the will, or some other authentic source, the question asked by DR. SIMPSON may be satisfactorily settled.

EDWARD SULLY.

Sutton, Surrey.

As DR. SIMPSON could not find the name of the author of this sermon in Newcourt's *Repertorium* nor in Le Neve's *Fasti*, he will probably be glad to know that it appears in the register of Archbishop Juxon. Samuel Stone, clerk, was collated on July 31, 1662, to the vicarage of Ringmere in the deanery of Southmallyng, one of the archbishop's peculiars in Sussex (*Reg. Juxon*, f. 134 b). He died before January 17, 1666-7, at which date a new vicar was appointed on "the death of . . . Stone" (*Reg. Sheldon*, f. 330 a). It is not improbable that this Sussex clergyman was the same person as the author of the sermon referred to. E. H. W. D.

WILLIAM HODGSON (NOT HODSON) (3rd S. viii. 394; 5th S. vi. 377; vii. 98) has been noticed lately in "N. & Q.," but not in any way according



to what would appear to me to be his deserts. Here we have a somewhat remarkable character : one who, towards the end of last century, suffered that which would, in the present day, suffice to have conferred on him the title of martyr. In the year 1793, at the London Coffee House, Ludgate Hill, he was indulging in political or, what was then called, "seditious" talk, and his opinions not being those of the majority, he was challenged to drink the health of the king. But Hodgson was a man of spirit, and did not choose to have a toast "impudently" forced down his throat, so he forthwith and defiantly gave "the French Republic." For this, and comparing the king to a German hog butcher, he was ultimately condemned to two years' imprisonment, to pay a fine of 200*l.*, and give security for two years more in 400*l.*, and be imprisoned until the fine was paid.

After the two years he published a pamphlet complaining bitterly of being kept in prison for a fine which he should never be able to pay. I gather that a subscription was got up, but I do not know how he eventually got out of prison.

In his pamphlet, published in 1796, he alludes to his "infant daughter," so that we will presume that then he was at least twenty-five years of age. But then by what he wrote he would appear to have been older, so that we will give him fifteen years more, and say he was forty in 1796. This, I think, would be the outside of his age. In fact, for a variety of reasons which would be too lengthy to detail here, I do not think it at all probable he was so old by ten or fifteen years. Now I come to one of the remarkable statements about him. For years he took credit for being a centenarian. When he died, in 1851, he was stated to be in his 106th year! If he was forty in 1796, he would have been born about 1756, which would make him ninety-five only. But, as I have already said, I believe he was at least ten years younger. However, he attended public political meetings up to the day of his death, and was fêted and reported in the newspapers as a centenarian. How men come to deceive themselves with regard to their age in this way perhaps Mr. THOMS may be able to explain. At all events, since he has run the centenarian fallacy to earth, it does not crop up with the frequency it used to, and invariably arouses one's suspicions when it does.

However, Hodgson seems somehow to have got out of prison, and eventually to have become a Doctor of Medicine. The next that I find of him is the following publication :—

"Memoranda intended to aid the English Student in the Acquirement of the Niceties of French Grammar... By William Hodgson. London, for the author, Stoke Newington, 1817." 12mo. pp. xxxii and 744.

In 1819 this voluminous work was reissued with the following title : *A Critical Grammar of the French and English Languages*. Though one

work, it figures as two in Watt and the *London Catalogue*.

Dr. Hodgson, for by this title he was known, does not set forth his qualifications on any of his title-pages that I have seen.

His anonymous contributions to literature were very great, though only a few will probably be ever identified ; but that he was a constant writer, especially in the latter years of his retirement, is pretty certain.

At the second reference Dr. C. says, "Hodgson wrote the *Guide to Knowledge*," but it should be that he wrote in the *Guide to Knowledge*, an interesting literary repository and popular instructor, London, Orlando Hodgson, 1837. In this Dr. Hodgson especially wrote the articles on chemistry, and those entitled "The Months," and others which I am unable to identify. As Mr. Orlando Hodgson is his eldest son, he probably may be able to enlighten us on these and other points, though what I would submit to him is that his father's eventful life, learning, and active career, all entitle him to a biography. The obituary notice in the *Gentleman's Magazine* (taken from the *Expositor* for March 22, 1851, p. 331) is meagre and incorrect. Allibone bisects him, which is perhaps not surprising, considering the variety of his writings, on history, biography, poetry, botany, chemistry, medicine, besides children's books (a speciality) and general literature.

I have been able to identify the few of his works mentioned in the obituary notice of him. By the kindness of his niece (through "N. & Q.") I have seen pieces of publications by him I am not able to identify, but which, I imagine, are anonymous, and bear some such titles as the following :

1. The Child's Almanack, suited to Infant Minds, consisting of Poetry on the Months of the Year.
2. Britain's Heroes, or Memoirs of the Duke of Wellington.
3. An Essay on Kindness.
4. Death of Keats the Poet, printed in *The Indicator*, p. 3, but also separately.

In that unique collection of female authors, formed by the late Rev. F. J. Stainforth (the only record of which now left is Sotheby's sale catalogue, 1867), is a little book of poems (see No. 2918, p. 158) purporting to be by an uneducated servant girl. This is altogether improbable, and it seems to me that it is not unlikely to be the work of Dr. Hodgson : the introduction is signed "W. H." The following is the title :—

"Familiar Poems, Moral and Religious. By Susannah Wilson. [Motto.] London, printed for Darton, Harvey & Co., 1814." 16mo. pp. 161, with frontispiece.

Though my time and your space both forbid extension of this notice, I am loth to close it, as I feel that I have been obliged to omit all that which would enable your readers whose memory cannot go back a generation to judge of the merits of Dr. William Hodgson. OLPHAR HAMST.

THE OLDEST PROVINCIAL CIRCULATING LIBRARIES (5th S. v. 188, 314; vii. 354).—MR. PICTON has shown that Rochdale and Settle cannot claim the honour of being the first places in the provinces which possessed a circulating library. He tells us that while the libraries in these towns date from 1770, there was one founded in Liverpool in 1756 or 1757. I have the pleasure of informing the readers of "N. & Q." that a circulating library was opened in Birmingham in 1751, and is thus the oldest yet recorded in any provincial town. This library was established by the famous William Hutton, the first historian of the place. From his autobiography we learn that on April 11, 1750, "he agreed with Mrs. Dix for the least half of her shop, No. 6, in Bull Street, at one shilling a week, which he opened as a book shop." In 1752 he writes:—"I had now a printing trade, to which I closely attended, and a happy set of acquaintances, whose society gave me pleasure. As I hired out books, the fair sex did not neglect the shop." The exact year in which he began to "hire out books" is fixed by another passage, written in 1809 when reviewing his past life and recording what he had done. He says:—"I was the first who opened a circulating library in Birmingham, in 1751, since which time many have started in the race."

I may also mention here that a year earlier—namely, 1750—a book club was established in the town for the circulation of books among its members. This club has a remarkable history, and, at 127 years of age, still flourishes a strong and useful society. It is probably the oldest book club in existence. Thus to Birmingham belongs the double honour of possessing the oldest circulating library in the provinces and the oldest book club in the country.

J. A. LANGFORD.

Birmingham.

About the same time that the Liverpool Library was started, a similar undertaking was set about in Manchester. The records, however, of the foundation of the Manchester Subscription Library have not been preserved. The following note from Mr. W. E. A. Axon's *Handbook of the Public Libraries of Manchester and Salford* (1877, p. 178) contains, in brief, as much as is now known of its history:—

"There is doubt even as to the year when this collection began. Aston avers that it was instituted in 1757, but the official records did not go further back than 1765. The original shares were 10s. each, and the annual subscription 6s., but the payments gradually advanced in amount, until the entrance fee was ten guineas and the annual subscription one guinea. Amongst the early subscribers were Messrs. Edward Byrom, Rev. Dr. Griffith, Charles White, F.R.S., Richard Towneley, T. B. Bayley, and Dr. Percival. The price paid for 622 vols. in 1769 was 287l. 19s. 11d. Amongst these was a Chaucer (Thynne's edition, 1532), which cost 2s. 6d. On the other hand, 'Clarissa Harlowe,' then in the full zenith of her fame, cost 17s. 6d. The number of volumes at the close of the library's existence would be about 30,000. There were several catalogues issued. [One of them was

entitled:] 'A Classed Catalogue of the Books in the Manchester Subscription Library, Exchange Buildings. Instituted 1765. Manchester, printed by John Harrison, Market Street, 1846.' 8vo. There were numerous supplements to this carefully compiled list. A notice, from which the above data have been chiefly taken, appeared in the *Manchester Guardian*, March 6, 1844. Owing to the then impending demolition of Newall's Buildings, and the inability of the committee to find suitable accommodation elsewhere, the library was sold by public auction in March, 1867."

This library must not be confounded with the Manchester New Circulating Library, which was started in 1792, and, from the character of some of the books which were admitted, was stigmatized as the "Jacobin Library." It is still in vigorous existence under the name of the Manchester Royal Exchange Subscription Library. BIB. CUST.

It would be a curious and interesting inquiry, if possible, to find out why particular localities appear to be more favourable than others for the gathering of the *literati* and the sale and collection of books, even in the same county. Warrington had a library established 1760; until within a few years Rochdale had not one of any importance. In the former town, of 33,053 inhabitants in 1871, there will be a dozen books of a high price and class sold, to one in the latter with its 63,473 inhabitants. Manchester had the honour of founding the first Free Library in England, that of Humphrey Chetham, in 1653. Manchester, with its census of 383,843 in 1871, is now squabbling about a few thousands to find a suitable home for its Free Corporation Library, the chief magistrate, himself a bookseller, thinking that a few thousands spent on the chief reference library, Campfield, would be ample to meet the demands. This building has since been declared insecure, and the books removed to the Town Hall, King Street, where there is a squabble going on about cost. Compare this with the noble building Birmingham, with its 360,892 inhabitants, has specially provided for its fine, though ill-managed, collection of books, with its family-vault-like Shakspearian room. How are these differences of opinion to be accounted for?

RICHARD HEMMING.

The Library, Owens College, Manchester.

PANCAKE TUESDAY (5th S. vii. 165, 335).—This jocular derivation has another origin than that attributed to it by Mr. BONE. I append the following extract from a fragment which is one of many Latin MSS. now in my possession, of which the writer was the Rev. Henry Michell, Vicar of Brighton in the days in which Mrs. Thrale and Dr. Johnson—with the latter of whom he was not afraid to break a lance—were amongst its visitors:—

"Anglo-Saxonica lingua ex Græcâ oriundam, sive potius ejus dialectum esse quendam, aiebant pro suo in Celtas amore Scaliger filius, Salmasius alique in re literariâ non vulgares. Quam opinionem et hodie nec pauci tuerentur, nec inducti. Utrique exempla afferunt



(affatim), in quibus et diligentiam et acumen eorum merito laudamus. Verba enim inter se congruere cogunt, quæ aliis idiotis toto colo distare videntur. Quid igitur vetat et nos præcedanea quædam in hunc pulcherrimum messem apportare? Si non displiceant exempla, plura forsitan videbis:—

"*Pancake*, πανκακον.—Sic appellavit primus, cui hæc bellaria forte nauseæ fuerunt.

"*Pankile*, παντελειον.—Optima quippe in farciendis tectis materies.

"*Furnety*, πεφουρμενον.—Augmento misso. Miscetur enim et constat granis triticeis, saccharo, sale, lacte, pipere. Antiquissimum sane edulii genus.

"*Horse*, ιππ-ος.—Et ita quidem pronuntiant hodie Britonienses lingue Græco-Saxonice purissimi cultores. Oss, horse, quidem vulgo, sed quod perperam duco.

"*Sky*, σκια.—In æthere enim aperto umbras videre planius est," &c.

H. W.

New Univ. Club.

RICHARD BROME'S PLAYS (5th S. vii. 167, 238, 316).—Continuing my notes from Brome, I notice:

1. "But when she reads my poverty again, and that these garments must return to the *Gambrels*."—*The City Wit*, Act iii. sc. 1.

2. "Knavery is as restorative to me as Spiders to Monkeys."—*Ibid.*, Act v. sc. 1.

Whence this remedy?

3. "Out of the Compter... Or that his youthful *Ghing* could stretch to get him out."—*The Damselle*, Act i. sc. 1.

4. "How came he by his knighthood? Cost it nothing?"

—No! he was one of the old *Colbe-Knights* in the throng when they were dub'd in clusters."—*Ibid.*

This is doubtless some allusion to the buying and selling of titles by "the Most High and Mighty Prince James."

5. "I could have match'd my daughter here, that was but now a Baronetesse in reversion."—*Ibid.*

Why may we not adopt "baronetesse" as we do countess, marchioness, &c.?

6. "Old Osbright, the Father of the Swindgers, so much talked on, could ne'er have borne it up so."—*Ibid.* Qy. as to "Swindgers."

7. "There was a lady lov'd a swine. Honey! quoth she,

And wilt thou be true-love mine? Hoogh, quoth he." This is quoted in *The English Moor*, Act iii.

8. "The half pint of sack,  
To make your prodigal possette."—*Ibid.*

9. "*Phillis*. I am a mother that do lack a service.  
*Quick*. You have said enough. I'll entertain no mothers;

A good maid-servant knew I where to find one.

*Phillis*. He is a knave, and like your worship, that Dare say I am no maid; and for a servant, I were held a tidie one at home.

*Quick*. O thou'rt a Norfolk woman (cry thee mercy). Where maids are mothers, and mothers are maids."—*Ibid.* I presume this alludes to a custom of diction not yet discontinued in Norfolk—qy. See also:—

10. "*Quick*. But where about in Norfolk wert thou bred?

*Phillis*. At Thripperstown, sir, near the city of Norfolk.

*Quick*. Where they live much by spinning with the rocks.

*Phillis*. Thripping they call it, sir."—*Ibid.*

I find also elsewhere "with a spindle and rock"; also, "he hath learned to thrip among the mothers." "Thrip" evidently conveys a *double entendre* here.

11. "I'll keepe her at the least this Gander-moneth, While my fair wife lies in."—*Ibid.*

See *Bailey's Dictionary* (1736).

Gower Street.

PHILIP ABRAHAM.

WILLIAM ALEXANDER, FIRST EARL OF STIRLING (5th S. vii. 328, 412).—Let me add the following to my previous note on this subject. The tragedies by this author were, I believe, never acted. Colley Cibber suggests that they "are rather historical dialogues than dramatic performances" (see Cibber's *Apology*). Geneste says, "His tragedies have strongly the appearance of having been written in Scotland, before the author was acquainted with the London theatres and the English plays" (Geneste's *History of the Stage*). Malone adds, "In the first edition of them they abounded in Scotticisms."

In *Darius* there is a striking resemblance, pointed out by Bartlett in his *Familiar Quotations*, to the familiar lines of Shakspeare spoken by Prospero in *The Tempest* (Act iv. sc. 1). Compare

"The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this insubstantial pageant faded,  
Leave not a rack behind,"

of Shakspeare, with

"Those golden palleaces, those gorgeous halles,  
With furniture superfluouslie faire;  
Those statelie courts, those sky encountering walles,  
Evanish all like vapours in the aire,"

of the Earl of Stirling. Now this author's *Tragedie of Darius* was written in 1604, while, according to Clarke and Glover, *The Tempest* was not published till 1609. Shakspeare was at Perth, Stirling, and Aberdeen, about 1599-1601.

JAMES KEITH.

Junior Athenæum Club.

CHAUCER'S VERSIFICATION (5th S. vii. 346, 416.)—Please allow me to correct an obvious mistake at the latter reference. For *er denkte*, read *er dachte*. The apocryphal form *denkte*, as absurd, in its way, as a corresponding (apocryphal) English form *he thinked*, must have been due to a momentary confusion with *dünkte*, i.e. seemed. It is remarkable that, in Anglo-Saxon, the two forms *thencan*, to think, pt. t. *thohte*, and *thyncan*, to seem, pt. t. *thuhte*, are as distinct as the corresponding G. *denken*, pt. t. *dachte*, and *dünken*, pt. t. *dünkte*. Modern English has jumbled both together, so that *I thought* has the same form as *me thought*, i.e. it seemed to me.

WALTER W. SKEAT.

"THAN" AS A PREPOSITION (5th S. vii. 308.)—There can be no doubt that this usage is a solecism. The passage cited from Prior is given in R. Sullivan's *Grammar (An Attempt to simplify English Grammar, Dublin, 1852)* amongst a number of sentences to be corrected. The author of the grammar referred to by J. W. W. (unless he adopts the doctrine not long ago maintained by a correspondent of "N. & Q.," that poets are superior to the laws of language and rules of grammar, which their own usage may determine) seems to have followed Dr. Latham, who says, "*Than* is sometimes treated as a preposition when it governs a case"; then gives the lines from Prior and an example from Swift, and continues, "It is better, however, to treat it as a conjunction, in which case the noun which follows it depends upon the verb of the antecedent clause" (*A Handbook to the English Language, 7th edit., 1868, p. 431*). Dr. Latham's trumpet, it will be seen, gives a somewhat uncertain sound.

But Dr. Lowth perspicuously states the rule thus:—

"When the qualities of different things are compared, the latter noun or pronoun is not governed by the conjunction *than* or *as* (for a conjunction has no government of cases), but agrees with the verb, or is governed by the verb or the preposition, expressed or understood; as 'Thou art wiser than I (am).' 'You are not so tall as I (am).' 'You think him handsomer than (you think) me, and you love him more than (you love) me.' In all other instances, if you complete the sentence in like manner, by supplying the part which is understood, the case of the latter noun or pronoun will be determined. Thus, 'Plato observes that God geometrizes; and the same thing was observed before by a wiser man than *he*,' that is, than *he was*. 'It is well expressed by Plato; but more elegantly by Solomon than *him*,' that is, than *by him*."

He then gives at the foot of the page a number of examples of the error under discussion from Swift, Bolingbroke, Atterbury, Congreve, the Bible (A. V.), Hobbes, Prior (the "dear Chloe" verse and another), and Bentley. But not the prestige of all these great names can make wrong right; and he proceeds:—

"Perhaps the following example may admit of a doubt, whether it be properly expressed or not: 'The lover got a woman of a greater fortune than her he had miss'd' (Addison, *Guardian*, No. 97). Let us try it by the rule given above, and see whether some correction will not be necessary, when the parts of the sentence, which are understood, come to be supplied: 'The lover got a woman of a greater fortune than *she (was, whom) he had miss'd*.'—*A Short Introduction to English Grammar, with Critical Notes, new edit., 1799, pp. 139-141.*

The filling up of the ellipsis thus makes it perfectly clear that *than* cannot have the force of a preposition governing the objective case.

JAMES T. PRESLEY.

Cheltenham Library.

*Than* is never used as a preposition. When it is followed by an objective, that objective is

governed either by a verb or by a preposition understood. In the passage quoted, Prior, in a free use of poetic licence, has sacrificed grammar to rhyme. It is deplorable that an educational work emanating from Paternoster Row should have quoted such a passage as an example in grammar.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

ARMS OF SICILY (5th S. vii. 309.)—There is no real authority for the *blazon* of the three legs, whether for Sicily or the Isle of Man. As a cognizance it dates long before the time of heralds and the use of tinctures. Whence the figure comes, and what its first meaning was, is a question of much interest, which has several times been referred to in "N. & Q." Walsh, in his *Essay on Coins, &c.*, 1828, figures an ancient gem, with a three-legged Mercury having the marks of Anubis. TOURIST, in "N. & Q.," 2nd S. vi. 409, mentions a shield, on an Etruscan vase in the Rouen Museum, having the three legs on it, probably in reference to Sicily. BORS, in "N. & Q.," 2nd S. vii. 31, has a good note upon the whole subject. He points out that the old badge of the Isle of Man was a ship in full sail, for which Alexander III. of Scotland substituted the three legs, perhaps because of old it had been "transfigurem receptaculum." F. C. B., in "N. & Q.," 2nd S. vii. 474, refers to "Vishnu with three strides," and the "bull with three cranes," and suggests that the cranes and legs mean the same thing as used by the Celts. Brown, in Willis's *Current Notes*, 1852, pp. 18 and 79, has a couple of notes upon this sign, which he suggests was used to indicate the journey of the three chief Magi in A.D. 1. Dr. Snaith in the same volume, p. 91, gives a different explanation. He says that the three legs on the Sicilian coin mentioned by Brown were the type of the "three seasons," derived from the tripod of Apollo, and probably taken from the most ancient religious symbol of the Chinese. All the evidence seems to show that the sign was of Asiatic origin, that it was a religious hieroglyph, a type of supernatural ubiquity. The history of its introduction into European countries has yet to be investigated.

EDWARD SOLLY.

The arms of the Isle of Man are undoubtedly copied from those of Sicily. See *Thesaurus Antiquitatum et Historiarum Siciliæ, Petri Bormanni Sardinia, et Corsicae ut et Nonnullarum Adjacentium Insularum Joannis Georgii Græcia*, 1723, Lug. Bat. Petrus Vander, A.A., 15 vols. fo. Therein may be seen numerous plates and accounts of the Sicilian coins. I should be glad to know of a translation of this work. There is a splendid copy of it in the Museum Free Library, Bold Street, Warrington; doubtless there is one in the British Museum. RICHARD HEMMING.

The Library, Owens College, Manchester.



The following arms appear upon the recently discovered painted ceiling (date *circa* 1370) over the choir of St. Alban's Abbey:—Azure, semée of fleurs-de-llys or, surtout a label of three points gules, beneath which are the words "Scutū regis Cæcilie."

St. Albans.

R. R. LLOYD.

See Boutell's *English Heraldry*, pp. 8, 9.

E. T. MAXWELL WALKER.

COPIES OF THE SHAKSPEARE FOLIOS OF 1623 AND 1632 (5th S. vii. 247, 277.)—From MR. J. P. COLLIER's description, the larger copy of the folio 1623, which he saw at Joseph Lilly's, was probably the same as one I saw there about eight years ago. It must have been sold in Lilly's lifetime, as, indeed, was the greater part of his stock of Shakspeare folios. MR. COLLIER's inquiry reminds me of a copy of the same edition which belonged to the late Mr. S. W. Singer, and a copy of the edition 1632 also belonging to him, from which he quoted several manuscript conjectures, both in his *Shakspeare Vindicated* and in "N. & Q." No such books were, I believe, sold after his death. I ask, what has become of them? JABEZ.

Athenæum Club.

SIR DAVID OWEN (5th S. vii. 89, 155, 252.)—No answer having been given to the latter portion of W. F.'s query, viz., whether any known descendants of the above now exist, perhaps the following may be taken as in part meeting the case. Sir David's only daughter Anne, the wife of Sir Arthur Hopton, was mother to Sir Owen Hopton, Lieut. of the Tower of London, whose great-great-grandson was the celebrated Ralph, Lord Hopton, *temp.* Charles I., who died in 1652 s.p. leaving four sisters his co-heirs (*vide Visitation co. Somerset*, 1623). Two of these sisters are now represented respectively by the heirs general of the last Earl of Egremont (now or lately represented by the wife of the Hon. Francis Scott) and by John Wingfield, Esq., of Tickerscote, who thus descend from Sir David Owen. By the marriage of Sir David with the heiress of Bohun of Midhurst, his descendants became heirs general of that old baronial house as well as to a moiety of the barony of Braose of Gower. Being interested in this question, I shall be glad if some correspondent will give information respecting the descendants of the daughters of Sir Henry Owen, the last of Midhurst, who appear to have been the ultimate co-heirs of their father. As at least two of them married into well-known families of Kent and Sussex, Dering and Gage, it seems possible to follow the course of descent further.

W. D. PINK.

Leigh, Lancashire.

My grandfather's cousin, Daniel Carter, born between 1800 and 1810, married a Mary Owen, of

Brockley, Kent. Perhaps this fact may give W. F. some clue.

Linc. Coll.

W. F. CARTER.

SCHOETGENIUS (5th S. vii. 409.)—In the list of authors quoted in Dean Alford's *Greek Testament*, vol. i., is the following: "Schoetngen. *Horæ Heb. et Talmudicæ* in N. T., 2 vols. 4to., Dresden and Leipzig, 1733." This is no doubt the author as to whom your correspondent, DR. D'EREMAO, desires information.

JAMES WESTON.

"EVENSONG" (5th S. vii. 229, 259, 300, 379.)—So far from this being an "innovating term distinctive of modern ritualists," we have, perhaps, a greater authority than "Mr. Supple" in Milton, in Dryden, and in Bishop Jeremy Taylor, all living in the early part of the seventeenth century. *Vide* English dictionaries *passim*. HIC ET UBIQUE.

LALLY TOLLENDAL (5th S. vii. 249.)—Your correspondent will probably find what he requires in *Les Archives Généalogiques et Historiques de la Noblesse de France* (Paris, Cabinet Héraldique et Généalogique de l'Armorial, 16, Rue des Saints-Pères), of which six volumes had appeared in 1859. For a general and interesting account of the family, connexions, and career of the gallant and unfortunate Count Lally, I would refer your correspondent to O'Callaghan's *History of the Irish Brigades in the Service of France*, bk. vii. p. 345, seqq. (Glasgow, Cameron & Ferguson, 1870). It is there stated that "Lally Tollendal" is but a shortening or corruption of the Celtic O'Mullally of Tulach-na-dala, or Tullendally, the name of the family seat near Tuam, signifying "the hill of the meeting." It may be interesting to recall Gibbon's opinion of the Marquis Lally Tollendal, as it shows that the latter retained some of the prominent characteristics of the race from which he sprung. Writing to Lady Sheffield on Nov. 10, 1792, Gibbon says: "I perfectly concur in your partiality for Lally; though nature might forget some meaner ingredients of prudence, economy, &c., she never formed a purer heart or a brighter imagination."

F. E. MACCARTHY.

THE "DUCE" (5th S. vii. 202.)—"Duce take you [probably from *duer*, Sax., a spectre], i.e. the Devil, or an evil spirit, take you."—*Vide* Bailey's *Ety. Dict.*, 1759.

F. D.

Nottingham.

RITE OF SATI (5th S. vii. 308.)—The time when this barbarous rite was introduced into India is not easily determined. Although posterior to the Vedic age its antiquity must be considerable, for the alteration of the Rig-Veda text on which it rests could not have been effected, so as to bring it into general use throughout the whole of India, at a period so recent as COL. ELLIS appears to think. I have several drawings of monumental stones

made some years ago in the western parts of the Dekhan, some of which commemorate the cremation of Satis. One of these is dated in the 1148th year of the Salivahana era, A.D. 1226, and two others are of A.D. 1408 and 1457 respectively. These persons were obscure villagers, which shows how long the practice had been established; for it was chiefly among the great that it prevailed, and, if of recent introduction, would not soon have penetrated to remote localities. W. E.

HERALDIC (5th S. vii. 308).—Quarterly or and argent, a cross engrailed per pale, sa. and gu., between three escallops, two in the sinister chief and one in the dexter base quarter of the last, over all a bend, also of the last, were the arms borne in 1829 by Sir John Geers Cotterell, of Garmons, co. Hereford. They are no doubt the arms of the same family who bore the coat E. K. describes. The crest is an arm in armour supporting a shield arg., charged with a talbot's head sa.

HIRONDELLE.

"MANCHESTER AL MONDO" (5th S. vii. 307).—I have a copy of the edition of 1635. The following is the title-page in full:—

"Manchester Al Mondo, Contemplatio Mortis et Immortalitatis. The former Papers, not intended for the Press, have pressed the Publishing of these. London, printed by John Haviland for Francis Constable, at the Crane, in Paul's Churchyard, 1635."

I have seen the above attributed to T. Constable.

WM. FREELOVE.

Bury St. Edmunds.

ULSTER WORDS (5th S. vii. 326).—I venture to suggest, in reference to S. T. P.'s note on the usage of the word *led* in Tyrone, that it is of Norse origin. Ulster was largely colonized by the Scotch, who naturally introduced into that province many words of their dialect which were derived from a Scandinavian source. The Norse adjective *led-ig*, which points to a root *led*, is an equivalent for the words "empty" and "spare."

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

"PRÆSTAT NULLA," &c. (5th S. vii. 308).—Sallust, *Jug.*, ch. xix., says, "De Carthagine silere melius puto quam parum dicere." G. S.

AN ULSTER PERVERSION (5th S. vii. 406).—What S. T. P. calls a perversion is a common sense of *want* with a negative in Elizabethan and later writers. I have before quoted in "N. & Q." two passages in illustration of this. They are Hooker, *Ecl. Pol.*, bk. iii. chap. xi. § 13: "But as the church is a visible society and body politic, laws of polity it cannot *want*," i.e. cannot do without; "Useful drugs. . . to compose effective and strong medicines, which man's life cannot *want*." (Milton, *Areopagitica*). D. C. T.

THE KING'S COCK CROWER (5th S. vii. 349).—See Chambers's *Edinburgh Journal*, No. 572, p. 416.

W. T. HYATT.

Enfield, N.

EARLY NOTICE OF FOSSIL BONES (5th S. vii. 327).—An earlier writer than St. Augustine seems to have prophesied with marvellous accuracy the interest that future generations would take in the discovery of ancient armour, in nameless battlefields, and giant bones. Compare:—

"Scilicet et tempus veniet, cum finibus illis  
Agricola, incurvo terram molitus aratro,  
Exesa inveniet scabra robigne pila,  
Aut gravibus rastris galeas pulsabit inanis,  
Grandiaque effosis mirabitur ossa sepulchris."

Virgil, *Geo.*, i. 493-7.

A note on the text in Heyne's edit., Lond., 1793, 4 vols. 8vo., says:—

"Debut autem hoc, jam Maronis temporibus, sæpe contingere, ut terra eruta aratores in magna ossa fossilia incident; quæ, cum belluarum ex priscis telluris ruinis essent, ad prisca tamen homines ac gigantes referunt. Debuere quoque, post tanta Italiae bella, sæpe agris motis in loca pugnarum facturum incidere homines et ossa cum armis permixta reperire."

R. C.

Cork.

There is another notice than that which your correspondent gives. Augustus was a collector of fossil bones, thinking possibly they were those of giants. Suetonius says that emperor adorned his houses "rebus vetustate ac raritate notabilibus, qualia sunt Capreis immanium belluarum ferarumque membra prægrandia, quæ dicuntur gigantum ossa et arma heroum" (Suet., p. 7, Roth's edition). H. C. C.

THE RHODIAN (5th S. vii. 327).—Bevil Higgons supposed the artist to be Apelles, as shown by his epigram "To Sir Godfrey Kneller, drawing Lady Hyde's Picture," Nichols's *Select Collection of Poems*, 1780, iii. 113:—

"The Cyprian Queen, drawn by Apelles' hand,  
Of perfect beauty did the pattern stand.  
But then bright nymphs from every part of Greece  
Did all contribute to adorn the piece;  
From each a several charm the painter took  
(For no one mortal so divine could look).  
But, happier Kneller, Fate presents to you  
In one that finish'd beauty which he drew.  
But oh, take heed, for vast is the design,  
And madness 'twere for any hand but thine.  
For mocking thunder bold Salmoneus dies;  
And 'tis as rash to imitate her eyes."

This view, however, is not in accordance with the tradition that Apelles had for his model Campaspe, who afterwards became his wife, but who was then the mistress of Alexander the Great. The tradition with regard to Campaspe may be strictly true, and the poetical language, representing the models to have been fair ones from various parts of Greece, may be metaphorically descriptive of the unrivalled beauty of the goddess. Fuseli, in his "Lecture on



Ancient Art," says, "The name of Apelles in Pliny is the synonym of unrivalled and unattainable excellence"; and again, "His Venus, or rather the personification of Female Grace, the wonder of art, the despair of artists: whose outline baffled every attempt at emendation, whilst imitation shrunk from the purity, the force, the brilliancy, the evanescent gradations of her tints" (*Life and Writings of Henry Fuseli*, 1831, ii. 62-64).

Apelles was not a Rhodian. Protogenes lived on that island, and was there visited by Apelles. Campbell may have remembered the circumstances of the visits, and may have imagined that both artists resided there.

ONE THAT IS PUZZLED makes a singular mistake in his statement that the picture "of Polygnotus is the Venus Anadyomene . . . that of Apelles is the famous Aphrodite rising from the sea." The Venus Anadyomene and the Aphrodite rising from the sea are one and the same, and this celebrated picture was undoubtedly painted by Apelles. Fuseli, in writing of the works of Polygnotus, makes no mention of a Venus. There is a very beautiful Greek epigram by Leonidas of Tarentum (*Jacobs*, i. 164, xli.) on the subject of the masterpiece of Apelles. H. P. D.

"HITCH" (5th S. vii. 344).—This word is very common in America. See Webster's *Dictionary*, "to hook, to catch by a hook, as to hitch a bride."

The first day I landed last year at New York an American friend took me to the place where the horse-dealers most do congregate. He wanted to purchase a pair of carriage horses. I found the emporium composed of the same class of men as here in England, cunning in their eyes, lies upon their lips. My friend was shown a pair that had just arrived from Kentucky. "Have they been in double harness?" said he. The reply was, "I hitched them together yesterday, and they were sweet." My friend did not purchase.

"I thought it would come to this," said the captain; "we must unhitch and lie down" (see the *Great Lone Land*, p. 98). CLARRY.

MERCHANT TAYLORS' SCHOOL (5th S. vii. 347).—The following extract from some leaves of a diary which I have of the Rev. Philip Stubbs, B.D., Fell. Wad. Coll., Ox., First Chaplain of Greenwich Hospital, Archdeacon of St. Albans, &c., may perhaps be interesting to MR. ROBINSON:

"1677. Apr. 28. After I had laid a Foundation for y<sup>e</sup> Latin Tongue at M<sup>r</sup> Speed's Free-Scholl in St Mary Axe, & for y<sup>e</sup> Greek at M<sup>r</sup> Snell's Boarding-Scholl in Hillingdon, Mid'sx, where in a literal sense I became wiser y<sup>n</sup> my Teacher (an honest, good man, but no Clerk), I was transplanted to Merchant-Taylors for further improvement in Learning, as well as advancement in y<sup>e</sup> University by a Fellowship of St John's, for w<sup>ch</sup> this Scholl was designed as a Seminary by y<sup>e</sup> Founder of y<sup>m</sup> both, St Thomas White, Lord Mayor of London in Q. Mary's Reign: I continued here 3 years under the Instruction of the

Rev'd M<sup>r</sup> Goad (who tho a long while a Friend to y<sup>e</sup> Greek Church, and at length in K. James's days a profess'd Romanist, is s<sup>d</sup> to his Honor to have bred up not one Scholar either Papist or Dissenter), and 2 under M<sup>r</sup> Hastcliffe; w<sup>ch</sup> of a sudden upon the second m<sup>th</sup> of my Father, at a juncture w<sup>ch</sup> I had probably been elected to a Scholarship at St John's on the first of St Barnabas next following, I was hurried away to Oxon, & entered Comm<sup>r</sup> at Wadham, April 1682/3, &c.

H. STUBBS.

Danby, Ballyshannon.

Michael Curtis Tyson, who died in 1794, was the only son of the Rev. Michael Tyson, F.S.A. and F.R.S., Rector of Lambourne, Essex, whose correspondence with Gough and others is given in Nichols's *Lit. Anecd.*, vol. viii. JOS. PHILLIPS. Stamford.

WHO WAS ANGESTON? (5th S. vii. 327).—A note in Le Duchat's edition of Rabelais (1741) answers DR. RAMAGE's question: "Ce trait regarde apparemment Jérôme le Hangeste, Docteur de Paris, grand scholastique, écrivain barbare de ce temps-là" (p. 17, ad not.). We further learn from Moreri that Hangest was born at Compiègne, and died at Le Mans in 1538. L. BARBÉ. Bückeburg, Germany.

SCOTTISH ECCLESIASTICAL TITLES (5th S. vii. 327).—I think COL. FERGUSSON will find that there is no special reason for the use of these particular titles by the Scotch R. C. bishops. How long they may have been in use I do not know; but they have nothing more to do with Scotland than with England, Wales, or Ireland. They are, as the Colonel supposes, titles *in partibus infidelium*; but these were and are given very much at random, and sometimes seem altogether imaginary—taken from towns or cities which do not exist in the parts of the infidels or anywhere else. Before the Act of Henry VIII. all English suffragans bore such titles, and it is sometimes quite comical to see a list of familiarly named bishops winding up with some mighty sound like "John Philippopolis." As to the Colonel's second query, whether the writer of the *Home News* extract knew of these Scotch R. C. bishops, I should think he probably did, as he mentions them in so many words: "Its bishops have no local titles."

CHARLES F. S. WARREN, M.A.

Bexhill.

LAPIS LYNCURIUS (5th S. vii. 329).—There is an account of this stone in the *Annual Register* for 1765, viii. 101, extracted from a book I never heard of, *The Ephemerides of the Curious*.

CHARLES F. S. WARREN, M.A.

Bexhill.

BURIAL CUSTOM IN NOTTS (5th S. vii. 344).—The custom noted by R. F. S. was invariably used about forty years ago at Looe, in East Cornwall—as I know from my own observation—and at

Tavistock, Devon, as I learn from a native of that town. There is little or no doubt that it is still adhered to closely in both towns.

WM. PENGELLY.

Torquay.

The same custom is the usual one in Lincolnshire, where the napkins are called "burying towels."

J. T. F.

Hatfield Hall, Durham.

CHARLES STUART (5<sup>th</sup> S. vii. 189, 417).—I shall be much obliged if J. O. will tell me in what edition of *Biographia Dramatica* there are nine pieces ascribed to the above author. In my edition (1782) I can only find three, namely—1. *The Cobbler of Castilebury*; 2. *Ripe Fruit, or the Marriage Act*; 3. *Damnation, or Hissing Hot*. I shall be very grateful for any information about the production of these pieces or the life and family of the author.

K. S. B.

BIBLIOGRAPHY OF UTOPIAS (4<sup>th</sup> S. xi. 519; xii. *passim*; 5<sup>th</sup> S. i. 78, 237; ii. 252; vi. 38, 118).—

Taciturna and Jocunda, or Genius; Alaciel's Journey through these Two Islands, with their Laws and Commentaries. Translated from the French. 12mo., London, 1760.

Mammuth, or Human Nature displayed on a Grand Scale, in a Tour with the Tinkers into the Inland Parts of Africa. By the Man in the Moon. 2 vols. 12mo., London, 1789.

Information respecting the two foregoing will be acceptable.

The Age of Science. A Newspaper of the Twentieth Century. By Merlin Nostradamus [Miss Frances Power Cobbe]. London, 1877.

JAMES T. PRESLEY.

THOMAS COGAN (5<sup>th</sup> S. vii. 288, 417) was the author of the *Haven of Health*. The other Cogan, who wrote an *Ethical Treatise on the Passions* (Bath, 1807), was also named Thomas.

J. DIXON.

"ESTRIDGES" (5<sup>th</sup> S. vii. 326, 385).—This word occurs in the following passage from Drayton's *Polyolbion* :—

"Prince Edward all in gold, as he great Jove had been:  
The Mountfords all in plumes, like estriges, were seen  
To beard him to his teeth, to th' work of death  
they go;

The crowds like to a sea seem'd waving to and fro."

Song xxii. v. 237.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HATCHER: HILL (5<sup>th</sup> S. vii. 267, 297).—Many thanks to your correspondent J. L. C. for enabling me to identify Lady Elizabeth Hatcher. I was aware that Robert Delaval, Esq., married Lady Elizabeth Livingstone, and left her a widow, but did not know she was twice married. She had no issue by her first husband. Sir Ralph and Sir

John were his *brothers*, not *sons*. Elkanah Settle dedicates his *Pastor Fido* to Lady Elizabeth Delaval. I hope your correspondent may be equally successful in discovering Lady Hill.

WILLIAM ADAMSON.

SHELLEY'S "SCENES FROM CALDERON" (5<sup>th</sup> S. vii. 421).—I regret very much that MR. MACCARTHY'S interesting communication is too late to be of use to me, for there is one point that I should assuredly like to have made a note of in Shelley's favour—that of the name Colalto belonging to an Italian family. As, however, that portion of my fourth volume is out of my hands, I can only enclose you the printed sheet, in order that you may make such use as you please of any of the notes. Fortunately, I have corrected the patronymic heretofore misprinted as *Colatti*; and I hope MR. MACCARTHY will be as much gratified as I am to know that his very acute surmise, that Shelley "may have written 'race' instead of 'men,'" is borne out by the only MS. of this scene of the existence of which I am aware. I have of course adopted that reading, as you will see.

H. BUXTON FORMAN.

[MR. FORMAN'S note on the MS. to which he refers is as follows :—

"Whatever slight changes, whether verbal or in punctuation, have been made in the first scene without specification, are authorized by a MS. of that scene, in Mrs. Shelley's writing, which is among the papers of Leigh Hunt placed at my disposal by Mr. Townshend Mayer. This MS. is written small, as if for the post, and might be either a dictation or a transcript from rough notes: some of the variations which it shows are clearly incident to a less mature state of the translation than the printed editions show; but some are decided improvements on the received text; and, on the whole, I incline to think that Mrs. Shelley made more than one attempt to decipher and connect Shelley's rough notes, and that this was one of such attempts."

This MS. affords a slight change in the passage quoted by MR. MACCARTHY as containing an image not in Calderon :—

"You, my friends,

Go, and enjoy the festival; it will  
Be worth your pains. You may return for me  
When the sun seeks its grave among the billows,  
Hid among dim grey clouds on the horizon,  
Which dance like plumes upon a hearse;—and here  
I shall expect you."

MR. FORMAN'S note on the Colalti passage runs thus :—  
"In previous editions this line stands thus :

One of the noble men of the Colalti,

but the transcript has *race* for *men*, which is a great improvement; and, though the proper name might be read for *Colatti*, it is more like *Colatti*. That being right, must of course be adopted: the patronymic in Calderon is *Colatto*,—plural *los Colattos*,—and Shelley seems to have adopted somewhat arbitrarily the Italian plural *Colatti*."

NEW YEAR'S EVE: EASTER EVE (5<sup>th</sup> S. vii. 227, 275, 318).—Surely MR. WARREN is wrong when he says that, "liturgically speaking, the eve of a festival does not begin until about six o'clock."



Liturgically the festival begins at six o'clock of the evening preceding the day itself: the eve is the whole day until 6 P.M. Thus Easter Eve is the whole of the Saturday until 6 P.M., when Easter Day liturgically commences. This is the rule both in the Eastern and Western Church. Thus Shrove Tuesday used to be called "Feasting Eve," i.e. the last day of feasting before the fast of Ash Wednesday. "When the eve is fasted it is called a vigil" (*Glossary of Eccles. Terms*).

E. LEATON BLENKINSOPP.

A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS (5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429).—Kindly insert the following as a correction of my communication *ante*, p. 431:—

"The Close, Norwich, June 4, 1877.

"Rev. and dear Sir,—As I observe you have stated in 'N. & Q.' that the secretary of the N. & N. A.S. restored an old register of Ingworth Church, I beg to say that the register was purchased by me in Norwich, and that you as rural dean, at my request, received it from me for the purpose of returning it to the church from which it had been taken.—I am, &c.,

KIRBY TRIMMER.

"The Rev. E. T. Yates."

E. T. YATES.

Burgh, Norfolk.

WILLIAM HOGARTH (5th S. vii. 108, 256, 294.)—I am much obliged to Jos. J. J. for the very interesting and valuable information he has given. Allow me to supplement it with some further information which I have discovered. The Hogarts came originally from Kirby Thore, a place five miles north of Appleby, and were, I believe, an old family. The name seems originally to have been written and pronounced *Hogart*, and to have been derived from Saxon *heah*, high, and *eaepð*, earth; or Old English *hoogh*, high, and *aerd*, nature or heart: the latter is, I think, the more probable. Hogarth's grandfather lived in the vale of Bampton, fifteen miles north of Kendal, Westmorland.

E. T. M. WALKER.

RUSHBEARINGS (5th S. vi. 144, 186, 297, 498; vii. 319).—Grasmere Church was dedicated in the name of St. Oswald, whose day is observed on the Sunday nearest to August 1, which day is chosen for the rushbearing, in honour of the patron saint. The sweet-scented flag, *Acorus calamus*, which gives out a pleasant smell when trodden under foot, was used for these festivals, until some clever person discovered that it could be profitably utilized for breweries under the name of "quassia"; wherefore the common flag has since been substituted. A writer in Hone's *Table Book* (ii. 277), under date July 21, 1827, has given a long description of rushbearing, in which "the Opium Eater," together with "Mr. and Mrs. Wordsworth, Miss Wordsworth, and Miss Dora Wordsworth," took part. The evening terminated with a dance. "Wordsworth is the chief supporter of these rustic ceremonies." One of his sonnets is devoted to

the subject. Further accounts of rushbearing customs, with an engraving, and extracts from Brand, Bridges, Drake, Whitaker, &c., will be found in Hone's *Year Book* for 1832, where a correspondent states that he visited Grasmere Church in 1828: "Judge my surprise when I tell you I found the very seat floors all unpaved, unboarded, and the bare ground only strewn with rushes" (p. 1108).

CUTHBERT BEDE.

AN INVOCATION TO LINDLEY MURRAY (5th S. vi. 534; vii. 137, 210, 355).—ST. SWITHIN, quoting Dean Alford, speaks of the decided bias which the translators of the Bible had towards the use of the subjunctive. We must not forget, however, that in the substantive verb what is now the form of the present subjunctive was then used also as another form of the present indicative—Genesis xlii. 32, "We be twelve brethren"; Psalm iv. 6, "There be many that say," &c. We find the same usage in Shakspeare:—

"There be land rats and water rats."

When, therefore, the translators of the Bible make "be" follow a conditional conjunction, we cannot be sure that they intended a present subjunctive and not a present indicative. St. Paul's *Εἰ τις ἀρετῇ*, Phil. iv. 8, rendered "If there be any virtue," might have been rendered quite grammatically, "If there is any virtue."

R. M. SPENCE, M.A.

AUTHORS OF BOOKS WANTED (5th S. vii. 269, 299, 339).—

*Posthumous Fragments of Margaret Nicholson*.—The word "posthumous" is unwarranted. Margaret Nicholson lived, I think, nearly twenty years after the date of the book, 1810. I shall be glad to know the date of her death, which I have not been able to find in the *Annual Register* and similar works. She died in Bethlehem Hospital, and about the year 1830. Dr. Wright, then resident apothecary there, exhibited her skull to the Phrenological Society, and gave a short account of her. She was an inoffensive old woman without characteristics, of poor intellect, but not mad. The skull then looked quite fresh, as if recently cleared. It is now in my collection.

H. B. C.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 269).—

"It is better to be sitting," &c.

The lines asked for by X. Y. Z. are, I believe, an imperfect version of a Hindoo proverb, expressive of the indolent supineness of that race, which runs thus:—"It is better to walk than to run; it is better to stand than to walk; it is better to sit than to stand; it is better to lie than to sit."

JAMES T. PRESLEY.

### Miscellaneous.

NOTES ON BOOKS, &c.

*The History of Cheshire*. By George Ormerod, Esq., LL.D., F.S.A. Edited by Thomas Helsby, Esq., of Lincoln's Inn. Part VI. (Routledge & Sons.) MR. HELSBY has now completed more than a third of his laborious task. The further he goes the fresher he

appears, and his readers, *experto crede*, will certainly partake in this pleasant feeling. Ormerod's *Cheshire*, thus edited, promises to stand at the head of books, or among those that are at the head of books of this very important class. In addition to the usual varied contents of county history, the present part contains some curious illustrations of individual character. Among them is a sketch of Dean Arderne, a staunch adherent of James II. The dean's will is especially curious. He bequeaths his "best suit, gown, cassock, hat, silk stockings, doublet, and breeches" to his curate, Peter Morrey; with a special recommendation, not to say "command," to his executors to see that Mr. Morrey obtains preferment, "he leaving a very good place to come to me." The will further speaks of the testator (in the bequest of a laudatory epitaph on, and by, himself) as "the brother of Sir John Arderne," and as a man "who, though he bore a more than common affection to his private relations, yet gave the substance of his bequeathable estate to this cathedral, which gift his will was should be mentioned, that clergymen may consider whether it be not a sort of sacrilege to sweep all away from the Church and Charity into the possession of their lay kindred, who are not needy." In this case property was alienated from kindred to whom it would have legally belonged at the dean's death, and it went, at least most of it, to limbs of the law, and not, as Arderne intended it, "ad majorem Dei gloriam" and his own glorification. In reading the account of the manor, &c., of Helsby, many noble and gentle persons are found who derive their names from the place. The name itself is most creditably supported in the person of the editor; and as to the place, all its natural beauty is being stamped out by labour and its accompaniments, which Mr. Helsby (while indulging in the sentimental appreciation of the romantic beauty still existing) hopes will prove gratifying to future generations.

*Remarks on Shakespeare, his Birthplace, &c.* By C. Roach Smith. (Bell & Sons.)

MR. ROACH SMITH'S interesting pamphlet should make his readers as enthusiastic as himself. In thirty-one pages he has compressed a great amount of information, and also of observations marked by good sense. The suggestion to make a class-book of Shakespeare's works is an excellent one. In some places this suggestion has been put into action, and certain of the plays have been edited for that purpose. Moreover, there are ready to hand for young students Bowdler's family edition, that of the plays which Charles Kemble read in public, and, especially, Mr. Cundell's *Boudoir Shakespeare* (Low & Co.), which, as a contribution to the same end, contains *Cymbeline*, *Merchant of Venice*, *As You Like It*, *King Lear*, and *Much Ado About Nothing*, to be followed, it is hoped, by the remainder of Shakespeare's works.

THE MAGAZINES.—Of the articles in *The Nineteenth Century* there are three, wide as the poles asunder, which will absorb the interest of all who are deeply concerned in Church matters. One is Mr. Froude's uncompromising article (of which the first instalment is here) on Thomas Beckett; the second, Mr. Mackonochie's paper on Disestablishment and Disendowment; and the third, Cardinal Manning's version of the history of the Vatican Council. An individual reader seems to be living in three ages as he peruses these essays on Church subjects and history. —The *Cornhill* attracts speculative readers with the subject, "Is the Moon Dead?" —The *Biographical Magazine* (Tribner & Co.) has made a capital start with articles on Bismarck, Gortchakoff, Hobart Fasha, and the Khedive, and two instalments of the biographies of Carlyle and George Sand. —*Temple Bar* will attract many of our own readers by an article entitled "Voltaire in the Netherlands." The most un-French of

Frenchmen visited Holland several times. He was so hospitably received, that to him is characteristically ascribed the famous saying, "Adieu canaux, canards et canaille." But these words are also attributed to Boileau, and again to a French general who caught the gout in Holland, and was glad to get back to France to cure it. The phrase, however, is "all over" Voltairean; and it is to be remembered that, though Voltaire had been enthusiastically received by, and had always spoken highly of, the Dutch, he went away, on his last visit, after a violent quarrel with Dutch booksellers.

MESSRS. MACMILLAN & Co. have added to their *Globe* series the poetical works of Milton, in a single volume of 625 pages. The type, though small, is clear. The Introductions are by Prof. Masson, whose name has now become almost inseparable from that of Milton.

THE *Stanhope Memorials of Bishop Butler*, edited by Mr. W. M. Egglestone, of Stanhope, Darlington, is preparing for publication by subscription. The contents will comprise:—An Introductory Chapter; Stanhope Church; Early Life of Joseph Butler; Butler at Stanhope; Butler's Church Property; Butler's Church; The Substantial Men who Conversed with Butler; His Curates, Clerk, and Sexton; Butler's Stanhope Tradesmen; Bishop Butler, &c.

ROYAL ARCHEOLOGICAL INSTITUTE.—June 1.—Lord Talbot de Malahide, President, in the chair. At this meeting a paper on the curious wall paintings recently discovered in the churches of Slapton and Raunds, in Northamptonshire, was read by Mr. J. G. Waller, and some tracings of the subjects exhibited. A carved bone comb, Anglo-Saxon, was shown by Mr. Soden Smith; a petronel and a tile with maker's name inscribed by Mr. Bernhard Smith; and many other notable objects by Sir Henry Dryden, Bart., Sir Thomas Duffus Hardy, and others.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LECTOR.—There was never such a magazine, nor a writer so named; nor was the line quoted ever traceable to any source.

L. B.—The offer will be very acceptable, if you are quite sure that the papers have never been printed.

A. N. (Cambridge); H. C. C.; R. J. (Ashford); and N. S. S.—Next week.

W. B. (Egyptian Obelisks).—Please forward name and address.

C. MASON.—We shall be happy to forward prepaid letters to the three correspondents you refer to.

BAR POINT.—It was Georgiana, the beautiful Duchess, who canvassed for Fox.

T. R. G.—Declined with thanks.

J. F. T. (Highbury).—Ditto.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 16, 1877.

## CONTENTS.—No 181.

NOTES:—Lord Albemarle's Reminiscences: Old Westminster, 461—Egyptian Obelisks: Cleopatra's Needles, 463—Shakespeareana, 464—Old Sermons in Lambeth Library: St. Paul's School Feast, 465—Slang and Proverbs—A Mythological Papyrus at Herculeaneum—Temple Bar—"The long Eleventh of June"—Nine Men's Morrice, 466.

QUERIES:—The Promised Lives of the Archbishops of York—Andrew Marvell—The "Crisis" Tracts, 467—Limitations in Calls to the Bar—Sculthorpe Family—William London—"High Borlase"—Curious Use of Words—"Patina"—Miss Martineau's Essays—Col. Farewell—Joseph Croucher, 468—Books containing Autograph Notes by Melancthon—Previous to Lucifer Matches—Authors Wanted, 469, &c.

REPLIES:—The First Publication of Gray's "Elegy," 469—Scott Family: the Parentage of Archbishop Rotherham, 470—The Arms of Archbishop Rotherham—The Published Writings of Gilbert White, 471—Rev. J. Norris—Freemasons and Bektashees, 472—Origin of the Word "Cosy"—Books on Special Subjects, 473—Stepmothers, 474—Shakespeare and his Family—The Portraits of Allestree, &c., in Christ Church Hall, 475—T. Sternhold—Special Collections of Books—Byron—Preston Bissett, Bucks—The Scriptures "part and parcel of the law of England," 476—Seal of the Chapter of Jedburgh Abbey—Mammalia—Sheep led by the Shepherd, 477—Jacobello del Fiore—Heraldic—The Old Testament: Jewish Authors—"Mauleverer"—"Balderdash"—"Incidit in Scyllam," &c., 478—"Fodderham"—"Foddergang"—Augustus and Herod—Descendants of the Regicides—Authors of Quotations Wanted, 479.

Notes on Books, &amp;c.

## Notes.

## LORD ALBEMARLE'S REMINISCENCES: OLD WESTMINSTER.

I have just been reading *Fifty Years of my Life*, by George Thomas, Earl of Albemarle, and, in common I believe with all who have done so, have been greatly delighted, more especially with those parts of which I recognized the truthfulness by the recollections which they awakened in me. Nor was my interest in the book at all diminished by the fact that I had previously heard some of the incidents which are recorded in it, and some which are not, told by the noble author's own lips. This latter fact led me to call Lord Albemarle's attention to one or two points connected with the neighbourhood from which I am writing, and which he left upwards of sixty years since, during which thousands of acres, which were then noted (to use Strype's words) "for supplying London and Westminster markets with asparagus, artichokes, cauliflowers, and musk melons, and the like useful things that the earth produces," have been transformed into a fashionable suburb, first christened Cubitopolis and now known as Belgravia. What wonder, then, if Lord Albemarle's memory should mislead him as to one or two old landmarks, when I, who saw them obliterated, can scarcely trace their whereabouts or know what stands where they did?

My suggestions, which only touched upon two or three changes of this nature, reached Lord Albemarle too late to be of any use, the last sheets of his third edition having just been sent to press; and, with his characteristic good nature, he urged me to send them to "N. & Q." So here they are.

It was the noble lord's good fortune to have been educated at Westminster School. It is my one regret with regard to my early life that I was not; for, as I might say with Goethe,

"Auch Ich war in Arcadien geboren."

I should very probably have had that good fortune but for the school's reputation for excessive flogging and fagging, which made my kind mother successfully resist her only child being placed under one to whom, as we learn from these amusing memoirs, might well be applied, with a "slight variation," what Pope said of his namesake,—

"Hard words and flogging, if your master's Page."

Lord Albemarle's recollections of the little *World at Westminster* (the paper published under that title was somewhat after our author's time) are very interesting, and of course include many references to Tothill Fields—a fine old name, which is now, I grieve to say, euphemized into Vincent Square. Dean Vincent was a ripe scholar and worthy man, who, if consulted, would never have consented to this change, but would probably have spoken in the spirit which led good Dean Turton to tell me how pleased he was, when made Dean of Westminster, to find himself connected with one of our old Toot Hills. It would have gladdened the heart of Jacob Grimm to have heard that kindly scholar discourse about the ancient Theuth, or Thoth, to whom the invention of letters was formerly ascribed. I wonder how many Toot Hills, or Tothills, are now left in England!

It is in his curious references to this locality, its celebrated inhabitants and its surroundings, that the few slight oversights of the noble reminiscent occur.

When he "boarded at Mother Grant's" the Westminsters, as now, went "up Fields" to play cricket; but then "Fields" was only separated from the rest of the open by a dry ditch. There was in the north-west corner, opposite to the present police court, the "Duck," afterwards known as the King's Scholars Road. But, besides a cricket ground for the Westminsters, "Fields" was the scene of many a bull-bait and many a fight—not between Westminsters (their encounters always took place in the "Fighting Green" in the Cloisters), but between professional pugilists, though sometimes between the Westminsters and the Scies. At Easter and Whitsuntide, Gooseberry Fair was held "up Fields"; and lastly, as we read (i. p. 326), "these same backslums were honoured with the presence of the most gorgeous of monarchs, and on the most gorgeous day of his reign—the coronation day of George IV."

Some few years ago I was weak enough to give a lecture on "Old Westminster" to our poor people and the children of our schools. Of course my parson friends and personal friends were very civil to me on my success; but what really gratified me was learning the pleasure which the recollections I called up had awakened in some of the old crones who were present, and who were overheard saying to one another, "Lawk now, Mrs. Jones, so it was now, wasn't it?" So, on reading Lord Albemarle's book, I felt just as Mrs. Jones did, especially with respect to this little episode of George IV. visiting Tothill Fields.

This I knew at the time, but it was then kept so quiet that, until I read this account of it, I was inclined to think it as utterly unknown as if it had never happened:—

"I need hardly mention," says Lord Albemarle (vol. i. p. 326), "that while the sound of trumpets and firing of cannon announced that the newly crowned king was receiving the homage of the nobles of England in Westminster Hall, there were assembled outside its walls large multitudes of his lieges, who were expressing, by hooting and yells, their indignation that the Queen Consort had not been admitted to her share of the pageant."

"This feeling had so increased towards the evening that the king was told, if he attempted to return to the palace by the ordinary route, he would run the risk of being torn in pieces by the mob."

"To avert this danger it was suggested that Tothill Fields would be the safer way home. But who knew anything of a region of such ill repute? Who but my schoolfellow, De Ros, then a lieutenant of Life Guards, and forming that day one of His Majesty's escort? To him was consigned the pilotage of the royal cortege; under his guidance it proceeded up Abingdon Street, along Millbank, *through the Halfpenny Hatch* and the Willow Walk, leaving the 'Seven' Chimneys on its right. It next arrived at Five Fields, now Eaton Square, passed through Grosvenor Place, and by Constitution Hill to the back entrance of Carlton Palace, which they did not reach till eleven o'clock at night."

Before noticing the two topographical errors in the foregoing passage, which I have marked in italics, one word as to the popular feeling on George IV.'s coronation day. I have no doubt that in many parts of the metropolis it was as Lord Albemarle describes it. But the queen's injudicious conduct in trying to gain admission to the Abbey was disapproved by large masses of the spectators. I was in a gallery erected in St. Margaret's Churchyard, just opposite to the Sessions House, when she passed. I had, from the corner of Parliament Street, seen her entrance into London amidst the shouts of the people. I was strongly opposed to her, but I was deeply pained at the reception she met with on that Coronation morning. Whatever were her errors, she was a queen and a lady, and the groans and hisses she then met with pained and disgusted me; and, I should say more, those signs of disapprobation were met by very few counter cheers. In the evening I saw, in Abingdon Street, Great George Street, and the Birdcage Walk, many amusing

incidents too long to tell here, but none indicative of any ill feeling on the part of the public, either towards the king personally or to those who had assisted at the day's proceedings.

The key to Lord Albemarle's mistake is to be found in a passage a page or two before that which has just been quoted, where he says, "Leading from Tothill Fields was a road called 'The Willow Walk,' which, terminating at the Halfpenny Hatch, opened on to the Thames near to the spot on which Millbank Penitentiary now stands." Now the "Halfpenny Hatch" led from Tothill Fields on to Millbank, about a hundred feet south of the Penitentiary wall, partly through a market garden and partly through a walk bordered on each side by a filthy ditch edged with stunted willows, and it came out by the Ship public-house, of which the landlord was named Gulston; and the line of the old Halfpenny Hatch is to this day marked by a row of miserable cottages, still called "Gulston's Cottages," which lead to Ponsonby Place, and so on to Millbank; and as the name of mine host of the Ship is preserved in the cottages, so when his hostel was pulled down to make a carriage-way access to Vauxhall Bridge, his hostel, the Ship, was removed to Millbank Row, where it has been moored ever since.

Now, the "Willow Walk" which George IV. drove through on July 19, 1821, and which probably had never before been visited by royalty, unless, perhaps, by the merry monarch on a visit to old Madame Gwynn at her house by the Neate Houses, occupied the site of Warwick Street, running south-west by west from "Fields," being, in fact, a continuation of Rochester Row, and ending at the "Monster Tea Gardens," which were on the site of the old garden of the monastery (hence its name), and had on one side the remains of its ancient wall.

The Willow Walk was wide enough for two carriages to pass. It was flanked on each side by a filthy ditch, the filth hidden by the duck-weed, and on each side of the ditch a thick row of pollard willows; and about half way along on the left side, going towards "The Monster," stood the tumble-down hovel in which poor Slender Billy, whose melancholy story is well told by Lord Albemarle, provided dog fighting and badger baiting for the lovers of those sports.

But, though wide enough for a carriage, it was never so used, being blocked at either end by a very primitive stile, namely, two large trunks of trees laid lengthways, and supported each on three or four short stumps, and so overlapping each other that only foot passengers could pass through the narrow opening.

The road by which the king returned to Carlton House—and if the state of public feeling had something to do with its selection, the crowded state of Parliament Street, George Street, and the Bird-



cage Walk, which were crammed with carriages, might well have had some influence—was through Abingdon Street to Millbank, down the Vauxhall Bridge Road (the bridge was opened in 1816), and over the Sewers Bridge to the Willow Walk, thence over the wooden bridge at Chelsea, and, as I understood, down Belgrave Place, past the Queen's Riding School, as it was called, and into St. James's Park at Buckingham Gate.

In coming down Vauxhall Bridge Road the king passed on his right hand the old pest-houses, known as the *Five Chimneys*, not "*Seven Chimneys*." The site where they stood was, till very recently, known as *Five Chimney Court*, but is now changed into *Douglas Gardens*. The spot is memorable for one thing which may interest Lord Albemarle. Coombes, the renowned champion of the Thames, whose monument in Brompton Cemetery attracts almost as much attention as that of another champion, Jackson, was born in one of the group of those tumble-down houses (of which I have a pretty pencil drawing) known as the *Five Chimneys*.

WILLIAM J. THOMS.

P.S.—Of the three notabilities connected with Tothill Fields mentioned by Lord Albemarle, Slender Billy, Mother Hubbard, and Caleb Baldwin, I knew only the last, unless I may be permitted to add his celebrated bull, of whom I have heard many stories to show that "out of the ring" he was not only the best tempered but the most high principled bull that ever lived.

#### EGYPTIAN OBELISKS: CLEOPATRA'S NEEDLES.

As there would now seem to be some prospect that one, at least, of those celebrated relics of remote antiquity, popularly known as *Cleopatra's Needles*, is about to be transplanted from the neighbourhood of Egyptian Alexandria to the Thames Embankment in London, some remarks on the early history and present localization of those monuments of early art, and on those which have already crossed the seas, may not prove uninteresting. There were originally two of those monoliths bearing that name, and these continue to be still among the striking objects distinguishing the once magnificent city of ancient Alexandria, which Strabo, the eminent Greek geographer, born about sixty years B.C., visited and described. These obelisks were originally erected at the city of Baal, in Syria, dedicated to the worship of the Sun as a deity. The city was afterwards styled Heliopolis by the Greeks, and is still celebrated for its ruins as Baalbec. The monoliths stood in front of a temple, but were brought to Egypt, in the reign of the Emperor Tiberius, by the Romans, and set up in front of the Temple of Cæsar, called the *Cæsarium*. Other accounts assign the erection of this temple to Cleopatra, to

commemorate the birth of her son, Cæsarion, of whom Julius Cæsar was the reputed father, which would explain its traditional appellation. The two monoliths were both formed of the red granite of Siene, sometimes called *Thebaic stone*; one is standing, but the other has fallen, and is reported to have been fenced round by the proprietor of the sandy soil on which it rests. The standing obelisk is described as 71 ft. high, the prostrate one as 66 ft. high; the diameters of the base of both are the same, 7 ft. 7 in. The fallen obelisk was given by Mohammed Ali, when Pacha of Egypt, to England, and the offer has been repeated by the present Khedive, who will probably overcome very summarily the show of resistance made to its removal.

Long prior to the gift of the Pacha, Major-Gen. the Earl of Cavan, when in command of the English army in Egypt, prior to its evacuation of that country, caused the following inscription to be engraved on, or attached to, the pedestal of one of *Cleopatra's Needles*, probably on that now standing:—

"In the year of the Christian era 1798, the Republic of France landed on the shores of Egypt an army of 40,000 men, commanded by their most able and successful General Buonaparte. The conduct of the General, and the valour of the troops, effected the entire subjection of that Country; but, under Divine Providence, it was reserved for the British nation to annihilate their ambitious designs: their Fleet was attacked, defeated, and destroyed in Aboukir Bay, by a British Fleet of equal force, commanded by Admiral Lord Nelson. Their intended conquest of Syria was counteracted at Acre by a most gallant resistance under Commodore Sir Sydney Smith; and Egypt was rescued from their dominion by a British army, inferior in numbers, but commanded by General Sir Ralph Abercromby, who landed at Aboukir on the 8th of March, 1801, defeated the French on several occasions, particularly in a most decisive action near Alexandria, on the 21st of that month, when they were driven from the Field, and forced to shelter themselves in their Garrisons of Cairo and Alexandria, which places subsequently surrendered by Capitulation. To record to future ages these events, and to commemorate the loss sustained by the death of Sir Ralph Abercromby, who was mortally wounded on that memorable day, is the Design of this Inscription, which was deposited here in the year of Christ 1802, by the British Army on their evacuating this country, and restoring it to the Turkish Empire."

The removal of the fallen obelisk to England was contemplated by Lord Cavan, who endeavoured to raise it; but on the design being abandoned various British and Turkish coins were deposited within the pedestal of that which stood erect, and covered by a marble slab, which bore the above inscription. On both obelisks are some hieroglyphics, but they are believed to be of very questionable origin and antiquity.

The most striking monumental relic in the vicinity of Alexandria is the celebrated Corinthian column known as *Pompey's Pillar*. It consists of a capital, shaft, base, and pedestal, the total height being 98 ft. 9 in., the shaft being 73 ft., the cir-

cumference 29 ft. 8 in., and the diameter of the capital being 16 ft. 6 in. It was long supposed to have been erected by Julius Cæsar to commemorate his victory over Pompey at Pharsalia; but the now generally received opinion is, that it records the taking of Alexandria by the arms of Diocletian in A.D. 296, which is apparently proved by a Greek inscription in honour of that emperor, which was first discovered and deciphered by the English when their army was in occupation of Egypt. The column stands on elevated ground, about a mile from Alexandria; and in the *Travels* of Edward D. Clarke, LL.D., pt. ii. sec. 2, London, 1814, fronting the title-page, may be seen an engraving of the pillar, also showing the mode by which some British seamen from the fleet ascended to the capital. They had flown a kite over the column with a rope attached to it, and having made that fast to the upper part of the pillar, they then raised themselves up hand over hand (to the vast amazement of the natives), as sailors had been accustomed to do on board our sailing ships of war. We learn from Sir Robert Wilson's *History of the British Expedition to Egypt*, London, 1803, p. 220, that "at the base of the pedestal was an aperture, made by the Arabs, who, in the hopes of finding money buried underneath (the only idea attached by them to the admiration of Europeans), endeavoured to blow up the column." After briefly describing the means adopted of raising themselves to the capital, so peculiarly characteristic of the spirit of enterprise and daring for which the British seamen of those days were so pre-eminently distinguished, the same author proceeds to state:—

"From several grooves and pieces of iron found by a party of English sailors, who, in order to drink a bowl of punch, ascended to the top,...scarcely a doubt can remain of a statue having been formerly erected there, and Septimus Severus is supposed to have had that honour."—P. 221.

There are no less than eleven Egyptian obelisks in Rome: 1, the obelisk of the Vatican; 2, that of S. Maria Maggiore; 3, that of the Lateran; 4, that of the Piazza del Popolo; 5, that of the Piazza Navona; 6, that of the Piazza della Minerva; 7, that of the Pantheon; 8, that of the Monte Cavallo; 9, that of the Trinità de' Monti; 10, that of the Monte Citorio; 11, that of the Monte Pincio, irrespective of a small one on the grounds of the Villa Mattei, on the Celian. They were all brought from Egypt by successive Roman emperors as memorials of their triumphs, but to Pope Pius V. is due the honour of having been the first who applied them, in the sixteenth century, to the adornment of the modern city. Descriptive particulars may be seen under the title "Obelisks," in Murray's *Handbook of Rome*.

The obelisk known as the Luxor, which now adorns the Place de la Concorde in Paris, was

erected by Sesostris, B.C. 1350, and was presented to France by Mohammed Ali at the same time that he gave one of Cleopatra's Needles to England. Its height is 74 ft. 4 in., and its base 7 ft. 6 in., its weight being 240 tons. It derived its name from the southern quarter of ancient Thebes, formerly the capital of Upper Egypt, which city stood on both banks of the Nile. The obelisk and another similar one are said to have been erected before its principal entrance. The Luxor was brought over while Louis Philippe was King of the French, and placed in 1836 on its present site. It forms, with its hieroglyphics, a source of pride to the Parisians; and if the promised Cleopatra's Needle shall prove not to have been damaged or disfigured by time, by weather, or by its fall, that obelisk may yet become one of our many metropolitan attractions. W. B.

#### SHAKESPEARIANA.

##### ON A PASSAGE IN "ANTONY AND CLEOPATRA."—

"Cæsar. If he fill'd  
His vacancy with his voluptuousness,  
Full surfeits, and the dryness of his bones,  
Call on him for't: but to confound such time  
That drums him from his sport, and speaks as loud  
As his own state and ours,—'tis to be chid  
As we rate boys, who, being mature in knowledge,  
Pawn their experience to their present pleasure,  
And so rebel to judgment."

*Antony and Cleopatra*, Act i. sc. 4, l. 25, &c.

Such is the text in the Globe. Referring to the last clause, it has been observed that "boys" are not "mature in knowledge"; consequently, to rate them for pawning their "experience to their present pleasure" would be unjust. And so Hammer (who is generally followed) read thus:—

"As we rate boys, who, *immature* in knowledge,  
Pawn their experience," &c.

But this involves another difficulty of sense, equal to the first, viz., that if boys are "*immature* in knowledge" they cannot possess any "experience" to pawn, nor any "judgment" to rebel to. Mr. P. A. Daniel, in his admirable little book, *Notes and Emendations of Certain Doubtful Passages in Shakespeare*, 1870, saw this, and corrected the sentence accordingly, thus:—

"He's to be chid,  
As we rate boys, who, being mature in knowledge,  
Pawns his experience to his present pleasure,  
And so rebels to judgment."

This construction, by making the clause "As we rate boys" parenthetical, gives the sense required exactly. As Mr. Daniel remarks, "Boys are not mature in knowledge, and cannot pawn experience, nor rebel against judgment they do not possess; but Antony being so, and doing thus, is to be chidden as a boy." The only objection to Mr. P. A. Daniel's emendation is that it makes no less than five changes of the original text; and to take such a liberty with one brief sentence is more than



any editor feels at liberty to do. But the same sense and construction may be obtained by making only one alteration, and that a very slight one—viz., by reading “They’re” for “Tis”—placing the parenthetical clause between dashes, and closing the first sentence with a note of exclamation after “ours,” thus:—

“But to confound such time  
That drums him from his sport, and speaks as loud  
As his own state and ours! *They’re* to be chid—  
As we rate boys—who, being mature in knowledge,  
Pawn their experience to their present pleasure,  
And so rebel to judgment.”

By this arrangement and pointing, it will be seen at once that “As we rate boys” is to be construed as a parenthesis, and that “who” has for its antecedent “they” of the previous line, viz., persons generally who do so-and-so, and does not in any way refer to “boys.” This gives to the sentence a plain and logical meaning, with but very little change of the folio text. Keightley reads “being immature” for “being mature,” but this is worse than Hamner’s, as it adds a surplus syllable to the line; and both of them leave the sentence with the same difficulty as regards sense that it had before they attempted to amend it. J. C.

Zanesville, Ohio, U.S.

SONNET LXXXVI. (5th S. vii. 244, 283, 384).—MR. LEGIS and myself are agreed in this, that “fild” of the quarto is used antithetically; but we differ as to the antithet, which he asserts to be “enfeebled,” and I to be “lacked.” It is not enough for him to assert and assume that “fild” and “enfeebled” are opposed. I think I know all the meanings which the four letters *f i l d*, as forming a verb, have in Elizabethan literature; and that which MR. LEGIS would, for the purpose of his own reading, force upon the verb is not among them. He says “fild” is “polished up or made powerful,” as if they were alternative meanings of the word, or (otherwise) synonyms. In this way I could prove that any participle is the opposite of any other. In short, “fild” does not, and never did, mean “made powerful,” nor had it ever any meaning that by any stretch of ingenuity could be made the antithet of “enfeebled.”

But and if this were not so, it is quite easy to show that the antithesis “fild” and “lacked” is required here. Why did the poet (Shakespeare or his rival) want his patron’s encouragement to fill up his line, *i.e.* to furnish the matter of his verses? Simply because he was writing of his patron and nothing else. In the first of the series of sonnets which allude to the rival poet, Shakespeare says (lxxxviii.):—

“So oft have I invoked thee for my Muse,  
And found such fair assistance in my verse.”

Now, here “assistance” means not “filing,” but “countenance”; and the “Muse” is the inspirer

of the matter which monopolizes the foregoing sonnets. He goes on to say, that while his patron’s countenance mends the style of other poets, that patron is all his art and all his learning. But when the patron’s countenance did more for the rival, when it filled up *his* verses, as it had before filled Shakespeare’s, then our bard found his “enfeebled” because they lacked the wanted matter.

JABEZ.

Athenæum Club.

“OLD VTIS,” 2 *Henry IV.*, Act ii. sc. 4 (5th S. vii. 423).—The explanation of this expression by D. C. T. is identical with that of Dr. E. A. Meredith, V.P. Hist. Soc. of Quebec. It is in the *Transactions* for 1863, p. 43, article iii., “Note on some Emendations (not hitherto suggested) in the Text of Shakespeare, with a new Explanation of an old Passage (read April 1, 1863).” JABEZ.

Athenæum Club.

There should be no difficulty about the true meaning of this word. The word itself remains in our language in “hue and cry.” It means clamour, and in Shakespeare it is employed for what we now call a “row.” Bracton says, “Et si hutesinen vel clamorem de talibus audiverint, statim audito clamore sequantur cum familia et hominibus de terra sua” (lib. iii. tr. ii. c. 1). There are many other examples of the word, but this one, I think, is sufficient. H. C. C.

OLD SERMONS IN LAMBETH LIBRARY: ST. PAUL’S SCHOOL FEAST.—I beg leave to be allowed to return again\* to the old sermons in the Archbishop’s Library, if, indeed, your readers are not already tired out with my prolixity. There are two sermons of which I wish to speak to-day:—

1. Two Sermons Preached at the Assizes held at Lancaster on Sunday, Aug. 27, 1710. And at Several other Places. By Henry Richmond, Rector of Leverpoole, &c. (8vo., London, 1710. Press mark, 106, E. 12, art. 21).

I frankly confess that I have not read the sermons, but I think the extreme candour of the preacher is worth noting. He tells us, on the title-page, that the sermons were preached at “Several other Places” beside Lancaster; and on the back of the title he gives a list of no less than eight places at which the morning discourse was delivered, with the dates; whilst the afternoon sermon was repeated at no less than thirteen places. I should think that the author must have been a little tired after such iteration.

2. A Sermon preach’d at the Cathedral-Church of St. Paul, on Monday, January 26, 1712/13, at the Anniversary Meeting of the Gentlemen Educated at St. Paul’s School. By John Leng, B.D., Rector of Bedington in Surrey. Publish’d at the Request of the Stewards (4to., London, 1713. Press mark, 106, D. 4, art. 12).

[\* See *ante*, p. 401.]

After the title is a dedication, "To my Honoured Friends and School-Fellows the Stewards of the St. Paul's School Feast," &c., with the names of the eight stewards. Upon this I wish to ask how long the custom of preaching this anniversary sermon in the cathedral was observed. In Knight's *Life of Colet*, edit. 1823, p. 376, we are told that

"the first general meeting or feast of the scholars was on S. Paul's Day, 1660, or year following. In the year 1664 it was intermitted till 1674, four years after the new school was erected; then revived again, and continued till 1679, when it had again an unhappy chasm till 1699, and some few years since: but now [the first edition was published in 1724], as it is again encouraged and promoted, it is to be hoped it will continue a lasting monument of gratitude, that cannot be more decently shown than in this way by those who have had the happiness of being educated in this school."

Was 1712/13, the date of this sermon, the date also of the revival of the feast, and, if so, how long did the celebration continue? Is there any list of preachers at the St. Paul's School Feast?

W. SPARROW SIMPSON.

SLANG AND PROVERBS.—Half a column of the *Times* some time since was occupied with an article on slang, which, as it may perhaps be copied again into other papers, deserves a few remarks. The writer does not seem to have any definite idea of what constitutes "slang," and appears to include under that term proverbs and quaint or old-fashioned words. Probably all right-minded persons dislike slang expressions, but few, if any, would think of calling proverbial phrases slang. The writer quotes two specimens of American slang, which he praises as more witty than English slang, namely, "He bets his bottom dollar on it" and "He dies in his boots." Now, these are both old proverbial sayings; in essence they are not American, neither are they slang, according to the usual acceptance of the term. Slang words are words misapplied, so as to have either no real meaning or an incorrect one. They are cant words which convey no sense, or else an incorrect one, to the uninitiated hearer. Thus, "Flare up" was a favourite slang expression forty years ago; and it is slang now to speak of an "awfully" jolly song, a "stunning" rosebud, or a "gorgeous" piece of brown paper. All such misapplied words are slang; and though in a few rare instances, especially amongst the American ones, slang words are expressive and original, so that they may fairly be adopted and recognized, yet, as a rule, they are no real additions to our language. Expressions such as "tall" talk, for which no better or more telling words can be found, are perhaps fairly tolerable; but to say I shall "tool" into town, in place of drive, is simply slang without excuse. It is not the words, but their misapplication which constitutes slang; the use of proverbial expressions, quaint old terms, and hackneyed phrases is not

slang, though often bad taste. Do not let us object to any old-fashioned vigorous expressions which are to the purpose, and call them slang; but let all protest against "new-fangled" and unmeaning phrases, which have nothing but unmeaning and eccentric novelty to recommend them.

EDWARD SOLLY.

A MYTHOLOGICAL PAPYRUS AT HERCULANEUM.—In a pamphlet entitled *Real Museo Borbonico: Officina de' papiri descritta dal Canonico Andrea de Jorio*, Napoli, 1825, 8vo., pp. 92, three plates, I find, on pp. 75, 76, a foot-note, from which I copy the following paragraph:—

"Sappiano gli amatori della mitologia che in uno de' papiri attualmente fra le mani degl' interpreti vi si legge, come alcuni stimavano Agamennone essere l'Etere, Achille il Sole, Elena la Terra, Paride l'Aria, Ettore la Luna, e gli altri personaggi con simile analogia."

The existence of the papyrus alluded to seems to be unknown to students of comparative mythology in England, and to them its interest, to judge from the glimpse permitted, would be very great. Has a text of this mythological papyrus been printed?

FRED. W. FOSTER.

TEMPLE BAR.—Threatened men, it is said, live long; and similar longevity would seem to be the fortune of often denounced and long threatened structures. I find the following concerning the "dear old Bar" in S. Ireland's *Picturesque Views of the Inns of Court*, published in the year 1800:

"As we are led to believe that this structure is in a short time to be demolished, and as we have remarked on the paucity of good entrances to either of the Temples, would it not be worthy of the attention of the benchers of these honourable societies to consider to what use this gate may be applied, so as to give publicity to the grander views of the Temple? The value of it when estimated as old materials would not be great: it might be placed either as a foot entrance to the Inner Temple, opposite Chancery Lane, or near Mitre Court, in such a spot as to command a view of that grand area, the King's Bench Walk."

The suggestion made by Ireland seventy-seven years ago might be found, even at the present day, a not wholly impracticable one.

GEORGE AUGUSTUS SALA.

"THE LONG ELEVENTH OF JUNE."—I find this term is still applied to June 11, accompanied with the belief that it is a very long day, if not the longest. The origin of this expression, which so strangely survives, must be, of course, referred back to a period prior to the change of style.

W. H. PATTERSON.

Belfast.

NINE MEN'S MORRICE.—This game was not confined to out-door amusements, for on the stone benches in the cloisters of Chichester I have counted half a dozen of these "Nine Holes," where no doubt the choristers, undeterred by the



fear of Sherborne's precular or the "old man of the vestry" (whatever he was), played with marbles as men the "meine" or set. I believe a similar discovery was made at Westminster.

MACKENZIE E. C. WALCOTT.

[Mr. J. T. Micklethwaite, F.S.A., refers to them in his very interesting *Notes on the Abbey Buildings of Westminster*, published last year.]

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE PROMISED LIVES OF THE ARCHBISHOPS OF YORK.—In the preface to vol. iii. of the *Lives of the Archbishops of Canterbury* (Bentley & Son), Dean Hook, writing in December, 1864, says:—

"When the prospectus of this work was first issued, it was announced that the history of the Archbishops of Canterbury would be followed by that of the Archbishops of York. Provision has been made for the carrying out of this design, even if the life of the present writer should not be spared to complete the work. With this purpose the publication of the *Fasti Eboracenses*; or, *Lives of the Archbishops of York*, by Messrs. Dixon and Raine, will not interfere. Mr. Raine in his preface points out.....that his work 'does not profess to be a history of the Church of England, or any part of it. It has nothing to do with what are called "the times" of the archbishops or any of them'; but is *ad clerum, not ad populum*."

This is a distinct announcement, which, however, I find difficult to reconcile with the following passage in the preface to the second edition of vol. i. of the *Lives of the Archbishops of Canterbury*, written three years earlier than my first quotation, namely, in May, 1861:—

"It has been objected to the plan of the present work that the *Lives of the Archbishops of Canterbury* cannot afford scope for a general history of the Church of England, because, it is alleged, it does not include the history of the Northern Province, or of each particular diocese.....In the history of the Primates of all England that of the Northern Metropolitan is included. Any special notice of the Archbishops of York or of the Suffragans of either Province is seldom required, and, when required, will be found either in the notes or in the appendix."

And the Dean goes on to argue that while each province and diocese has its own special history, like Scotland, Ireland, or each separate county, such history is of local and not general interest, and the *Lives of the Archbishops of York* therefore an unnecessary work! Surely the Dean, when he wrote in 1864, must have forgotten what he had written in 1861. Can any reader of "N. & Q." explain the discrepancy? Nearly thirteen years have elapsed since Dr. Hook announced the arrangement for the preparation of the *Lives of the Archbishops of York*, and more than one year has passed since his death, yet the promised work is still

in *nubibus*. Is it known who was to write the book? Has any arrangement been made for the completion of Dr. Hook's own work? His last volume is painfully hurried through, the lives of Laud and Juxon being most unsatisfactorily sketchy; nor do any of the volumes contain the promised appendices.

S. R. TOWNSEND MATYER.

ANDREW MARVELL A BOTANIST.—Upon what grounds was Marvell called a botanist? The epithet is not one that would be looked for in poems which only show a poet's knowledge of trees and flowers; but it is apparently authentically used by the Rev. Robert Banks, Vicar of Hull, in a letter to Ralph Thoresby, dated Hull, April 14, 1708, containing biographical details. The entire passage is as follows: "Mr. Andrew Marvell, the poet and botanist, and sometime Burgess in Parliament for this town" (Thoresby's *Correspondence*, vol. i. p. 402). In the same letter there is mention made of the loss of the original copies of the correspondence of this distinguished man, a note of which may perhaps fitly be made in connexion with the present discussion on parish registers:—

"I have spoke to Mr. William Skinner, who I find had not the curiosity to keep any of Mr. Marvell's valuable letters, but, as he tells me, gave them to the pastry-maid to put under pie-bottoms."

For this William Skinner, who was a connexion of the Mayor of Hull, 1664, and of Cyriac Skinner, Milton's friend, see "N. & Q." 3rd S. xi. 12, 48, 98; 4th S. iii. 144; *Athen. Oxon.*, iii. 1119; Masson's *Milton's Poet. Works*, ed. 8vo., 1874, ii. 304, seq.; and Grosart's *Marvell*, p. xxxiii.

JOHN E. BAILEY.

Stretford, near Manchester.

"THE CRISIS" TRACTS.—These remarkable tracts, of which twenty are before me in a thin folio volume, are dated from January 21 to June 3, 1775. I do not propose to review their politics, nor to quote the very strong language used by the writers, but only to ask if any of your readers know of any confirmation of the following statement, sent me by an American friend:—

"A Philadelphian in 1775 recorded in his diary regarding this publication, on April 22, that the news from London was that on March 7, at noon, the two Sheriffs and the Hangman attended at the Royal Exchange in order to burn a periodical called 'The Crisis,' No. 3..... As soon as the fire was lighted before the Exchange it was immediately put out, and dead dogs and cats thrown at the officer."

And on May 7 the news was

"that the printers of the piece called 'The Crisis' were had before the Ministry on account of finding out the author, who, being interrogated and pressed hard, declared that one of the writers was the Duke of Gloucester. They immediately discharged them without any further confession."

Was there any truth in this doubtful old story?

Who wrote the twenty papers, some of which are signed "Junius," "Casca," &c.? ESTE.

**LIMITATION IN CALLS TO THE BAR.**—Sir N. Wraxhall, in his *Historical Memoirs*, states in respect to Lord Erskine:—

"It is curious to reflect that if he had been born one step higher, if instead of being the younger son of a Scotch earl, his father had been a marquis, he never could have been called to the Bar."

Is this so? I never heard of such rule, and certainly believe, from a case within my own knowledge, that if it ever was in force, it does not obtain now. H.

**SCULTHORPE FAMILY.**—I shall feel obliged by some information as to a family of this name. There is a monument in Normanton Church, near Wakefield, in this county, of one of the Silvester Smiths, who appears to have married a lady of this name, as he bears the arms on an escutcheon of pretence, Checky or and azure, a fess ermine. I have not met with the name in any of the heraldic dictionaries, and should like to know where the family was seated and whether it is extinct. The Mrs. Smith (*née* Sculthorpe) referred to above died in 1725. G. W. TOMLINSON.  
Huddersfield.

**WILLIAM LONDON.**—I should be glad to know more of the foregoing than what is contained in the following, extracted from Quaritch's Catalogue for 1868:—

"William London. Catalogue of the most vendible Books in England alphabetically digested under heads, an Introduction to the Study of Books, and a supplement of new Books since August, 1657, till June, 1658. Sqr. sm. 8vo., &c.

"This early work of bibliography, 'the like yet never performed by any,' was written by a bookseller of Newcastle-on-Tyne, but the introduction was for a long time attributed to Bishop Juxon."

The worthy bookseller has, I think, escaped the notice of all our local historians.

JOHN CRAGGS.

Litchfield Street, Gateshead.

**BROCKENBANK IN THE WAPENTAKE OF SKY-RACK, W. R. YORKS.**—Where was this situate? It is mentioned on a tablet, dated 1720, in Keighley Church. ARTHUR J. BEAULANDS.  
Durham.

**"HIGH BORLASE."**—What is the meaning of this phrase, which occurs in the *Reliquie Hearniane*, vol. iii. p. 150?—

"August 20 (1734). Sunday (being the 18th) was the annual meeting of the High Borlase, but being the sabbath, the meeting was not held till yesterday, at the King's Head tavern, as usual in Oxford, when the company was less than last year. They chose for their lady patroness Miss Anne Cope, daughter of Sir Jonathan Cope of Bruern.

"August 26. Sir Thomas Sebright proposed this last High Borlase (*sic*) that Mr. Moseley, of Merton College,

might be admitted a member of the said Borlase, but he was rejected."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**CURIOUS USE OF WORDS.**—Have any of your readers met with any of the following words used in the senses given?—

*To Quid.*—Used with reference to a child that sucks its food. Is *cud* pronounced *quid* in any part of England?

*Palm.*—I recently heard a countryman speak of the "palm of a spade," meaning the hollow of it. Is this common?

*Pash.*—This word is used by the old dramatists. Is it in use in any part of the country at the present day? It strikes me that as a child I used to hear the word *pash* in Lancashire and Yorkshire. People would say, for instance, "Don't *pash* the foil so," that is, poke it roughly or violently. Is *pash* used in any similar way?

*Chammer* (v. and s.).—I have heard this used in the north of England, but not, until recently, so far south as Northamptonshire. Can it be one of the many Scotch corruptions from French which crept into the language about the time of Queen Mary? The French have the verb *chamiller*, to bicker.

*Lumour.*—Can any one give me the derivation of this word? I have only seen it used by one writer, Dante Rossetti. ALFRED T. STORY.  
Northampton.

**"PATINA."**—What is the origin of this term, as applied to the oxidized surfaces of old coins, &c.? It appears in some Italian dictionaries as a term for "varnish." J. T. F.

Hatfield Hall, Durham.

**MISS MARTINEAU'S ESSAYS.**—In Mrs. Chapman's *Memorials of Miss Martineau* there is an extract from an "Essay on Moral Independence" by the latter. I have been trying at various shops to find out by whom this essay was published, and whether it can be had separately or in a volume with other writings of Miss Martineau's, but have failed. Can any correspondent of "N. & Q." kindly tell me if the essay is in print, and where I can purchase it? VERITAS.

**COL. JOHN FAREWELL** was Lieutenant-Governor of the Tower of London in 1690. I should be much obliged for any information connected with him. Where can I find any reference to him?

P. BERNEY BROWN.

St. Albans.

**JOSEPH CROUCHER.**—On the organ gallery in St. George's-in-the-East there is the following inscription:—"This church was consecrated July 19, 1729. Churchwarden Joseph Croucher." Wanted information about his family, arms, &c. OTTO.



BOOKS CONTAINING AUTOGRAPH NOTES BY MELANCHTHON.—I should be extremely obliged to any of your correspondents who may possess such volumes if they would kindly communicate to me any particulars respecting them. Excluding the spurious and doubtful specimens, there are probably more books extant containing Melanchthon's autograph than of any other equally celebrated man of that period.

J. ELIOT HODGKIN.  
9, Dynevor Gardens, Richmond.

PREVIOUS TO LUCIFER MATCHES.—Previous to the invention of lucifer matches some one discovered a means of procuring a light more expeditiously than by the old flint and steel process. According to the accounts I have heard, the machine consisted of a frame something like a cruet-stand, containing a bottle charged with fluid and a bunch of prepared matches. When a light was wanted, one of these matches was dipped in the liquid, and it (the match, not the liquid) immediately exploded. These things were, I understand, becoming quite popular when the invention of lucifer matches made them useless. Can any of your readers tell me what this invention was called, and where a proper account of it may be met with?

ANON.

#### AUTHORS OF QUOTATIONS WANTED.—

"Aures omnium pulso, conscientias singulorum convenio."

B.

#### Replies.

#### THE FIRST PUBLICATION OF GRAY'S "ELEGY."

(5th S. vii. 142, 252, 439.)

It may interest ENILORAC to hear that I have Dodsley's second edition of the *Elegy* (1751) in its quarto pamphlet form. The other details of his third edition, as given by ENILORAC, agree with those of this earlier impression. I add, however, the pagination, always a useful item. The pamphlet has eleven pages, but the text of the *Elegy* only occupies pp. 5-11. The title-page runs, "An *Elegy wrote* [not written] in a Country Church-yard.\* The "Advertisement" is so poor and watery a production that it must be pure Dodsley and very little Walpole. Its origin is given at length in a letter of Gray's to Horace Walpole†:—

\* Two quaint back bars appear across the title-page, and one above the commencement of the text. They bear funeral emblems, item, skulls, cross-bones, an hour-glass, acrown, spade, and pickaxe, and such gear of the poet as "Apollo's sexton."

† "The Poems of Mr. Gray, to which are added Memoir of his Life and Writings by W. Mason, M.A.," in four volumes, York, 1778, 8vo. (see Letter xv., iii. 141). Several sentences of this letter are quoted (5th S. vii. 142, 152), but it is of interest throughout. The civil-implent highwayman courtesy of the "magazine gentleman" is charming.

"Cambridge, Feb. 11, 1751.

"As you have brought me into a little sort of distress, you must assist me, I believe, to get out of it as well as I can. Yesterday I had the misfortune of receiving a letter from certain gentlemen (as their bookseller expresses it), who have taken the Magazine of Magazines into their hands. They tell me that an *ingenious* Poem, called *Reflections in a Country Church-Yard*, has been communicated to them, which they are printing forthwith; that they are informed that the *excellent* author of it is I by name, and that they beg not only his *indulgence*, but the honour of his correspondence, &c. As I am not at all disposed to be either so indulgent, or so correspondent, as they desire, I have but one bad way left to escape the honour they would inflict upon me; and therefore am obliged to desire you would make Dodsley print it immediately (which may be done in less than a week's time) from your copy, but without my name, in what form is most convenient for him, but on his best paper and character; he must correct the press himself, and print it without any interval between the stanzas, because the sense is in some places continued beyond them; and the title must be,—*Elegy*, written in a Country Church-yard. If he would add a line or two to say it came into his hands by accident, I should like it better. If you behold the Magazine of Magazines in the light that I do, you will not refuse to give yourself this trouble on my account, which you have taken of your own accord before now. If Dodsley do not do this immediately, he may as well let it alone."

I will quote this preface *in extenso*:—

#### "ADVERTISEMENT.

"The following POEM came into my hands by accident, if the general approbation with which this little Piece has been spread, may be call'd by so slight a Term as accident. It is this approbation which makes it unnecessary for me to make any Apology but to the Author: as he cannot but feel some Satisfaction in having pleas'd so many Readers already, I flatter myself he will forgive my communicating that Pleasure to many more.

"THE EDITOR."

In accordance with the directions as to stanza-intervals, my copy prints as follows. I purposely select an instance where the sense runs on:—

"To scatter Plenty o'er a smiling land  
And read their Hist'ry in a nation's eyes  
Their lot forbid: nor circumscribed alone  
Their growing virtues, but their crimes confined," &c.

There are thus no intervals; but the first line of each stanza is printed shorter than the other three. In the *Poems by Mr. Gray*, London, Dodsley, 1768, 8vo., and in the *Designs by Mr. R. Bentley for Six Poems by Mr. T. Gray*, London, Dodsley, 1753, imp. 4to. (printed on one side only), the *Elegy* is given with the usual intervals.

There are some curious variations between this second pamphlet edition of 1751 and the first collected edition of 1768, on which last our modern versions are based, e. g.:—

1751.

"Forgive, ye Proud, th' involuntary Fault,  
If Memory to these no Trophies raise."

1768.

"Nor you, ye Proud, impute to These the fault,  
If Mem'ry o'er their Tomb no Trophies raise."

1751.

"Hands that the Reins of Empire might have sway'd."

1768.

"Hands, that the rod of Empire might have sway'd."

1751.

"Ev'n from the tomb the voice of nature cries,  
Awake and faithful to her wonted Fires."

1768.

"Ev'n from the tomb the voice of nature cries,  
Ev'n in our Ashes live their wonted Fires."

The last is especially curious, as the improvement seems to have been suggested subsequently from Petrarch. I find these emendations already made in Bentley's illustrated version of 1753; but, though this is earlier in actual date of issue, I prefer to take the collected *editio princeps* of 1768 as my standard of text comparison.

It may also be noted, in regard to J. W. W.'s reply (5th S. vii. 439), that in the second pamphlet edition, 1751, in the collected edition, 1768, and in Bentley's illustrated version, 1753, the line is written—

"Awaits alike th' inevitable Hour."

In Mason's four volume edition, 1778, I first read—

"Await alike th' inevitable Hour."

The evidence is surely in favour of Gray having written the first. Byron and Shelley both made slips in grammar to which the above is a trifle. Similarly, in another line to which MR. ROLFE calls attention (5th S. vii. 143), Bentley's edition, 1753, collected edition, 1768, and Mason's edition, 1778, all three give—

"The lowing herd wind slowly o'er the lea,"

the second pamphlet edition, 1751, giving—

"The lowing Herd winds slowly o'er the Lea."

Mr. Palgrave, a careful text-editor, in his *Golden Treasury*, 1861, writes "await" and "winds."

J. LEICESTER WARREN.

#### SCOTT FAMILY: THE PARENTAGE OF ARCH-BISHOP ROTHERHAM.

(5th S. vii. 89, 139, 158, 292, 330, 375, 416.)

I daresay DR. GATTY will be as surprised as myself to find that MR. SCOTT (*ante*, p. 330), although replying at great length to the doctor's request for "evidence" as to the paternity of Archbishop Rotherham, has not adduced one tittle of evidence at all. In passing, I can only regret that MR. SCOTT did not see the advisability of furnishing us with *original* matter (of which it would appear that he has abundance), in lieu of recapitulating what is patent to everybody. As I take it that MR. SCOTT has in no wise essayed to satisfy DR. GATTY's very reasonable request, perhaps I may be permitted to "suggest" a pertinent inquiry:—Is it, or is it not, a fact that the

celebrated Augustine Vincent,\* Windsor Herald, has recorded in his collections in the College of Arms, not once, but thrice, and in three different volumes, the parents of Archbishop Rotherham—to wit, that he was one of the three sons of Sir Thomas Rotherham, Kt., by Alice his wife, the other two being John Rotherham, of Someries, in Luton, first Master of the Guild of Luton, and Roger Rotherham, Doctor of Law?

The connexion of the Rotherham family with Kent in the archbishop's time, and his advancement to preferments in that county, and subsequently to the bishopric of Rochester, are easily explained by an existing document without having recourse to any theorizings of our own. John Rotherham (the archbishop's brother), first Master of the Guild of Luton, A.D. 1475, tells us in his will that he bought the Luton property with his own money†; also that he had acquired certain properties in *Canterbury*, and in the *county of Kent*, with Alice his wife, to whom they had been bequeathed by her former husbands, who appear to have been Thomas Forster and John Wynter.‡ This opens our eyes to the fact that

\* The highest value has been invariably accredited by genealogists to the statements of this great herald. In fact, in a few words, having most exceptional opportunities for culling evidence from the best of all authorities, written instruments, he made such good use of the limited time allotted to him, and was actuated throughout his labours by so entire a devotion to the spread of antiquarian truth, that the information he has bequeathed to us is generally looked upon as next to indisputable. He died very early in life, but at the zenith of his reputation as a herald, his loss being greatly deplored by the learned.

† Principal Registry of Court of Probate, "Dogett," xx. (modern folio 156): "first I bequeith' to Alice my wife for the terme of my [should be *her*] life my Maner called' Houghton Conquest with' thappertenaunces in the towne of Houghton within the countie of Bedford' foreseid'. Item all the landes and tenementes lyeng within the parish' of Lutoñ which I haue purchased' of myne owne propre goodes and money."

‡ *Ibid.*: "Item I bequeith to the same Thomas after the decesse of Alice my wife all the landes and tenementes, seruices, etc. beyng within the countie of Kent and within the cite of Caunturbury whiche lately belonged' to Thomas fflorestre (*sic*). With' a tenement lieng in the parishsh' of saint Margaret within the seid' cite of Caunturbury that was also Thomas forsteres before rehersed'." "Item I bequeith to my soñ George Rotherham after the decesse of the foreseid' Alice all the landes and tenementes in the cite of Caunturbury and in the countie of Kent that were sometime belongyng to John Wynter. Also I bequeith' to the seid' George after the decesse of the seid' Alice my tenement called the Bull with' thappertenaunces sett in the Higl' strete within Caunturbury. And also my tenement lieng there in Jury lane with' the gardyne belonging to the same. And hit is to be remembred' that my wife Alie before rehersed' beyng present at the making of this my last Will, whiche had all the seid' landes and taementes yeven and bequeysted to hir by hir other husbundes, forasmouche as the seid' Thomas and George both hir owne childreñ as well as myne, hath' of hir fee will vn-



he was the John Rotherham who sat in Parliament for Canterbury, anno 12 Edw. IV., as stated in my last. Some might argue that there is no proof of the arms, *Vert*, three bucks trippant *arg.* or *or*, having belonged to the Rotherhams prior to, or even at, the time when the archbishop himself made use of them. This objection is, however, readily disposed of by another passage in the said will, wherein John Rotherham leaves to his daughter a cup (?) "graveñ with' myne armes,"\* showing that he was a gentleman of coat armour.

In the appendix to Hearne's *Liber Niger* it is said of a copy of the Statutes of Rotherham College, written at the time of the foundation of that institution, that, although much mutilated and defaced, it still retained many of the beautiful illuminations, together with a portrait of the founder, and the arms, as well archiepiscopal as of his family, viz. "tribus cervis" (three stags). Where Mr. SCOTT got his information about the Rotherhams of Luton, or their ancestor the archbishop, having borne his (the archbishop's) coat with a bend sinister (*vide* third "suggestion") is a puzzle to me.

Mr. SCOTT, under his fourth head of "additional evidence," totally misapprehends Mr. Willement's statement. That writer gives the tinctures which in his time were painted (not "carved in stone") probably on the wall of the Lady Chapel. And he does not say that the charges were "three catharine-wheels in a bordure"; but, on the contrary, "three wheels" (that is, in heraldic parlance, three cart-wheels), and makes no mention of any bordure, engrailed or otherwise. Mr. Willement, moreover, describes the tincture of the field as gules, and that of the charges as or, a circumstance which contributes to identify the coat with the armorial bearings of Roet, as I stated in my last. Neither does Mr. Willement say that this coat impaled the arms of the see of York, but states that the arms of that see (query, however, those of Canterbury) impaled it. The arms of Scott of Scott's Hall have always been, in comparatively modern times at least, Argent, three catharine-wheels sable, a bordure engrailed gules; but on the roof of the Cloisters in Canterbury this (!) coat is given *sans* bordure with a chevron for difference (see Willement's twenty-ninth compartment, No. 623, where he erroneously, as I

constrained agreid' and' consented' to the seid' legacies in such wise bequested' as is before writen. Also I wull that my seid' son George Rotherham and his assignes haue and receive all the profittes commynge of flarlee and Ludgatesale in the counte of bukkes. With this that he or they fullfill and' maynteyne all those tenementes and charges to the which I am' bounde myself' for certayne yerres as hit appereth' in certayne writingse Incidental' made yppon the same."

\* *Ibid.*: "Item I bequeith' to my daughter Alice Rotherham xl. li. And a siluer pece graveñ with' myne armes, with' the cover of the same."

have lately had ocular demonstration, describes the catharine-wheels as garlands); and one Robert de Scothon (query their ancestor), Sheriff of Kent, ann. 7-11 Edw. I., bore an entirely different coat, viz., Ermine, on a cross gules five martlets or (*vide* "Dering" Roll of Arms, Brit. Mus., Harleian MS. No. 6137, fo. 90 b, space 19). With respect to Mr. SCOTT's fifth heading of "additional evidence," there seems to be no real authority for ascribing to Archbishop Rotherham the title of Cardinal of St. Cecilia (a title which, it will be observed, he himself altogether ignores) beyond that of a statement in a seventeenth(!) century MS. in the British Museum. Besides, is it not a fact that Augustine Vincent merely says that he was the pope's legate?

The citation of Hasted (under the third heading of "additional evidence"), as an authority upon intricate questions of genealogy, I must also humbly submit had been better omitted. Indeed, it would have been impossible for Mr. Hasted to have devoted that amount of time to the examination of evidence for each individual case, which alone could have rendered his work a safe guide in such matters. In what way the will of Archbishop Rotherham (to my mind a remarkably clear and concise document) could puzzle any one I am at a loss to conceive.

JAMES GREENSTREET.

(To be continued.)

THE ARMS OF ARCHBISHOP ROTHERHAM (5th S. vii. 341).—In the east window of the church of St. Martin, Stamford Baron, are the arms of Archbishop Rotherham, viz., York, ancient, impaling *Vert*, three stags trippant *arg.* 2 and 1, attired or. In the same window are the coats of Fleming, the founder of Lincoln College, and of Russell, the successor of Rotherham in the bishopric of Lincoln. This church is reputed to have been built by Bishop Russell, but the Rev. G. A. Poole, in his paper "On the Stamford Churches," read before the Northamptonshire Archit. Society in 1850, suggested that the roof of the church might have been in progress during Rotherham's life, as his arms, impaled with York, appear on one of the corbels of the roof.

JOS. PHILLIPS.

Stamford.

THE PUBLISHED WRITINGS OF GILBERT WHITE (5th S. vii. 241, 264, 296, 338).—Your courtesy in admitting to your columns my list of the above has had, as I anticipated, the effect of furnishing some additions to, and corrections of, it, for which I am much obliged to those who have so kindly helped to remedy its shortcomings. Your readers may perhaps find it convenient that I should place the result before them in a connected form.

1. As kindly pointed out to me by Mr. SOLLY, the *editio princeps* of the *Selborne* (1789) was not described by me (p. 241) quite so fully as it should have been. The particulars of its pagina-

tion are rather pp. vi-468+13, the last being unnumbered, and consisting of twelve containing the index and one the errata.

2. There were *two* editions of Jardine's in 1829, that which I described (p. 242) being the later. Thanks to MR. JAMES DIXON I am able to give the following particulars of the earlier issue:—

1829. "The | Natural History | of | Selborne. | By the late | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | With Additions | by | Sir William Jardine, Bart. | Edinburgh : | printed for Constable and Co. | and Hurst, Chance and Co. London. | 1829." | Six pages of Introduction. 330 pp.

This is the printed title, which is preceded by an engraved title with the vignette "representing White seated in an arm-chair in his study. The well-known tortoise [Timothy] is on the floor." The same plate serves as frontispiece to the "new edition" of the same year. I confess I had not before seen that it referred to the subject, and even now I consider that the draughtsman's (D. O. Hill) design is not only fanciful, but incongruous and ridiculous. Both these editions formed vol. "xlv.," not "xiv." as stated (*loc. cit.*), of Constable's *Miscellany*.

3. I am glad to find that the opinion I had formed and expressed (*loc. cit.*) as to the woodcuts ascribed to Bewick in Mr. Harting's edit. of 1875 has proved true. Since I wrote, the *Athenæum* for April 21, 1877 (No. 2582, p. 519), contained a letter from Mr. R. Ward, in which he says, on authority which none can dispute, that "Bewick never illustrated the work in question."

4. J. W. is in error when he supposes (p. 296) that Blyth's edit. is that by Jardine of 1836, which I marked (p. 242) as not seen by me. This edit. of Blyth's (of which I am astonished that your correspondent thinks the cuts good) is duly entered by me (p. 264). Jardine's edit. of the same year I have still to see. But, by favour of MR. FREDERICK RULE, I have been allowed to see a copy of another issue of Blyth's edit., the particulars of which are as follows:—

1853. The | Natural History | of | Selborne. | with its | Antiquities, Naturalist's Calendar, &c. | By | the Rev. Gilbert White, A.M. | A New Edition, | with notes by Edward Blyth. | To which is added | a Description of the Village and Neighbourhood, | written on the spot for this Edition, | by the late Robert Mudie. | Thomas Nelson & Sons, | London, Edinburgh and New York. | MDCCCLIII.

This is to all appearance a stereotyped reissue of the Blyth of 1836, with a new title-page, &c., the omission of the former printer's name at the end, and the addition of the new printer's (Thomas Harrild) name, monogram, and address on the page following the title, as well as of double marginal lines round each page.

5. The edition of 1833 mentioned by MR. GANTILLON (p. 296) is evidently another addition to my list.

6. The particulars of the 1836 issue of Browne's edition, called the "seventh," as given by FATHER FRANK (p. 338), are also new to me, but its existence was already indicated by my mentioning (p. 243) the "eighth." ALFRED NEWTON.

Magdalene College, Cambridge.

The edition I have is

"The Natural History of Selborne. By the Rev. Gilbert White, A.M., Fellow of Oriel College, Oxford. With numerous Engravings by J. Thompson. Arranged for Young Persons. London, printed for N. Hailes, 163, Piccadilly, 1833. Printed at the Chiswick Press."

The dedication is to "H. A. E.," and signed, "Your affectionate mother," May 25, 1833.

W. J.

REV. JOHN NORRIS (5th S. vi. 379, 413, 518; vii. 116, 377.)—Though the *Collection of Miscellanies* was first printed at Oxford in 1687, Norris had already published a volume of *Poems and Discourses* in 1684. Of the *Collection* there were five editions published during the life of the author; and in the advertisement to the fifth, "carefully revised, corrected, and improved by the authour," 8vo., London, 1710, pp. 322, he says:—

"I have endeavour'd to rectifie (this Juvenile Composition), leaving out what was Incorrigible, and making some Improvements up and down as Occasion offered: And tho' I cannot say it is now so Correct as if it were the present Production of my Pen, yet I think it is indifferently so. And accordingly this Edition is the Edition which I would Commend to Posterity, not owning the former any further than they agree with this.....I design as I have opportunity to Revise my other Writings, and to Correct what is amiss in them."

This Norris did not live to carry out. He died in 1711, a few months after writing the above.

As regards the suggestion that the lines in Rawlet's *Poetick Miscellany*, 1687, which begin,

"Rawlet's Remains lodge in this humble Cave,"

and are said to be by his sorrowful friend J. M., were written by Norris, and that the letters J. M. were a misprint for J. N., I may observe that the former was probably correct and no misprint. It will be found that two of the poems are addressed to members of M——'s family; namely, to M. M. on her recovery from an illness, and to A. M., an infant who died early. EDWARD SOLLY.

Sutton, Surrey.

J. M. (*ante*, p. 377) = John March, the vicar of Newcastle-upon-Tyne when Rawlet was lecturer there. X. Ψ. O.

FREEMASONS AND BEKTASHGEEs (5th S. vii. 323, 398, 435.)—DR. HYDE CLARKE says, "As acting Grand Master I was engaged with the late Hon. J. Porter Brown, author of the *History of the Dervishes*, in examining the alleged connexion with Freemasonry, and we came to the conclusion that there was no such connexion."

This decision of DR. HYDE CLARKE may be



right or may be wrong (I believe it to be wrong), but he gives the readers of "N. & Q." no means of forming an opinion themselves. He does not tell us what sects of dervishes were passed in review before himself and his colleague, how far they penetrated into the rules and practices of these sects, and what others there were which they had no opportunity of investigating. All this the readers of "N. & Q." are entitled to know before their acceptance of any theory can be demanded. There are many sects of dervishes, and these sects differ *inter se*. A lately published Blue Book may be referred to as to this fact. The *Pall Mall Gazette* has given a *résumé* of it. After speaking of the five principal divisions of dervishes, the reviewer says:—

"Of these sects the Bektashy (*sic*) is that which comprehends the greater number of the higher and better educated classes. Its members profess to be rationalists or freethinkers, and Mr. Wood (of Tunis) thinks that it is in consequence comparatively harmless."

The other dervishes are mostly bigoted Moham-medans.

H. C. C.

Although the reply H. C. C. makes to my query is as wide of the mark as was his allusion to the fate of the Templars, it may perhaps be as well that I should point out to him that Jews are admitted into the legislatures, the armies and navies, and the legal and medical professions of Great Britain and other countries of Europe; and that, therefore, all those bodies of men—distinguished by intelligence and learning—are as non-Christian as the Freemasons. And really, unless we are to revert to the barbarous state of society which existed in the dark ages, it is difficult to imagine how all those bodies could become Christian, according to the test H. C. C. applies to the Freemasons. On the supposed connexion between the Freemasons of England and the Bektashgees, DR. HYDE CLARKE speaks with an authority which few persons of ordinary intelligence will feel inclined to deny. Even if Freemasons were "adopted" by the Bektashgees, there remains to be shown that they were received into the sect because they were Freemasons, and not on other grounds.

RALPH N. JAMES.

Ashford, Kent.

ORIGIN OF THE WORD "COSY" (5th S. vi. 467; vii. 37, 373).—The communication (*ante*, p. 373) on the use of a "cosy" as a device to keep teapots warm reminds me that the word is one of those the etymology of which has never been traced with anything approaching to certainty. I think the account which I now propose to give of it will be considered more satisfactory than any hitherto suggested. In the first place, I would call attention to the fact that "cosy" seems to have crept into general use in quite modern times, probably within the present century. It does not occur in

any of the older dictionaries, and will be searched for in vain in Todd's *Johnson*, in Richardson, and even in Wedgwood's *Etymological Dictionary* (1859). Latham, indeed, gives it in his large dictionary, but the only corroborative quotation he can adduce for it is one from *The Recreations of a Country Parson*.

The word, I have reason to believe, was originally Scotch. "Coseliy" is found in Allan Ramsay, and "cozie" in Burns:—

"While some are cozie i' the neuk,  
An' formin' assignations  
To meet some day."

*The Holy Fair* (Globe ed., p. 18).

In more recent Scotch literature the word is of frequent occurrence, e.g. Christopher North speaks of a flower "fu' o' life in its cozy bield ahint the mossy stane" (*Noctes Ambros.*, vol. i. p. 299).

"The inside [of the coach] was a *cozey* place, for I had baith a cod [= cushion] at my back and ane to sit on."—S. R. Whitehead, *Daft Davie*, &c., p. 224.

Now "cosie," as Jamieson notes, is evidently only another form of the Scotch word "cosh," meaning snug, comfortable, pleasant. "Their bosoms made *cosh* and tidy" (*Noctes Ambros.*, vol. i. p. 94). This latter word, I would suggest, may, like many other colloquial and familiar Scotch words, have been borrowed from the Gipsies. In their peculiar dialect *coosh-to* or *coosh-ko* is the ordinary term for "good" (Smart, *Glossary*, p. 26, *Philolog. Soc. Transactions*). Col. Harriot spells it *kashto*, *kashko* (*Transactions of Royal Asiatic Soc.*, 1830, vol. ii. p. 547).

The Gipsy dialect being, as every one knows, near akin to the Hindustani, we at once recognize relations of "cosy," "cosh," or *coosh* in the Hindustani words *khúsh*, pleasant, agreeable, happy, content; *khúshí*, delight, pleasure; *khúshí khúshí*, pleasantly, cheerfully; *khúshí-se*, comfortably, cosily; *khúsh-básh*, one who lives pleasantly or at his ease: in the Persian *khvúsh*, good, pleasant, agreeable, happy; *khvúshí*, happiness, comfort: and in the Sanskrit *kusala*, right, good, happy, well. All these are perhaps connected with the root *kus*, to embrace.

*Khúsh* has passed into Anglo-Indian speech in the form of *coosh*. "I hope you are all well and *coosh*," wrote home a Bombay Grenadier to an old brother officer of my acquaintance. "Now I am *coosh*—a Persian word for comfortable," says Sir Charles Napier in his *Journal* (*Quarterly Review*, No. 208, p. 493). How closely this *coosh* corresponds both in form and usage to the Gipsy *coosh*, Scot. *cosh*, and "cosie," I need not point out.

A. SMYTHE PALMER.

Lower Norwood, S.E.

BOOKS ON SPECIAL SUBJECTS: COURTS OF LOVE (5th S. vii. 362).—I beg to add the following list to the books mentioned by BR. CUR. In such contributions I do not claim, in any way,

completeness; I just forward the information that I possess at the moment, and I shall always be grateful to those who will kindly make up for my own deficiencies.

Another time I hope to give a short supplement to BIB. CUR.'s very interesting list of books on the History of Fiction.

Advineaux (les) amoureux. (Colard Mansion, about 1477.) Fol. goth. 26 leaves. "Pour par chevaliers et escuiers entretenir dames et damoiselles en gracieuses demandes et reponses." The first part of this curious book was several times reprinted with the title, "Demandes (les) d'amour, avecques les reponses." Sm. 4to. goth., no place nor date; 4to. goth., M. Le Noir (Paris, about 1520); sm. 8vo. goth. (Lyon, about 1530); sm. 8vo. goth., Paris, no date; sm. 8vo. goth., Rouen, Jehan Burges le jeune, no date. It is attributed to Alain Chartier, and is to be found also in "Demandes joyeuses... Paris, Fleury Bourriquant" (about 1620). 16mo.

Azaïs (G.). Les troubadours de Béziers. Béziers, 1869. 8vo.

Baret (Eng.). Les troubadours et leur influence sur la littérature du midi de l'Europe. Paris, 1867. 8vo.

Châteauneuf (Benoiston de). Essai sur la poésie et les poètes français, aux xii<sup>e</sup>, xiii<sup>e</sup>, et xiv<sup>e</sup> siècles. Paris, 1815. 8vo.

Livre (le) des cent ballades, contenant des conseils à un chevalier pour aimer loialement, et les réponses aux ballades, publiés par le marquis de Queux Saint Hilaire. Paris, 1868-74. 2 vols. 8vo.

Livret contenant plusieurs honnestes demandes et reponses sur le fait et mestiers d'amours, et touchant le fait des dames. No place nor date. Fol. goth.

Martial d'Auvergne. Droictz nouveaux publiez de par messieurs les senateurs du temple de Cupido, sur l'estat et police d'amour, pour avoir entendu le différent de plusieurs amoureux et amoureuses. No place nor date. Sm. 8vo., black letters, woodcuts. (About 1540.) Also Paris, P. Sergeant, 1541, sm. 8vo., black letters.

Martial d'Auvergne. Les declamations, procedures et arrests d'amour, nouvellement donnez en la court et parquet de Cupidon, avec l'ordonnance sur le fait des masques. Paris, Roffet et Le Clerc, 1545. Sm. 8vo. Also Paris, N. Chrestien, 1555, 16mo., woodcuts. Lyons, Rigaud, 1581, 16mo. An ed., less complete, was published at Rouen by Jacq. Besognes, 1627, with the title "Plaidoyers et arrests d'amour." 12mo. I must also mention the ed. of "Les arrests d'amour, avec l'amant rendu cordelier à l'observance d'amour, accompagnés des commentaires de Benoit de Court; éd. augmentée de notes et d'un glossaire" (by Lenglet du Fresnoy). Amsterdam or Paris, 1731. 2 vols. 12mo.

Meyer (P.). Les derniers troubadours de la Provence, d'après le Chansonnier donné à la Bibliothèque impériale, par M. Ch. Giraud. Paris, 1871. 8vo.

Meyer (P.). Le salut d'amour dans les littératures provençale et française; mémoire suivi de huit saluts inédits. Paris, 1867. 8vo.

Observations sur les troubadours, par l'Editeur des Fabliaux. Paris, 1781. 8vo.

Raynourd. Des troubadours et des cours d'amour. Paris, Didot, 1817. 8vo.

Reiffenberg (Baron de). Notice sur les cours d'amour en Belgique. No place nor date. 8vo.

Rolland (Président). Recherches sur les prérogatives des dames chez les Gaulois, sur les cours d'amour, &c. Paris, 1787. 12mo.

Roquefort Flaméricourt (J. B. B. de). De l'état de la poésie française dans les xii<sup>e</sup> et xiii<sup>e</sup> siècles. Paris, Fournier, 1815, 8vo. Also Audin, 1821.

Traité de renoncement d'amours. Paris, Janot, no date. 4to. goth.

Triumphes (les) de la noble et amoureuse dame; et l'art de honnestement aymer. Composé par le Traverser des voyes perilleuses. Paris, A. Girault, 1536. Fol. goth. (By Jean Bouchet.) Also Paris, Jehan Real, 1541, 8vo. goth.; Lovain, J. Bogard, 1563, 8vo.

HENRI GAUSSERON.

Ayr Academy.

[See "N. & Q." 5th S. vi. 181, 296, 323, 358; vii. 110, 173, 182, 254, 276.]

STEPMOTHERS (5th S. vii. 250, 394.)—Another instance may be given to prove that this prejudice is an ancient one. It is a Greek epigram, commonly assigned to Callimachus, but by Jacobs to an uncertain author (Jacobs, iv. 210, ccccxxii.). The following translation (not very literal, but a fair representation of the original) was made in the last century by John Duncombe:—

"A youth, who thought his father's wife  
Had lost her malice with her life,  
Officious, with a chaplet grac'd  
The statue on her tombstone plac'd;  
When, sudden falling on his head,  
With the dire blow it struck him dead:  
Be warn'd from hence, each foster-son,  
Your step-dame's sepulchre to shun."

The story of "Ashputtel," in the *German Popular Stories* of the Brothers Grimm (vol. ii., London, 1834), shows how widely extended is the prejudice in more modern times. A note (p. 247) states:—

"Several versions of this story are current in Hesse and Zwehrn, and it is one of the most universal currency. We understand that it is popular among the Welsh, as it is also among the Poles; and Schotky found it among the Servian fables. Rollenhagen, in his *Froschmüßeler* (a satire of the sixteenth century), speaks of the tale of the despised Aschen-püßel; and Luther illustrates from it the subjection of Abel to his brother Cain. M.M. Grimm trace out several other proverbial allusions even in Scandinavian traditions. And lastly, the story is in the Neapolitan *Pentamerone*, under the title of 'Cenner-entola.' An ancient Danish ballad has the incident of the mother hearing from her grave the sorrows of her child ill used by the stepmother, and ministering thence to its relief. 'The slipper of Cinderella finds a parallel, though somewhat sobered, in the history of the celebrated Rhodope,' so says the editor of the new edition of Warton, vol. i. p. 86."

The popularity of the story of Cinderella in this country is sufficient evidence of the hold which the prejudice has taken upon the people of England.

H. P. D.

The one word, *nature*, suggested by ARGENT, is doubtless a sufficient reply to the query as to the origin of this prejudice. But Greek and Roman stepmothers seem to have been specially odious; hence the common Virgilian epithets *severa*, *injusta*, *mala*. So Tacitus speaks of "*novercales stimuli*" and "*novercalia odia*," i.e. "hostile" or "malignant." In Horace, *Epodes*, v. 9, the boy asks Canidia, "Quid ut *noverca* me intueris?" and there was a proverb "*apud novercam queri*" of



fruitless complaints. Hesiod, *Works and Days*, l. 823, speaks of lucky and unlucky days as *μήτηρ* and *μητρὶς* respectively. Æschylus, *Prometheus Vinculus*, 727, calls the dangerous coast of Salmydessus, on the Euxine, a very "step-mother to ships," *μητρὶς νεῶν*. Euripides has a celebrated passage on the subject in his *Alcestis*, ll. 305, foll., where the dying Alcestis entreats Admetus "not to marry a stepmother over the heads of the children. . . . For a stepmother is an enemy to the children by a former marriage, in no way gentler than a viper,"—

ἐχθρὰ γὰρ ἡ 'πιούσα μητρὶς τέκνοις  
τοῖς πρόσθ', ἐχίδνης οὐδὲν ἥπιώτερα.

And in the *Ion* he says, *φθονεῖν γάρ φασι μητρὶν τέκνοις*.

Callimachus has an epigram to the effect that a youth was killed by the fall of a monumental pillar upon his stepmother's tomb, when he went to put a garland on it, a sign that her malignant nature was not improved even after death. The original is as follows:—

Στήλην μητρὸς, μακρὰν λίθον, ἔστεφε κούρος,  
ὡς βίον ἡλλαχθαι καὶ τρόπον ὀύμενος.  
ἡ δὲ τάφῳ κλινθέντα κατέκτανε παῖδα πεσοῦσα,  
φεύγετε μητρὸς καὶ τάφον οἱ πρόγονοι.

By way of contrast may be quoted the words which Propertius puts into the mouth of the dying Cornelia, supposed to be addressing her children:—

"Seu tamen adversum mutarit janua lectum,  
Sederit et nostro cauta noverca toro,  
Conjugium, pueri, laudate et ferte paternum;  
Capta dabit vestris moribus illa manus.  
Nec matrem laudate nimis; collata priori  
Vertet in offensas libera verba suas."

C. S. JERRAM.

SOME POSSIBLE SOURCES OF INFORMATION ABOUT SHAKESPEARE AND HIS FAMILY (5<sup>th</sup> S. vii. 287, 333).—The bound volume of Malone's correspondence with Bishop Percy, of Dromore, came into the possession of the Bodleian Library in 1851, having been purchased at the sale, by Messrs. Sotheby & Wilkinson, "of the property of an eminent collector," for 12*l.* 10*s.* It is in quarto size, but whether Sir James Prior, in his *Life of Edmund Malone*, published some twenty years ago, made any use of it, I am unable to say. Most likely, on the occasion of Malone's visit to Stratford-upon-Avon, alluded to in his letter printed *ante*, p. 333, he gave his orders for the painting in white of the bust of Shakspeare and the effigy of John à Combe, in the chancel of Trinity Church, for 1793 is the date of the perpetration of that act of vandalism. They were faithfully carried out, it is almost needless to observe, and the caustic epigram written in consequence:—

"Stranger to whom this monument is shown,  
Invoke the poet's curses on Malone;  
Whose meddling zeal his barbarous taste displays,  
And daubs his tombstone as he marred his plays."

William Howitt, in his *Visits to Remarkable Places*, originally published in 1839, gives an interesting account of a visit paid by him to Stratford-upon-Avon, and mentions his having detected a descendant of Shakspeare's sister among the boys of the National School there, owing to his strong likeness to the pictures and bust of the great dramatic bard. The boy was named William Shakspeare Smith, and was the seventh in descent from Shakspeare's sister, Joan Hart (vol. i. p. 98, 3rd edit.). Mr. Howitt again refers to this boy in his *Homes and Haunts of the British Poets*, which was published some years subsequently to the issuing of the first-named book, and alludes to the ill success which had attended his efforts in endeavouring to enlist the sympathies of influential people in favour of the boy. He also expresses himself very strongly in the same work in regard to the neglect which was shown by the English nation at large towards the descendants of Shakspeare.

JOHN PICKFORD, M.A.

THE PORTRAITS OF ALLESTREE, FELL, AND DOLBEN IN CHRIST CHURCH HALL (5<sup>th</sup> S. vii. 388).

—In the interesting query whether this fine picture has been engraved or photographed, it is stated that Fell and Dolben, in their early days, fought bravely for Charles I. It may be mentioned that Allestree, afterwards Provost of Eton, also bore arms for his majesty King Charles I. under Sir John Byron. The Allestrees were a good Derbyshire family who came into Shropshire, and Richard Allestree was born about 1621 at Uppington, in Shropshire. His sister Rachel Allestree married John Stanier, of Uppington, descended from the ancient family of Stonyers, of Hurst, Staffordshire. Her great-grandson Richard Stanier was High Sheriff of the county of Salop in 1740. I have a folio volume of Dr. Allestree's forty sermons preached before the king, in which there is an excellent engraving of the Provost of Eton. After the battle of Worcester, Dr. Allestree, who was chaplain to Francis Newport, afterwards Lord Newport, of High Ercal, attended the king at Rouen, in Normandy, and took from thence despatches to England, when he afterwards joined his friends Dolben and Fell, who were living privately at Oxford, and performing the offices of the Church of England to the royal party there. Dr. Allestree might, it is said, have been a bishop as well as his friends Dolben and Fell, but he refused the honour. The only engraving I have been able to meet with is similar to the one in his folio of sermons. I shall be glad if the query by the author of the *Life of Bishop Percy* should lead to the discovery of an engraving of the picture by Sir Peter Lely. Dr. Allestree died Jan. 28, 1680, and was buried in Eton College Chapel. Wood's *Athen. Oxon.* and the *Magna Britannia* give some account of this eminent divine.

HUBERT SMITH.

THOMAS STERNHOLD (5th S. vii. 268, 396).—There is no evidence that I am aware of to connect Thomas Sternhold with the parish of Awre, nor, indeed, with the county of Gloucester. It is likely that the author of the *Biog. Dict.* cited by MR. PRIDEAUX COURTNEY, and writers in other works of the same class, are accurate in stating that he was born in Hampshire, for he died seized of lands in Slacksted, in that county. On July 2, 1544, King Henry VIII. granted to his beloved servant, Thomas Sternold, Gent., upon the payment of 100*l.* into the Court of Augmentation, the *house* and site of the Priory of Bodmin, dissolved, and certain meadows and lands thereto pertaining, to hold the same in capite by the fortieth part of one knight's fee (*Originalia*, 36 Hen. VIII. Part 9, m. 81). Sternhold died in 1549, as stated by MR. HEANE, and in the inquisition taken thereupon the jury found that the said Thomas Sternhold before his death was seized of the site, *without a house*, of the late Priory of Bodmin, and of lands at Slacksted, in co. Southampton; that he died on August 23, 1549, and that Judith and Philipp Sternhold were his daughters and nearest heirs; that Judith was of the age of three years and more, and that Philipp was of the age of three and a quarter (*sic*) and more. In his will, set out in the inquisition, and dated two days before his death, he describes himself as "Groom of the Robes to the King's Majesty." He gives his lands in the village of Slackestead, in co. Southampton, and his lands in the parish of Bodmin, co. Cornwall, and elsewhere, valued at 16*l.* per annum, to his wife Agnes for her life, with remainder to his daughters, and he charges his wife to see that his daughters are brought up "virtuously in knowledge and bearing, and likewise to present them to honest marriages." Judith Sternhold, being of full age, was granted, on March 8, 1563/4, livery of seizin of her moiety of the lands, as was Philipp on May 13 following (*Fine Rolls*, 6 Eliz.). Before Michaelmas, 1568, both were married: Judith to Nicholas Pescodd, of Eastmeane, co. Southampton, and Philipp to William Tydderly, of Knoyle, co. Wilts. I have no doubt that Sternhold died at Slacksted, but I do not know in what parish that place is situate.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

SPECIAL COLLECTIONS OF BOOKS (5th S. vi. 483, 544; vii. 40, 153, 294, 437).—DR. HYDE CLARKE is quite correct in saying that I did not include in my enumeration of insurance subjects any reference to the schemes against robbers and burglars; but when I remind him that the principle of insurance has been extended to something like eighty different kinds of contingencies, he will readily see that I could not enumerate them all, although I am diligently collecting facts and documents regarding them.

The first attempts at the class of insurance names were during the South Sea period; see Lawson's "List of the Bubbles of 1721" (*Hist. of Banking*, p. 478), where he will find—

22. Wild's Insurance against Housebreakers.

23. Wild's Insurance against Highwaymen.

From time to time since similar schemes have been projected, the latest being a *bond fide* insurance company against burglary and theft founded in New York during the present year. In my collection of prospectuses I have several of the same class of modern date. Will DR. CLARKE lend me the prospectus he refers to? Mine are entirely at his service.

I may state that my appeal in your pages a few weeks since has produced some very useful results.

I intend to bring the subject of special collections of books before the Conference of Librarians to be held in London early in October of the present year.

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

BYRON (5th S. iii. 120).—The following appears to embody the information asked for by B. at the above reference:—

"Byron, Lord, Last Days of. By William Parry, Major of Lord Byron's Brigade, Commanding Officer of Artillery, and Engineer in the Service of the Greeks, with his Lordship's Opinions on various Subjects, particularly on the State and Prospects of Greece. With Fine Hand-Coloured Views by R. Seymour. Fine Condition. 8vo. cloth," &c.—*Vide Book Mart*, May 19, 1877.

JOHN CRAGGS.

80, Litchfield Street, Gateshead.

PRESTON BISSETT, BUCKS (5th S. vii. 373).—May I inform MR. PARKIN that Preston Bissett, of which place he mentions that John de la Row was instituted rector on Oct. 4, 1462, is not in Berks, but in Buckinghamshire, about four miles from Buckingham, and rather less than that from the Claydon station on the L. & N. W. R.? The church is small and ancient, and has recently been carefully restored. Being personally interested in the place, I shall be glad of any other archæological information your correspondent can kindly afford me.

ROYSSÉ.

THE SCRIPTURES "PART AND PARCEL OF THE LAW OF ENGLAND" (5th S. vii. 349).—I transcribe the dictum of Prisot C. J., in the original law French:—

"*Prisot.* A tiels leis que ils de Saint Eglise ont en ancien scripture, covient a nous a doner credence; car ceo Common Ley sur quel tous man's Leis sont fondez. Et auzi, Sir, nous sumus obliges de conestre lour Ley de Saint Egl': et semblablement ils sont obliges de conestre nostre Ley."

Not being much of a "black-letter" lawyer, I translate with fear and trembling as follows:—

"*Prisot.* To such laws as they of Holy Church have in ancient writings it becomes us to pay respect; for



this is Common Law upon which all kinds of laws are founded. And also, sir, are we obliged to take judicial notice of their law of Holy Church, and in the same way they are obliged to take judicial notice of our law."

I must say that Mr. Taylor seems to me more right in his interpretation of this passage than some of the text writers, who misquote it abominably. See a glaring example, 4 Stephen's *Commentaries* (6th edition), p. 294, *in notis*. The truth is, as it would seem, that the Chief Justice is not speaking of Holy Scripture at all, but of the civil and canon laws, upon the former of which it is no extravagance to say that *touts manieres de leis sont fondees*. But, quite apart from the old Year Book, there is abundance of authority—independent, modern authority—for the proposition that Christianity is "part and parcel of the law of England." See *e.g.* R. v. Waddington, 1 B. & C. 26, and per Kelly C. B. in *Cowen v. Milbourne*, L. R. 2 Exch. 230. MIDDLE TEMPLAR.

Is there not some mistake here, arising from confounding "the ancient Scripture" with the "Ten Commandments"? It is well known that King Alfred placed the Decalogue at the head of his new code of laws. Lingard (*Hist. and Antiq. of the Anglo-Saxon Church*, vol. ii. p. 221) says: "This new code opens abruptly with the twentieth chapter of the Book of Exodus, 'The Lord spake these words unto Moses, and thus said, 'I am the Lord thy God,' &c. Since that time the Decalogue has been 'part and parcel of the law of England.'" E. LEATON BLENKINSOPP.

SEAL OF THE CHAPTER OF JEDBURGH ABBEY (5th S. vii. 368.)—I think there can be little doubt that the missing word is *digna*. The meaning then would be, "Chaste Mary Mother, deign to aid the wretched." Pacuvius more than once uses the word in this sense, *e.g.* "Quis cœlestes dignet decorare hostiis?" Who will deign to honour the gods with victims? EDMUND TEW, M.A.

May not the missing word be *pia*? The line would then run thus:—

+ MATER. CASTA. PIA. SERVIS. SVCCURRE. MARIA.  
This, although defective in quantity, may yet be paralleled by a bell legend at West Worlington, co. Devon:—

PROTEGE. VIRGO. PIA. QVOS. CONVOCO. SANCTA. MARIA.  
R. R. LLOYD.

The missing word is doubtless *pia*. The seal of St. Mary's Abbey at York has—

VIRGO. PYDICA. PIA. MISERIS. MISERERE. MARIA.  
The same legend is, or was, on a bell at Saltfleet by St. Peter's, Lincolnshire, substituting *pura* for the first word. At Rearsby, Leicestershire, on a bell, is another version (see 5th S. iii. 74).

J. T. F.

Hatfield Hall, Durham.

The missing word which occurs to me as suiting both sense and scansion is *via*. If it were not that it is undeserved, I should quote from *Love's Labour's Lost*, "Via Goodman Dull." V. GIBBS.

MAMMALIA (5th S. vii. 207, 236, 255.)—The following may be of interest to H. B. L.:—

"The human brain is built up by a wonderful process, during which it assumes in succession the form of the brain of a fish, of a reptile, of a bird, of a mammiferous quadruped, and, finally, it takes upon it its unique character as a human brain. Hence the remark of Oken, that 'man is the sum total of all the animals.'"—Hugh Miller's *Rockes*, p. 214.

"Speaking generally, the child presents in a *passing* state the mental characteristics that are found in a *fixed* state in primitive civilization, very much as the human embryo presents in a *passing* state the physical characteristics that are found in a *fixed* state in the classes of inferior animals."—M. Taine, "On the Acquisition of Languages by Children," *Mind*, April, 1877, p. 259.

"CHAIN OF BEINGS.—Bitumen and sulphur unite earth and metals. Crystallization connects salt with stones. The amianthus and lythonites form a kind of tie between stones and plants. The polypus unites plants to insects. The tape-worm seems to lead to shells and reptiles. The water-serpent and eel form a passage from reptile to fish. The anas-nigar are a medium between fishes and birds. The bat and flying squirrel link birds to quadrupeds. And the monkey equally gives the hand to quadrupeds and man."—*Family Herald*, June 15, 1844.

RICHARD HEMMING.

The Library, Owens College, Manchester.

SHEEP LED BY THE SHEPHERD (5th S. vii. 345.)—It has always seemed to me that the habit sheep have on the Continent of following the shepherd, instead of being driven before him, is to be accounted for by the presence of the wolf. Wherever the wolf exists, as it does almost everywhere in France, the sheep look upon the shepherd as their protector rather than their enemy, and keep near him for safety. Moreover, the presence of the wolf makes it necessary to fold the sheep at night, and guard them as well, all which must tend to make them more familiar with their shepherd. EDWARD L. DALTON.

Mr. Thomas Tofts, of Tofts Farm, near Cambridge, had an old shepherd in his employ, some eleven or twelve years ago, whom I have seen marching at the head of his flock, the leading sheep closely following him and the stragglers bringing up the rear. The first time I saw this, expressing my pleasure to the shepherd at the docility of his flock, he replied, that if I went to church I had most likely heard of the good shepherd, whose sheep followed him because they knew his voice. I noticed, I told him, that in addition to his voice he had a good ally in the rear of his flock, in the shape of a well-trained colley dog. Yes, he said, that was quite necessary, for some sheep were like some men and women, they would stray on the highways and byways for

the morsels of herbage that tempted their tastes as they passed, and they wanted keeping in place. I could give three or four anecdotes, from personal observation, of apparent intelligence in sheep and lambs, which would tend to show that they are not such shy and stupid animals as one might suppose from the bewildered specimens seen driven through our towns to the markets or the shambles; but such anecdotes would be out of place here, and would extend this reply to an unreasonable length.

J. E. T.

Cambridge.

A few years ago I happened to be in lodgings at Brussels, on one of the Boulevards, and almost every evening it used to be the delight of all our party to watch on the balcony for a flock of sheep preceded by the shepherd, which passed our windows daily. The shepherd was a tall man (unlike the average Belgian); he always carried a long stick in his hand, which he used as a kind of staff, grasping it in the middle. The traditional sheep dog walked by his side, but on no occasion, that we ever saw, did he interfere with the flock. In perfect silence did the shepherd proceed, and I never remember to have seen him look round after his sheep, or in any way seem to doubt their implicit obedience to his guidance.

M. V.

JACOBELLO DEL FIORE (5th S. vii. 368, 396).—

"Jacobello del Fiore, peintre de l'école vénitienne, fils de Francesco del Fiore, florissait de 1401 à 1436. Il dut être élève de son père, qu'il ne tarda pas à surpasser. Dès l'an 1401 il commença à se faire connaître par un tableau qu'il fit pour l'église Santo-Casciano de Pesaro. Lanzi indique dans la même ville un autre tableau de sa main portant la date de 1409; tous deux étaient signés: *Jacopetto de Flor*. Son chef-d'œuvre est un *Couronnement de la Vierge* placé dans la cathédrale de Ceneda, ville de la Marche Trévissane; cette composition, d'une grande richesse de figures, fut exécutée, dit un manuscrit conservé à l'évêché, en 1432, par Jacobello del Fiore, le premier peintre de ce temps, *ab exordio illius temporis pictore Jacobello de Flore*. Lanzi cite encore une *Madone* de 1421 appartenant à la galerie G. Manfrin, et une figure de *La Justice* entre deux lions et deux archanges, portant la date de 1421, et peinte sur une armoirie du palais du Magistrato à Venise. Flaminio Cornaro, dans sa description des églises de cette ville, indique un *B. Pietro Gambacorto* agenouillé, au monastère de Saint Jérôme. Ridolfi attribue aussi à Jacobello une *Vierge sur un trône* et quatre docteurs peints dans une salle de la confrérie della Carità, aujourd'hui Académie des Beaux Arts; mais ce tableau, qui porte la date de 1446, est évidemment d'une autre main. Jacobello fut un des premiers à peindre des personnages de grandeur naturelle; il donna à ses figures de la beauté, de la noblesse, et, ce qui était plus rare alors, de la grâce et de la souplesse. Vasari l'accuse à tort de les avoir placées sur la pointe des pieds, selon l'usage des Grecs; personne plus que lui, au contraire, ne s'efforça de s'éloigner de la roideur de l'école Byzantine; s'il tient encore de l'ancienne manière, c'est plutôt par l'abus qu'il fit des dorures en relief que par tout autre défaut. E. B.—n.

"Ridolfi, *Vite degli illustri Pittori Veneti*—Vasari, *Vite de Pittori*—Lanzi, *Storia della Pittura*—Baldinucci, *Notizie de' Professori del Disegno*, giunta di G. Piacenza—

Ticozzi, *Dizionario*."—*Nouvelle Biographie Générale*, par MM. Firmin Didot frères, vol. xvii., Paris, 1856.

CHARLES VIVIAN.

HERALDIC (5th S. vii. 8, 175, 278, 297, 358).—Field of Agbrig and Morley. In 1584 John Field, of Ardeslow, in co. Ebor, Gent., bore Sa., a chev. (plain) betw. three garbes argt.; crest, a dexter hand ppr. issuing at the wrist from a cloud nobile, and holding a terrestrial globe. John Field married Jane, daughter of John Amias, of Kent, and had issue Richard, Matthew, Christopher, John, Thomas, William, James, Martin, and Anne. T. W.

THE OLD TESTAMENT: JEWISH AUTHORS (5th S. vii. 221, 269, 351).—Some useful information on this point will be found in *Sephardim: a History of the Jews in Spain and Portugal*, by James Finn (Rivingtons, 1841). A list of writers and their writings is given for each century.

E. LEATON BLENKINSOPP.

"MAULEVERER" (5th S. vii. 344).—At the above reference S. T. P. derives this name from the word *maul*, meaning a mace. This is not more probable than the common derivation invented by Wm. Mauleverer, of Arndcliffe, who drew up a pedigree of the family in Queen Elizabeth's reign. The true derivation I apprehend to be from Maulevriar, near Caudebec, on the Seine, in Normandy, or from another Maulevriar, near Le Chollet, in La Vendée—probably the latter, as the first of the name I can find is Sir Richard Mauleverer, who founded a priory at Allerton, temp. Hen. II., which king's father was Count of Anjou and Maine.

WM. BROWN.

"BALDERDASH" (5th S. vii. 228, 274).—

"Many words have degenerated. Who would imagine that a singer or tipler should derive his appellation from Jupiter? his fellows call him *joyial*. Our northern gods are respected as little. The vilest of prose or poetry is called *balderdash*; now Balder was among the Scandinavians the presiding god of poetry and eloquence."—V. W. S. Landon's *Im. Con.*, vol. ii., 1826, Colburn.

F. D.

"INCIDIT IN SCYLLAM," &c. (5th S. vi. 468; vii. 77).—"This tritest of trite sayings" is referred to by Andrews in his *Antient and Modern Anecdotes* (London, 1790), p. 307, and as he has given a sort of history of this old proverb, I transcribe what he says of it:—

"The Latin adage, '*Incidit in Scyllam, cupiens vitare Charybdim*,' although it be cited and even disserted upon by Erasmus, yet he acknowledges that he is utterly ignorant of its author. However, Galleotus Martius de Narni (who died in 1476) acquaints us (in his work *De Doctrina promiscua*) that this celebrated line is to be found in *Gualterus Gallus, de Gestis Alexandri*, a book almost utterly unknown, but said by the very few who have perused it to be a very indifferent version of Quintus Curtius into Latin verse."

R. W. H. NASH, B.A.

Florinda Place, Dublin.



"FODDERHAM": "FODDERGANG" (5th S. vi. 187, 313, 479; vii. 37.)—I send a definition of the latter word and its locality, gained from inquiry of a young woman who said she knew it well. Where? "In Lancashire, where her father had charge of a gentleman's cattle: as a child, she had often gone with him into the foddergang." What was it like? "A long passage between two great shippens, built to face each other; and the heads of each were supplied on opposite sides of the foddergang."

The Cumberland folks must have learnt *shippon* in Lancashire; byre is our word: but did they take, or find there, *foddergang*? The *Imperial Dictionary* has "Foddering-passage." The arrangement seems new, belonging to great farms, but the name old, as with us.

What is the meaning of "fodders" in the description of the spoliation of Roche Abbey—first in *Fraser*, Sept., 1876, and since quoted by MR. PIGGOT, 5th S. vi. 416? Ellis's *Letters* contains the description by an eye-witness:—

"The persons that cast the lead into fodders plucked up all the seats in the choir, wherein the monks sat when they said service, which were like the seats in minsters, and burned them, and melted the lead therewithall, although there was wood plenty within a flight shot of them, for the abbey stood among woods and rocks of stone, in which rocks were pewter vessels found that were conveyed away and there hid," &c.

Cumberland.

M. P.

AUGUSTUS AND HEROD (5th S. iv. 345; vii. 298, 336.)—Will any gentleman who has access to fac-similes of the Vatican and Alexandrine MSS. kindly state whether, in the uncial characters of those MSS., *viós* appears in a full or in a contracted form? If in the latter, ERATO HILLS's conjecture would be greatly strengthened. I may add that the Codex Sinaiticus has *ovos*; but Tischendorf, notwithstanding his high opinion of that MS., in the last (eighth) edition of his New Testament retained the reading *viós* adopted by him before the existence of the Codex Sinaiticus was known.

R. M. SPENCE, M.A.

Arbuthnot, N.B.

DESCENDANTS OF THE REGICIDES (5th S. vii. 47, 196, 253, 276, 379.)—The Rev. Mr. Robins, an Episcopal clergyman of this city, and who is a descendant of Whalley, recently delivered an address before the Historical Society of Pennsylvania, in which he endeavoured to prove that Whalley died in Maryland, and not in New England, as commonly supposed.

UNEDA.

Philadelphia.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 450.)—

"Oh! what avails to understand?"

H. M. will find this and several other savage verses in *Punch* soon after the publication of the *New Timon*.

They were our present Laureate's answer to the "school-miss Alfred's" lines by Sir Bulwer Lytton, but have never been reprinted by the Laureate himself. H. M. will find the lines and many other suppressed poems of the Laureate's in almost any of the American editions, and especially in one published by Harper Brothers, New York.

ESTE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*On Hospital Organisation, with Special Reference to the Organisation of Hospitals for Children.* By Charles West, M.D. (Macmillan.)

In this country, so remarkable for the large number of charities supported by voluntary contributions, a work on the administration of hospitals can never fail to excite the interest of the public. Dr. West's book has the rare advantage of being written by a gentleman not only of the highest professional standing, but a recognized expert in the economy and management of asylums for the sick. Dr. West is the founder, in fact, of one of the most popular of all the medical charities in London—the Hospital for Sick Children in Ormond Street. This work on hospital organization may, for the above reasons, be looked upon as a text-book which supplies a great want by clearly and systematically explaining how the business of a hospital is, and how it *should be*, carried on. In scope and in clearness of style it may be placed by the side of the late Dr. Parke's excellent little treatise on *Public Health*, brought out a year since, shortly after the lamented decease of the author.

Dr. West commences with a few remarks on the committees of management which rule most of the smaller hospitals. He deplores the absolute want of special knowledge under which the members of these committees labour, and recommends that highly experienced managers should be appointed after the governors have closely scrutinized the testimonials of candidates, and taken the pains to make sure that such certificates have been awarded by medical men or gentlemen connected with hospital management. Dr. West next passes to the subject of the election of medical officers. But the question concerning nursing is the essence of Dr. West's manual. The author enters deeply into the relative advantages of religious sisterhoods and lay nurses. He endeavours to show that in Catholic countries the hospital sisters never interfere with the lay management of the institutions wherein they attend to the bodily wants of sick folk. The nurses in Paris and Vienna are, no doubt, as a rule, very good, though too few. Dr. West decidedly prefers that nurses should be of the same social caste as their patients. He most justly admires the principle of undertaking nursing for honest wages, which is at least as noble as the sometimes sentimental self-sacrifice of ladies who nurse for nothing. Still, though the deep practicality of rough, experienced women, who are head nurses in the wards of our great endowed hospitals, makes them the very best of their vocation, it seems to us better that the administrative duties of matron and superintendent of nurses should be fulfilled by ladies of good education, where their social position gives them authority over the direct watchers of the sick poor, whereas should these ladies mix more closely with both these latter folk, they would be less respected and more distrusted. Dr. West's remarks on the management of children's hospitals must be read in full, for quotations would incompletely demonstrate his sound practical remarks on a subject in which he is so much at home. Every charitable person will be benefited by the perusal of the learned author's opinions on the ordering and nursing in institutions for the relief of infant sufferers.

*Liber Precum Publicarum Ecclesiæ Anglicanæ.* A Gulielmo Bright, S.T.P., et Petro G. Medd, A.M. Latine redditus. Editio Tertia, cum Appendice. (Rivington.)

Two processes of translation, each of high value to different portions of the Christian Church, are attracting the labours of eminent liturgiologists and theologians. While Professor Friedrich and other distinguished Old Catholic leaders are engaged in giving their people vernacular translations of the offices which they have hitherto known only in the ancient ecclesiastical language of the West, Canon Bright and Mr. Medd have been laying Anglicans under great obligations by their Latin translation of the Book of Common Prayer. The present edition ought to supersede the previous ones, for its value is greatly increased by the versions of the First English Reformed Liturgy and the Scottish and Scotch-American Liturgies, now first added to the book. Will not the learned editors add to the obligations under which they have already laid Anglican Churchmen by publishing a cheap edition, if not of the entire work, at least of its new features? We believe that a reprint of the Latin version of the existing English Liturgy of the Eucharist, with the First Reformed, the Scottish, and the American Liturgies in parallel columns, would form in itself an extremely valuable handbook of comparative liturgy, adapted to meet many needs in the present state of Christendom.

*The Question of Spelling Reform.* By Alex. V. W. Bickers. (Hachette.)

A CONTRIBUTION to a vexed question which is beginning to much vex simple folk, who would fain be allowed to enjoy existing orthoepy, and die in peace—according to the common way of spelling it. Still the Augean stable needs cleaning out, and this sixpennyworth of observations is made towards the effectual doing of it.

*Illustrated Guide to the War of Sultan, Slav, and Czar.*

An excellent shilling's-worth. The book is well compiled, full of information, and with portraits of personages on both sides, which raise a feeling of gratitude that we are not under the hard yoke of either.

*Notices of the Services of the 27th Northumbrian Light Infantry Militia.* By Wm. Adamson, Senior Captain. (Newcastle, Robinson.)

CAPTAIN ADAMSON'S work affords materials towards a full history of our militia. If the halberds of the sergeants were as long as the song on the Northumberland Buffs, the French or any other foeman would never have got much within a furlong of the regiment.

ROYAL ARCHEOLOGICAL INSTITUTE.—June 8.—A special meeting of this society was held on this day, in order to afford its members the opportunity of personally welcoming the arrival in this country of Mrs. Schliemann, to whom the honorary membership had recently been presented.—Under the presidency of Lord Talbot de Malahide a brilliant and crowded assemblage listened to a paper read by the distinguished visitor on "The High Culture of the Ancient Greeks and the Agents who contributed to it; the Advantages of the Language of Plato; and, further, on the share the Authoress has taken in the Discoveries at Troy and Mycenæ." Afterwards Dr. Schliemann and Mr. Gladstone addressed the meeting on the same subject, and also on the question of Greek pronunciation. Lord Houghton, Mr. Charles Newton, and the Greek Minister followed.

SHAKESPEARE AND FLOWERS.—As Falstaff's wit was provocative of wit in others, so the charm in every phase of Shakespeare's mind evokes pleasant speculation in other minds. The manner in which our great dramatist brings his knowledge of "baleful weeds" and his love for

"precious-juiced flowers" to bear upon his varied and mighty themes, has lately been pleasantly illustrated in a series of papers in *The Garden*, written by Mr. H. N. Ellacombe, the son of an accomplished and learned antiquary, whose contributions often enrich these columns. Those who share our admiration for Shakespeare and flowers will thank us for calling attention to these pleasant bits of gossip on "The Plant Lore of Shakespeare."

THE CATHEDRAL CHURCH OF ST. ALBANS.—Mr. Murray has most opportunely added to his valuable series of Handbooks to the Cathedrals of England one which in brief compass and clear details gives a history of the foundation of the Abbey of St. Albans, and of the existing building. It is, however, a history which, in truth, begins with the church built by Offa of Mercia in 793, which edifice was standing in 1077, the year of Paul of Caen, the first Norman abbot. Paul (with the ruins of Roman Verulamium for a quarry, and with material supplied by the old Saxon church which was pulled down, added to other materials long stored up by former abbots with a view to rebuilding) completed, in eleven years, "the vastest and sternest structure of his age." It was not dedicated till 1115. The festivities on that occasion were continued rather longer than those which marked the inauguration or installation of the Right Rev. Dr. Cloughton as Bishop of St. Albans (a new diocese) on Tuesday. At the dedication in 1115, "Henry I. and his queen were present. There was a great concourse of nobles, bishops, and abbots, and the whole company remained feasting at St. Albans through Christmastide to the Epiphany." It is, perhaps, to be regretted that the particular solemnity of Tuesday was not shared in by some royal presence, the occasion was so "especial." It must be remembered, however, that royalty has many duties, and that even princes and princesses, with all good will, are not ubiquitous.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

L. BARBE.—For Elizabethan English, see Nares's *Glossary*, edited by Halliwell and Wright, 2 vols. 8vo., 1859. For older English (*i.e.* of twelfth to fifteenth centuries), Stratmann's *Old English Dictionary*, second edition, 4to., 1873.

T. O.—Scott did not forget there was such a Bible. In *Redgwalllet*, Mrs. Cantrips of Kittlebasket "never read a chapter excepting out of a Cambridge Bible, printed by Daniel, and bound in embroidered velvet."

M. P. and all Correspondents will greatly oblige us by writing their Notes, Queries, and Replies on separate sheets of paper.

DAVID MARSHALL ("Guillaume Tostel.")—Pray forward the query.

GEOFFREY AGUILLUN (5th S. vii, 449).—For *tenure*, read *tenor*.

SEBASTIAN.—Next week.

"CASTRA IN AQUIS."—Please send name and address.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 23, 1877.

## CONTENTS. — N° 182.

NOTES:—The French Coup d'Etat of 1830, 431.—Shakespeare's Measures of Length and Space, 432.—The Wooing of King Authari—Forename and Surname Books, 433.—Early Printing in Calcutta, 434.—Parnell's "Hermit"—Dr. Johnson and Mrs. Hannah More, 435.—Singular Advertisements—An Order for a Mediæval Brass at Salisbury—Local Nomenclature—Alleged Autograph Play by Shakespeare—Napoleon the Great, 436.

QUERIES:—Charles and Mary Lamb's "Poetry for Children," 436.—Wellington's "State of Stupor" at Waterloo, 437.—King Stephen—"The Dutch drawn to the Life"—"Lucky Money"—Whitsunday—"Things in General," &c.—Shakespeare, 438.—The Forfeits in a Barber's Shop—The Royal George—City Tolls—Authors of Books and Quotations Wanted, &c., 439.

REPLIES:—Edward Gibbon and John Whitaker, 439.—Scott Family, 490.—Hugh de Poyning, 491.—Temple Bar—"Ratch": "Wise," 492.—Burning Heretics—MS. Letters of Milton—"To light of"—Field Mice—Calls to the Bar—Powder Families—Lady Hamilton—A. Knox—Marlow's "Faustus," 493.—Lancashire Memorials—A Fisherman's Sermon—"Dyed in an oven"—H. Nott—S. Ustick—"Than," 494.—Ballad Literature—P. Stubbs—Halvay—Fen—The Dollar Mark—Heraldic, 495.—Jockey Bell—"Philistine"—Scotch Hereditary Offices—Polygamy—A Libel on Pepys—Signs of Satisfaction, 496.—A Folk-Lore Society—"Pinder"—Lapis Lyncurius—Historic Sites in England—Anne Franks, or Day—Rev. R. Taylor—"The grim feature"—Curious Errors caused by Homonymy, 497—"Evertit domum"—Ostensis—Sarawak—Jedburgh Abbey Seal—Miss Bowes, 498.—Barry E. O'Meara—Cornelius Jonson van Ceulen—Popular Names of Fossils—The Great Waterfalls of the World—"Minnis"—Authors of Quotations Wanted, 499.

Notes on Books, &amp;c.

## Notes.

## THE FRENCH COUP D'ETAT OF 1830.

In the spring of last year the well-known and highly esteemed M. Maxime Du Camp wrote, in the *Moniteur Universel*, a review of a work entitled *Mémoires Authentiques sur la Révolution de 1830*. It will be remembered that in the year named the parliamentary majority was, so to speak, entirely out of tune with the royal prerogative. To preserve the latter, resolution was taken by the Prince de Polignac to issue the famous *Ordonnances*. This minister had promised the Maréchal de Bourmont to keep the resolution unacted on till that soldier had returned from his conquest of Algiers, with an armed force against which all opposition would be fruitless. The Prince de Polignac, however, suddenly resolved upon action. His colleague, M. d'Haussez, expressed some alarm lest the available military force should be insufficient to quell the very probable circumstance of an insurrection by the irrepressible people of Paris. His alarm was not diminished when he learned that the Paris garrison could furnish only 7,500 men, more than half of whom consisted of troops of the line, on whose stability little reliance could be placed. M. Maxime Du Camp tells us what followed. We translate the narrative from the *Intermédiaire* of the 10th current, where the story at length is quoted. The portion which is

most worthy of being "made a note of" is in the following passage:—

"M. d'Haussez loudly remonstrated, and energetically declared that it would be rank folly to play such an adventurous game with inadequate means. The Prince de Polignac replied [the ministers were in council, the king presiding], that for reasons which he could not make known, but with which the king was acquainted, he could not allow himself to entertain the smallest doubt as to the result of the undertaking. He was determined, he said, to play the game out, although there were not a single soldier in Paris. He added that his conviction was not to be shaken, being based on a fact that was above all human argument. Charles X. bowed his head affirmatively, saying, at the same time, 'That is quite true.' This *sic jubeo* of the king closed M. d'Haussez's mouth, who ceased to offer any further objection.

"What, then, was the extraordinary fact which destroyed all the calculations of wisdom, blinded all foresight, and stupidly flung king and statesmen into a pass from which they could find no issue? In the early days of July the Virgin had appeared to Prince de Polignac in a dream, saying to him, '*Complete your work!*' The prince did not fail to make the king acquainted with this miraculous intervention, and both of them saw in it irrefutable proof that success would crown the attempt. This circumstance, which is all the worthier of consideration as it is now made known for the first time, may still excite wonder, notwithstanding what is known of the feeble mind of him whom Chateaubriand described as 'a mute fitted to bowstring an empire.'"

There remains to be noted the authenticity of this story. M. Du Camp proceeds to show that it is not an invention of "an enemy of the altar and the throne." The singular anecdote was told him by the celebrated Legitimist lawyer, Berryer, and Berryer had it from the lips of Prince de Polignac himself. In 1846, a year before the prince's death, the fallen statesman still justified his attempt to save the royal prerogative of the Bourbon king, by crushing the civil and religious liberties of his countrymen by a stroke of the pen. He was then wont to say (and no doubt sincerely, from his point of view), "In presence of such and so glorious an apparition, any hesitation on my part would have been criminal."

The character of M. Du Camp and that of M. Berryer may be taken as ample warrant for the truth of the above narrative. The most creditable incident in the prince's life belongs to the year 1804, when he and his elder brother, Armand, were implicated in the conspiracy of Georges. Jules offered himself for execution in place of his brother, who was both husband and father. The only penalty inflicted on both was imprisonment. The prince (Jules) was well known in this country,

during his residence here with the exiled Count d'Artois, and still more so during the six years he represented the Bourbon government at the Court of St. James's. He married an English lady, Anne, daughter of the first Lord Ranelagh, and widow of the Marquis de Choiseul. Ed.

P.S.—Since writing the above we have gone through the *verbatim* report of the trial of the ministers of Charles X. (December, 1830) in search of any indications on the part of witnesses or of Prince de Polignac's defender, M. de Martignac, that would seem to bear upon the story of the vision. The Marquis de Sémonville, who was in frequent intercourse with the members of the cabinet, deposed that their acts appeared to be in opposition to their opinions, and that "they had the air of men who were under an influence and power which dominated their will." M. de Martignac (who read his defence of the prince) referred to the sincere piety of his client, which led him to disregard the most serious difficulties. "Not," he said, "that M. de Polignac felt that he possessed power which him self to surmount such difficulties, but that when a course was felt by him to be a duty, he had entire confidence in the sentiment by which it was suggested. He thus advanced towards his object with assurance of success, closely shutting his eyes to all obstacles." The above passages serve to corroborate the anecdote of the dream of the vision of the Virgin, and of the command she gave to the French prime minister to complete his work. On Monday last, in the Chamber of Deputies, M. Léon Renault, in his very remarkable speech, distinctly referred to the religious (or superstitious) enthusiasm of the French premier, whose acts overthrew the ancient dynasty of the Bourbons, in these words, "Polignac had the excuse of a distinct object and real religious faith, but this cabinet [of Marshal McMahon] has neither faith, principles, nor pretext."

#### SHAKESPEARE'S MEASURES OF LENGTH AND SPACE.

"Now would I give a thousand furlongs of sea for an acre of barren ground."—*Tempest*, i. 1.

"You may ride us  
With one soft kiss a thousand furlongs ere  
With spur we heat an acre."

*Winter's Tale*, i. 2.

In the first of these passages Shakspeare uses *furlong* as a measure of space, and in the second *acre* as a measure of length, both of which are contrary to modern usage. According to Minshew the furlong, in addition to its ordinary meaning of the eighth part of a mile, had that of the eighth part of an acre; but it is highly improbable that Shakspeare should have spoken of a thousand eighth parts in comparison with one unit; nor does the derivation of the word, according to any

etymology which has been suggested, bear out this meaning. *Furlong* is said by Spelman to be = *furrow-long*, a derivation which the writer of the article on Weights and Measures in the *English Cyclopædia* dismisses, without examination, as carrying absurdity on the face of it; but it deserves further consideration. In ploughing our modern enclosed fields the length of the furrow is naturally from fence to fence. When land was unenclosed, convenience would dictate some limit. The *Glossarium Manuale mediæ et infimæ Latinitatis*, abridged from Du Fresne, Du Cange, and Carpenter, describes *Furlongus* (giving the above derivation from Spelman) as "id quod uno progressu aratrum describit antequam regrediatur, et continet plerumque 40 perticas, hoc est octavam partem milliaris Anglici." *Furloneus*, *furlongia*, and *forlongia* are defined as, "Ager, campus, continens complures acras, quæ, seriatis adjacentes, pariter incipiunt et pariter desinunt, sulcique longitudine concluduntur," and several illustrative quotations are given, e.g. one from the *Monasticon*, specifying "viginti acras in uno campo, ex quibus quinque acrae sunt in furlungia quæ descendit in rivolum ultra spinam, et quinque in furlungia ultra vallem." Our ancestors' primitive notions of land measurement are very remarkable. Leaving out of consideration the variable length of the perch, as foreign to the purpose of the present note, the idea of a rood of land was that of a plot measuring in width one perch, and in length a furrow of forty perches, as above; and four such roods, lying side by side, constituted an acre. To constitute an acre of any other form required an Act of Parliament; and the statute 33 Edw. I. st. 6, enacted that when an acre of land contained ten perches in length, it should contain sixteen in width; when eleven in length, then fourteen and a half perches and one foot; and so on—containing thirty-six separate enactments to provide for the acre measuring in length any number of perches from ten to forty-five. It was not until 24 Henry VIII. c. 4, that the legislature arrived at the simplicity of enacting that an acre should be counted 160 perches, and every perch sixteen foot and a half.

It seems clear that the furlong, as a measure of space, was a greater area than an acre. A square, measuring a furlong, or furrow's length, or one-eighth of a mile, each way, would contain ten acres, and I submit that this is the quantity denoted in the passage from *The Tempest*. The above considerations show how the furlong came to be treated as a unit of length and not a mere fractional part of a mile, whether its derivation be as above, or from "forty-long," in allusion to its forty perches. But independent of any argument connected with the length of the plough furrow, and recognizing the furlong as a definite measure of length, we may reasonably conclude that when it is applied to the measurement of space the



square furlong is intended, just as a yard of land means a square yard, and as the word "perch" is used in the above statute of Hen. VIII. in two senses, first as a square and second as a lineal perch. By *furlongia*, in the more extended sense in which it is used in the passage from the *Monasticon*, I understand a plot of land marked out for purposes of cultivation, of forty perches in length and of indefinite width, so as to contain any number of acres, and facilitate calculation of area by counting the number of furrows.

We are, so far, not much nearer to an explanation of *acre* as a measure of length. The *Glossarium Manuale*, already quoted, distinguishes *acer*, or *ager*, from *acra*, and quotes from *Isid. Orig.*, "*Ager habet passus 125 vel pedes 625*"; but I find no other authority for the use of *ager* in Latin, or of *acre* in English, for a measure of length. If, however, it be once established that the furlong was used as a measure both of space and of length, and that in the former sense the acre was a tenth or any other aliquot part of it, the use of *acre* in a similar relation to *furlong*, when used in the latter sense, does not seem a violent abuse of language. This, taking the perch as five and a half yards, would make the lineal acre equal to the modern chain of twenty-two yards, if treated as one-tenth part of a lineal furlong, or about seventy yards if treated as the length of the side of a square having an area equal to one-tenth of a square furlong.

JOHN FITCHETT MARSH.

Hardwick House, Chepstow.

#### THE WOOING OF KING AUTHARI.

Paul Warnefrid, in his book *De Gestis Langobardorum* (bk. iii. c. 31), gives an account of the wooing of King Authari, resembling in so singular a manner the incognito visit of our Prince Charles and the Duke of Buckingham to the Infanta of Spain, that it may be worth a note.

Authari, who reigned over the Lombards from 584 to 594, having been disappointed in his suit for the sister of King Childebart of France, was more successful with Garibald, King of the Bavarians, who betrothed to him his daughter Theudelinda. When his envoys announced to the young king the success of their mission, he determined to see for himself his future spouse, and, taking a few attendants, together with one intimate confidant to act as the chief of the expedition, he set out at once for Bavaria. When the envoys had been introduced to the presence of King Garibald, and their apparent chief had made the customary compliments, Authari, who was quite unknown to any of the Bavarians, stepped forward, and, addressing himself to Garibald, said: "Our lord, King Authari, has specially deputed me to see our future lady, the daughter whom you have betrothed to him, in order that I may be able to

give him personal assurance of her portraiture." When the king heard this he sent for his daughter, and Authari, having regarded her for a while with silent approbation, and being well pleased with her whole appearance, said to the king: "Because we see in your daughter such a one as we would deem worthy to be our queen, we would ask, if it please your majesty ('*si placet vestrae potestati*'), that we may receive a cup of wine at her hands as she will hereafter vouchsafe it to us." The king having acceded to this request, she took a cup of wine, and drank first to the apparent chief of the mission. Then handing the cup to Authari, of whose relation to herself she had no knowledge, he drank, and, returning the cup to her, he privily touched her hand with his finger, unseen by any one, and at the same time passed his other hand down from his forehead over his nose and face. Covered with blushes, she told this proceeding to her nurse, who assured her that, unless it had been the king himself her betrothed, he would not have dared to touch her. In the mean time she must keep silence, lest it should come to the knowledge of her father; and she ought to be well satisfied with the spouse appointed for her, who indeed showed a presence worthy of his royal station and of her bed. For Authari was then in the flower of his youth, of noble stature and handsome countenance, with flowing locks of bright hair.

Having taken leave of the king the envoys hastened their departure, and sped their way through the country of the Norici, the province which the Bavarians then inhabited. When Authari had come to the frontier of Italy, having still with him the Bavarians who were conveying him so far, he rose up in his stirrups, and hurling the small battleaxe which he carried in his hand, he drove it into the stem of the nearest tree, and, leaving it sticking there, he cried, "Such are the strokes given by the arm of Authari!" Then the Bavarians understood that it was the King Authari himself.

H. WEDGWOOD.

#### FORENAME AND SURNAME BOOKS.

(Continued from p. 444.)

*Prolusiones historice*; or, essays illustrative of the halls of John Hall, citizen and merchant of Salisbury, in the reigns of Henry VI. and Edward IV., with notes, illustrative and explanatory. By Edward Duke. In two volumes. Vol. I. [no more published]. Salisbury, printed for the author [by] W. B. Brodie & Co. London, Nichols & Son, 1837.—8vo. pp. xxxvi-622, folding plate. Pp. 1-15, Origin of names.

*Glossarium der Friesischen sprache* [&c.], zusammengetragen von N[icolaus] Outzen. Herausgegeben von L. Engelstoft und C. Molbech. Kopenhagen, verlag der Gyldendal'schen buchhandlung. Druck von Fabricius de Tegnagel. 1837.—4to. pp. xxxii-460. Pp. 421-458, Verzeichniss der merk-würdigsten nom. propria der Friesen.

Schweizerisches museum für historische wissenschaften. Herausgegeben von F. D. Gerlach, J. J. Hot-

tinger und W. Wackernagel. Erster band. Frauenfeld bei Ch. Beyel. 1837.—8vo. Pp. 96-119, Die Germanischen personennamen, von Prof. Dr. Wilhelm Wackernagel zu Basel.

The Sussex Agricultural Express; county and general advertiser. Printed and published by W. E. Baxter, Lewes.—Folio, eight pages weekly, Saturday, 5d. No. 65, April 28, 1838, and continued irregularly in following numbers, An essay on the origin of English surnames, with curious illustrative anecdotes. By Mark Antony Lower.

The book of English surnames, being a short essay on their origin and signification. By Mark Antony Lower. London, 1839. 8vo. pp. 68. *Not seen.*

List of proper names occurring in the sacred Scriptures. Designed to form the basis of a uniform method of spelling the proper names of Scripture in the languages of India. By the Calcutta Baptist missionaries. English and Bengali. Calcutta, printed at the Baptist Mission Press, Circular Road. 1840.—8vo. pp. xvi-200. 3,592 names, order a b c.

The Irish Penny Journal, containing original contributions by several of the most eminent Irish writers. 1840-41. Dublin, printed and published [every Saturday] by Gunn & Cameron. 1841.—4to. pp. (ii)-iv-416. No. 1, July 4, 1840; No. 52 and last, June 26, 1841. 8 pages to a number. Origin and meanings of Irish family names. By John O'Donovan. Seven articles, pp. 326-328; 330-332; 365-366; 381-384; 396-398; 405-407; 413-415. Nos. 41, 42, 46, 48, 50, 51, 52. Dates, April 10, 17; May 15, 29; June 12, 19, 26, 1841.

Patronymatology: from an essay on the philosophy of surnames, read before the Connecticut State Lyceum, Nov. 13, 1839. By Charles William Bradley. [Reprinted] from the *Covenant*, &c., for May and June, 1842. Baltimore, 1842.—R. Neilson, printer. 8vo. pp. 16.

The classical pronunciation of proper names established by citations from the Greek and Latin poets, Greek historians, geographers, and scholiasts, and including a terminational synopsis of [the quantity of proper names, according to] analogy, etymology, &c., with an appendix of Scripture proper names carefully accented. By Thomas Swinburne Carr. London, Simpkin & Marshall, 1842.—J. Wertheimer & Co., printers. 12mo. pp. 190.

English surnames: essays on family nomenclature, historical, etymological, and humorous. By Mark Antony Lower. London, J. R. Smith, 1842.—C. Adlard, printer. 8vo. pp. xxiv-240.

English surnames: essays on family nomenclature, historical, etymological, and humorous. By Mark Antony Lower. Second edition. London, J. R. Smith, 1843.—C. & J. Adlard, printers. 8vo. pp. 292.

Mémoires de la Société des Antiquaires de Normandie. 2<sup>e</sup> série, 3<sup>e</sup> volume, xiii<sup>e</sup> volume de la collection. Années 1842 et 1843. Paris, Derache, 1844.—4to. Pp. 265-296, Sur l'origine de certains noms de lieux et d'hommes en Normandie. Par M. de Gerville.

Names, surnames, and nicknames of the Anglo-Saxons. By James Mitchell Kemble. London, 1846. *Not seen.*

English surnames: an essay on family nomenclature, historical, etymological, and humorous. By Mark Antony Lower, M.A. Third edition. London, J. R. Smith, 1849.—C. & J. Adlard, printers. 2 vols. 8vo. I., pp. xxiv-264; II., pp. vi-244. Surname index.

A dictionary of Scripture proper names, with their pronunciations and explanations. London, Sunday School Union, 60, Paternoster Row.—1852. 12mo. pp. ii-46.

Die personennamen, insbesondere die familienamen und ihre entstehungsarten; auch unter berücksichtigung der ortsnamen. Ein sprachliche untersuchung von August Friedrich Pott. Leipzig, F. A. Brockhaus, 1853.—8vo. pp. xvi-722.

The Edinburgh Review; or, critical journal. London, Longman, 1855.—A. & G. A. Spottiswoode, printers. 8vo. Vol. ci. pp. 347-382 (No. 206, April, 1855), English surnames.

Surnames. By Homer Dixon. For private distribution only. Boston [U.S.A.], printed by J. Wilson & Son. 1855.—8vo. pp. xx-80.

The Cymry of '76; or, Welshmen and their descendants of the American revolution. By Alexander Jones, M.D. Second edition. New York, Sheldon, Lamport & Co., 1855.—Richards & Jones, printers. 8vo. pp. (iv)-132. Pp. 96-112, Cymric or Welsh names; and note on p. 132 on the etymology of the name Shakespeare.

The origin of ancient names of countries, cities, individuals, and gods. By [Samuel] [F]ales [Dunlap]. [Reprinted] from the *Christian Examiner* for July, 1856. Cambridge [U.S.A.], Metcalf & Co., 1856.—8vo. pp. 38. Pp. 29-38 are Addenda.

Altdeutsches namenbuch von Dr. Ernst [Wilhelm] Förstemann. Nordhausen, 1856[-59], Ferd. Förstemann.—Fr. Eberhardt, printer. 2 vols. 4to. I., pp. xvi-(700); II., x-(850). Each page is divided into two numbered columns. Vol. I. Personennamen: columns 1373-1400, Register neuhochoeutscher familienamen. II. Ortsnamen: columns 1595-1638, Nachträge und verbesserungen; columns 1639-1700, Register neuerer ortsnamen.

F. W. F.

(To be continued.)

EARLY PRINTING IN CALCUTTA.—As a resident for a long period in the City of Palaces, I have taken an interest in the earlier light literature the press provided for the *Qui Hyes*, and have, in consequence, gathered together a good many books printed in that city, among which is this trifle:—*The India Guide; or, a Journal of a Voyage to the East Indies in the Year 1780, in a Poetical Epistle to her Mother*, by Miss Emily Brittle, 12mo., Calcutta, printed by Geo. Gordon, 1785. The India papers about that time show that there was a good deal of this kind of amusement going on among the local wits, but as nobody has yet recorded the poets of Calcutta I am unable to name them. But looking over Allibone the other day for another purpose, I came accidentally upon the name of Dallas, where he is said to have written *The India Guide: a Poem*. I have nowhere else seen this mentioned, and have no doubt this is my book, and its author Sir Robert Dallas, who was a civilian in high office in Bengal at the period. Emily Brittle was rehearsing to her mamma the flirtations on board the old Indiaman, with its mixture of subs. and civilians for the Company's service and young ladies for the Calcutta market. We know that there was much scandal last century about this so-called traffic to India, and there were lots of plays and novels which supported the notion that a spinster had only to get an invite to one of the presidencies and she was sure of a nabob; and this is a variety of the idea in the Anstey vein.

That such *Brittle* exportation, indeed, continued (and still, happily for the Anglo-Indian, yet continues) to a much later period we have the



authority of the Rev. H. Caunter, who thus satirizes our ladies in the East :—

"Here gold's the spring of bliss;  
It draws love's ogle from the female eye,  
And those are scorn'd who can't afford—to buy;  
To the best bidder is the virgin sold,  
And becomes wedded to some dotard's gold;  
Drives her barouche, forgets from what she sprung,  
A recent mushroom from a bed of dung—  
From Britain yearly hundreds sail to try  
Their luck in Asia's kinder lottery."

*The Cadet, 1814.*

This rev. gentleman went out to Calcutta in the position of his hero, a cadet, and must have seen and mixed in the scenes he describes before he changed his cloth.

Curiously enough, Sir Charles Dallas, the Judge, and brother of Sir Robert, has an allusion to the value of this traffic in these lines :—

"On Miss G— going to India.

No more shall angry moralists declaim  
That Indian rapine stains the British name;  
Whate'er the plunder of each former day,  
In giving thee we more than all repay."

*Poetical Trifles, priv. printed, n. d.*

J. O.

PARNELL'S "HERMIT."—Johnson, in his *Life* of Parnell, says that Goldsmith observes that the story of the Hermit is in More's *Dialogues* and Howell's *Letters*, and is supposed to have been originally Arabian. It is from the Talmud. The Rabbi Jochanan prayed that he might be permitted to gaze on the angel Elijah, and the semblance of a man appeared before him; and Jochanan said, "Let me observe thy doings that I may gain wisdom"; and Elijah replied, "My actions thou couldst not understand, being beyond thy comprehension." "I will not trouble thee nor question thee," he said. "Come," said Elijah; "but at thy first question we part company."

They came to the house of a poor man, whose only treasure was a cow. The man and his wife were hospitable, they offered them bed and board, and when Elijah left in the morning after his prayer the cow fell dead. "Why didst thou kill the cow?" said the Rabbi. "If I answer thee we part," interrupted Elijah.

They came to a rich man, who entertained them coldly. In the morning Elijah paid a carpenter to mend a hole in the wall, as a return, said he, for the hospitality.

They entered a synagogue, and Elijah cried aloud, "Who will lodge the poor man to-night?" but no reply was given. Elijah re-entered the synagogue in the morning, shook the members by the hand, and said, "May you all become presidents."

By night they entered another city, and the congregation invited them into the best lodgings in the city, and showed them all attention. In the morning Elijah said, "May the Lord give you but one president."

Jochanan could no longer contain himself, and asked an explanation. Elijah explained, "The poor man's wife was to die that very day, and I prayed that the cow might die in redemption of her. The rich man's wall I repaired, for had he done it himself he would have dug a fresh foundation, and would have discovered a buried treasure there; now he will die without so doing. To those whom I wished all to be presidents I wished ill, for where many rule there can be no peace. Those whom I wished to have but one president I really wished well to. The Lord is righteous, his judgments are true, and none may say unto him, 'What doest thou?'"

Parnell ends with—

"Lord! as in heaven, on earth thy will be done."

The spirit of the narrative is certainly analogous, but Parnell's illustrations are very inferior in point, sagacity, and character to the above, as given in the Talmud. I have no present means of comparing them with the versions that More and Howell have given. Howell might have picked the tale up in Spain from the influential Jews who so abounded there; but it would be curious to learn whence More drew his version. C. A. WARD.  
Mayfair.

DR. JOHNSON AND MRS. HANNAH MORE.—Lord Macaulay, when reviewing Croker's edition of Boswell's *Life of Johnson*, referring to the above lady's alleged flattery of the Doctor, writes to his sister, Lady Trevelyan :—

"The lady whom Johnson abused for flattering him (Boswell's *Life of Johnson*, April 15, 1778) was certainly, according to Croker, Hannah More. Another ill-natured sentence about a Bath lady,\* whom Johnson called 'empty headed,' is also applied to your godmother."—*Life and Letters of Lord Macaulay*, vol. i. pp. 227-8.

The editor of Hannah More's *Memoirs* refutes both of these calumnies. He endeavours to remove the charge of flattery and the odium of a surly rebuke, in this particular instance, by quoting a letter written by Miss Sarah More to her sister, describing a tea party at Sir Joshua Reynolds's; how the Doctor and Hannah More quite monopolized the conversation, and how "they tried who could 'pepper the highest,'" &c.; and that therefore what has been misrepresented as "fulsome flattery" was merely a contest of raillery.

As to "the ill-natured sentence," Mrs. More's biographer affirms that on the occasion in question her own correspondence proves that she was not then at Bath (in April, 1776), but was resident in London from January, 1776, to the June of that year, and could not have been the lady then at Bath to whom the Doctor's sarcasm applied (see preface to third edition of Mrs. H. More's *Memoirs*).

\* "He would not allow me to praise a lady then at Bath; observing, 'She does not gain upon me, sir; I think her empty headed.'"—Boswell.

But laying aside this evidence in Mrs. H. More's favour, one cannot help thinking that Boswell would have felt little inclination to "praise" one who on more than one occasion had criticized him pretty sharply.

CH. ELKIN MATHEWS.

**SINGULAR ADVERTISEMENTS.**—The following recently appeared in one of the Philadelphia papers:

"A Christian gentleman, who does not use *tobacco* in any form or intoxicating drinks, with a refined wife (or two Christian ladies), can have, in a nice house of ten rooms, with every convenience, one kitchen, one dining room, first floor, parlor second floor, one chamber third-story front, with use of bath room; should they keep a servant can have chamber for her, *none others*, with use of carpets, shades, lace curtains, furniture, all for the table board of a lady. We want comfort and quiet, with a Christian home. (Sorry to tell it in a newspaper publicity), yet feel obliged to decline *one hundred and fifty applicants*, in all kindness, respectfully, because they had from 8 to 20 in their families. Call 666 North Twelfth street, from 9 A.M. to 5 P.M., immediately.

"N.B.—No objection to family prayers and *vocal blessings* at table. Very desirable."

"A genteel Christian gentleman, with a refined wife, can have five rooms, with carpets, furniture, window shades and lace curtains, with all the conveniences needful in a modern style house, and give table board *towards* the rent, or can *board out* the rent. We *shall not rent* the rooms for any others in the family but man and wife, or two ladies, as we rent but one sleeping room, and we *will not rent to any man* who uses *tobacco* in any form, or intoxicating drinks. Therefore, *none such* need call. We mean what we say. But a Christian, who has family prayers and blessings at table, who is satisfied with this advertisement, is respectfully invited to call *with his wife*, see the rooms, and learn particulars, at 666 North Twelfth street, from 9 A.M. till 5 P.M. No letters answered."

In another number of the same paper appears the following marriage announcement:—

"Millos—Fisher.—On the 11th inst., by Rev. A. Vincent Group, at his residence, 136 Congress street, Philada., Mr. Frank Millos and Miss Julia Fisher. No cards. No cake. Nobody's business."

M. E.

**AN ORDER FOR A MEDIEVAL BRASS AT SALISBURY.**—John Stretton's will:—

"Sit super sepulchrum meum marmoreus lapis et super lapidem sit una plata integra ad modum mag. Jo. Cranborne cum imagine integra cum ymaginibus jmmo<sup>nis</sup> (?) in lez orfreyes, et in vj partibus lapidis arma, in superiori parte arma B. M. de Sarum, in altera parte arma S. Osmundi, circa medium lapidis in inferiori parte arma Ric. Beauchamp Sar. Epi. et ex altera parte in medio arma com. Warwic' ultimi defuncti et in inferiori parte, arma mei mag. Joh. Stretton, ex altera parte arma mag. Will. Wytham, nuper decani Wells, et quod circa capud meum scribatur credo quod Redemptor meus..... Salvatorem meum; supra arma episcopi ponatur mitra, et supra capud mei mag. Jo. Stretton ponatur pulleum, et supra arma dicti mag. Will. alium pulleum."

MACKENZIE E. C. WALCOTT.

**LOCAL NOMENCLATURE.**—In turning over the early pages of the first volume of Surtees's *Durham*, I came upon the following names of places. It will be well to record them in "N. & Q." :—

Denehaugh Close, p. 9; Birflatt, 9; Skugdeanes, 9; Woynes, 9; Penyngmolmer, 11; Battlelaw Close, 17; Habelaw, 26; Froynter Close, 39; Thackmires, 41.

A. O. V. P.

**ALLEGED AUTOGRAPH PLAY BY SHAKESPEARE.**—

"An original play, purporting to have been written by Shakspeare, with marginal notes, additions, and corrections in his own handwriting, has recently been deposited in the museum of the Shakspeare house. There is said to be abundance and variety of evidence to support its authority, which, if once proved, would render this the most important literary discovery that has been made during the last 250 years."

The above, cut from one of our pictorial weeklies, was probably derived from an oral account of the MS. play, *Sir Thomas More*, in the Harleian Collection, No. 7368 (British Museum), which was edited by Mr. Dyce in 1844 for the Shakspeare Society. I can positively assert that there is nothing of the kind in the birthplace museum.

A TRUSTEE OF SHAKSPEARE'S BIRTHPLACE.

**NAPOLEON THE GRAND.**—The following note, in the handwriting of Bourrienne and signed by Napoleon, is in my possession. I copy it *literatim*:

"Monsieur le Comte de Sussy, faites moi connaitre quelle est la quantité de grain de toute espèce qui se trouve à Amsterdam afin de prendre des mesures pour en faire venir de ce côté.

"Vne grande nombre de batimens chargés de blé sont arrivés à Marseille. Pourquoi ne faites vous pas mettre cela dans le Moniteur? Sur ce je prie Dieu qu'il vous ait en sa sainte garde. À Paris le 27 mars 1812."

I was aware of the customary use of the stately concluding formula, but at first sight was struck with what seemed an odd conjunction of the commonplace and the grand in its employment in this note.

JOHN W. BONE, F.S.A.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**CHARLES AND MARY LAMB'S "POETRY FOR CHILDREN."**—The *Athenæum* of the 16th instant announces the recovery of this long missing bibliographical prize. It has turned up in the possession of the Hon. Mr. Sandover, of Adelaide, in South Australia. I cannot agree, however, with the *Athenæum* that this rediscovery has taken place "in a region that would have seemed unlikely enough to yield such a treasure." Surely for lost and missing books published within the present century our colonies and America have suggested themselves to more than one bibliographer as likely hunting-grounds. In 1870 Mr. MacCarthy caused a rigorous search to be made in the United States for that other lost Pleiad of modern literature, Shelley's *Poetical Essay on the Existing State*



of *Things*, 1811. Moreover, there is a Cheshire axiom, very profound and rather intricate, to this effect, "The unlikeliest places are often likelier than those which are likeliest."

Mr. Sandover has, we learn, sent the *Poetry for Children* to England, and we are promised extracts and fuller details in the forthcoming number of the *Gentleman's Magazine*. Pending ampler information, this extract may interest some of your readers. It is copied from a number of advertisements bound in at the end of *The Adventures of Ulysses*, 1808, 12mo. :—

"(Out of print, but the best pieces inserted in Mylius's 'First Book of Poetry.') 'Poetry for Children,' entirely original. By the Author of 'Mr. Leicester's School.' In 2 vols. 18mo. Ornamented with two beautiful Frontispieces. Price 1s. 6d. each, half-bound and lettered."

Then is given a laudatory extract from a notice of the book in the *Monthly Review* for Jan., 1811.\*

We now learn from the *Athenæum* that fifty-five poems of the *Poetry for Children* were omitted in Melius's *First Book of Poetry*, and these, though *fide* our advertisement not the *best*, it will be highly interesting to recover. I read in the same fly-leaves that a two-volumed 18mo. edition of the *Tales from Shakespeare* was then (1811) current, uniform in size and nearly uniform in price† with the *Poetry for Children*. It had "numerous illustrations," which could hardly be the same in an 18mo. as the Mulready plates of the first, third, and fourth 12mo. editions. Have any of your readers a copy of the smaller volumes?

J. LEICESTER-WARREN.

WELLINGTON'S "STATE OF STUPOR" AT WATERLOO.—How did the statement originate that the Duke of Wellington passed a part of the 18th of June, 1815 (the afternoon, I think), in "a state of stupor"? Or rather, by whom, and on whose authority, was it first recorded? I find it, in 1830, in Hazlitt's *Life of Napoleon Buonaparte* (vol. iv. p. 373); and again, in 1840 (I write from memory), in a two-volume illustrated *Life of Napoleon*, published by Tyas, the name of the compiler of which is unknown to me. Later writers on the campaign of 1815 know nothing of this "stupor." And Sir John Shaw Kennedy, in his singularly clear and impartial *Notes on the Battle of Waterloo* (1865, p. 128), gives an account of the Duke's demeanour, at a very important crisis of the action, in such terms as to show that he had in his mind when he wrote it the "stupor" story in some shape or other, and that he desired to prove, from his own personal observation, that

it was utterly devoid of foundation. His words are worth quoting (the italics are mine):—

"This very startling information [that his line was open for the whole space between Halkett's and Kempt's brigades] he [the Duke] received with a *degree of coolness*, and replied to in *an instant* with such precision and energy as to prove the *most complete self-possession*, and left on my mind the impressions that *his Grace's mind remained perfectly calm* during every phase, however serious, of the action," &c.

Charras, writing before the publication of Sir J. S. Kennedy's *Notes*, bears ample testimony, in his *Campagne de 1815*, to Wellington's watchfulness, activity, and promptitude at Waterloo; and even Quinet, generally unfavourable to the Duke, cannot deny his energy on the "arduous day" which terminated the career of the great Napoleon, though he ridicules his caution at the end of it. The Prince de la Tour d'Auvergne, the most recent, I believe, of the "whitewashers" of Napoleon, says of the Duke, "Quant à son attitude dans la bataille... on ne saurait lui prodiguer trop d'éloges. Il se multiplia. Partout où le danger devenait pressant, on le voyait." The "stupor" story is, in the eyes of those who know what Wellington really was—how cool, how wary, how full of resource in the most perilous moments—rubbish scarcely worth refutation or even notice. But, as a matter of curiosity, one would like to know if it originated with Hazlitt, whose hatred of the Duke appears to have been almost a monomania; if it was one of the falsehoods circulated by, or with the connivance of, the martyr of St. Helena; or if it took its rise in London, Paris, or the Netherlands. Perhaps our excellent allies, the Prussians, for whom Gneisenau in his Waterloo despatch claims the "decision" of the victory, may have had a hand in the concoction of the story. We know, on the authority of Müffling (*Aus meinem Leben*), that Gneisenau at one time believed Wellington to be such a master of the arts of falsehood and deceit, as that even what he calls "the Nabobs" would be outwitted by him; and of course the childlike simplicity of the mere German would be no match for such an ally. Perhaps Gneisenau may have subsequently changed this opinion of the character of the Great Duke for one still more unflattering, calculated of course to strengthen the view taken by the unfavourable (I beg the late Col. C. C. Chesney's pardon, I mean "impartial") critics of Wellington, that but for the support of the Prussians he would have been destroyed. Whatever Wellington's real policy towards his allies in the Waterloo campaign may have been—and I think I can see indications in his conduct of a determination not to "play second fiddle" to "old Blücher"—the campaign itself proved, with a clearness which leaves nothing to be desired, that without him the Prussians could effect nothing against Napoleon, even when they outnumbered him. F. S. H.

\* *The Adventures of Ulysses* must have gone off very slowly, inasmuch as in this my example of the first edition (1808) are bound in advertisements dated three years later. The book was, of course, immediately kept in quires. These advertisements have a separate pagination of their own.

† 2s. each volume.

STEPHEN, KING OF ENGLAND, AND HIS DESCENDANTS.—I am anxious to ascertain who is the representative (in 1877) of King Stephen. The only one of his children who left issue was his youngest daughter, Mary, Countess of Boulogne. She had two daughters and co-heirs, Ida, Countess of Boulogne, and Matilda, Duchess of Brabant. Can any of your readers inform me positively whether the issue of Ida, the elder of these two daughters, became extinct? as, if so, the representative of Matilda being the Count de Chambord, he would be the representative of King Stephen also. Ida married four times, but only left issue by her fourth and last husband, the Count de Dammartin. Maud of Dammartin, sole daughter and heir of Ida, married Philip of France, son of Philip Augustus by Agnes de Meraine, his third wife. Now, most authorities, French and English, agree in naming Johanna or Jeanne Capet, who married Gaucher de Chatillon, and died without issue in 1251, as the only issue of this marriage; but *L'Art de Vérifier les Dates*, vol. ii. pp. 662, 767, gives her a brother, Alberic, who is said to have settled in England, and to have been Count of Dammartin after his father's death in 1234. Whether such a person as this Alberic (who, if he existed, was nephew of Louis VIII. of France, and yet is not mentioned in any royal French genealogies I have seen) ever did exist, and, if so, whether he married and left issue, is the point in question. It is supposed that he did marry in England, and had a daughter, who married the eldest son of Guy de Montfort, Earl of Leicester, brother-in-law of Henry III. If so, did that eldest son (who was killed with his father at Evesham) have any issue? Any light thrown upon these queries would much oblige.

C. H.

"THE DUTCH DRAWN TO THE LIFE."—I should very much like to know whether a copy of this curiosity could be easily procured. "A hall of Irish wood" does not so much puzzle me, and Turnhout in Flanders was the scene of a famous battle between Count Maurice and Varas, Jan. 24, 1597. "Painters' shops hung up in a hall (apparently) of Irish (bog?) wood" leaves me only a guess: shops might be a translation (from, say, a catalogue) of the Dutch *winkel*, which word not only means shop, but also a wooden square as sold by booksellers and used by painters and glaziers. What our ladies call a square rent (in a dress) bears in Dutch the name of *winkel-hoek*, clearly a reduplication (like English *bill-hook*, *butt-end*, &c.). In German mathematical terminology *winkel* stands for our *angle*; in Dutch, *angle* is *hoek*.

ALEX. V. W. BIKKERS.

"LUCK MONEY."—In all agricultural dealings connected with cattle or corn it is customary when receiving payments to return a small sum to the customer, which is termed "luck money." In

Lincolnshire the custom is one shilling per head for a beast, sixpence for a calf, sixpence for a pig, two shillings per score for sheep above a year old, one shilling per score for lambs; for horses various sums according to their value. For corn the factors expect a shilling per load, supposed to be for every ten quarters. There is, however, much dispute what quantity a load represents, and consequently much falling out and haggling on the subject. In fact, a considerable proportion of the disputes arising from the sale of agricultural produce spring, in one way or other, from this absurd custom of luck money, which nine-tenths of the farmers wish to see abolished altogether. The luck money for cattle as given above, returned in the payments for cattle and sheep, is called "chapman luck." This, I suppose, merely signifies merchant's or "chapman's" custom, but it is an old word, and has been long in use. Any sum returned over or below what the custom sanctions is not considered "chapman luck," but either short luck or extra luck as the case may be.

Can any reader of "N. & Q." say when and how this custom of giving luck money arose? It is evidently of great antiquity, and deeply rooted in the land.

JOHN CORDEAUX.

Great Cotes, Ulceby.

WHITSUNDAY.—I do not wish to revive the discussion on the derivation of the name, and the closely allied question whether it should be divided into two words at the first or second syllable. On these points all that needed to be said has been said already (see "N. & Q." *passim*). But I observe that the *British Almanac* of the Society for the Diffusion of Useful Knowledge, while printing *Whit Sunday* as the name of Pentecost, or the seventh Sunday after Easter, assigns the name of *Whitsun Day* to May 15 in each year, without reference to the date of the movable feasts. What is the explanation of this?

J. F. M.

"THINGS IN GENERAL: being Delineations of Persons, Places, Scenes, Circumstances, Situations, and Occurrences in the Metropolis and other Parts of Britain; with an Autobiographic Sketch in limine and a Notice touching Edinburgh. By Laurence Langshank, Gent. London: Printed for Sherwood, Jones & Co., 1824."

Can any of your readers oblige me with information as to the author of the above? It is written with some vivacity, though in an affected style; and it gives a curious story of a mock trial by some students of King's College, Aberdeen, of an obnoxious sacristan, which, though conducted in sport, ended in the death through fright of the offender.

J. K.

SHAKESPEARE.—Will any correspondent of "N. & Q." kindly point out the passage in Shakespeare mentioned in Halliwell's *Glossary*, under "*Dub*, first, a blow; second, he who drank a large



potion on his knees to the health of his mistress was formerly said to be dubbed a knight, and remained so for the rest of the evening?"

M. P.

Cumberland.

THE FORFEITS IN A BARBER'S SHOP.—In the chapter of *The Holy State* wherein Fuller describes "The Heretick," the following passage occurs:—

"He slights any Synod if condemning his opinions; esteeming the decisions thereof no more than *the forfeits in a barber's shop*, where a gentleman's pleasure is all the obligation to pay, and none are bound except they will bind themselves."

To what practice or custom do the words which I have italicized refer?

R. DYMOND.

Exeter.

THE PUDSEYS OF BOLTON-IN-BOLLAND.—When did the Pudseys of Bolton-in-Bolland become extinct? They were still in possession of the place when Whitaker published his *History of Craven* in 1805.

C. L. W.

FAMILY OF SAPP OR SOPPE.—I am anxious to obtain any information of families bearing this or similar names, their arms, &c.

H. G. C.

THE ROYAL GEORGE.—What was the name of the sailing master who died on board the Royal George, under circumstances of great heroism, on June 28, 1782?

CALCUTTENSIS.

CITY TOLLS.—In what year was the toll of 2d. for every vehicle entering the City abolished? How were the funds of the City compensated for the loss sustained thereby?

C. WELDON.

AUTHORS OF BOOKS WANTED.—

Who are the authors of the Irish songs, *A Jug of Punch* and *Mother McGrath and her son Ted*?

RICHARD HEMMING.

*A Sequel to Don Juan.*

E. R. VVYAN.

AUTHORS OF QUOTATIONS WANTED.—

A judge written nearly fifty years ago begins:—

"A bard there was in sad quandary,

Who wanted a rhyme for Tipperary."

I believe there are about twenty lines which follow, rhyming with the above. Can you furnish me with them?

SEBASTIAN.

"I have found out a gift for my fair."

WILLIAM JACKSON.

## Replies.

EDWARD GIBBON AND JOHN WHITAKER.

(5th S. vii. 444.)

The Rev. John Whitaker, in a passage that literary critics have lost sight of, has himself put upon record some particulars of his intercourse with the historian Gibbon. It occurs in that embodiment of his multifarious learning, *The Ancient*

*Cathedral of Cornwall Historically Surveyed*, 1804, vol. ii. 315-16, where, in his disquisition on the libraries of monasteries, controverting the opinion that the religious services of the monks left them no time for study, he says:—

"The great length or the frequent recurrence of the church services, indeed, hardly occupied more of their hours in a day than our morning walks, our morning rides, or our morning calls, our dinner-visits in the afternoon, our tea-drinkings in the evenings, our clubs or our plays at night, occupy with ourselves at present. Yet my late unhappy friend, Mr. Gibbon, who first solicited my acquaintance from my publication [*History of Manchester*], in 1771, by a letter amicably controverting some positions [in] it; with whom I afterwards spent many an hour, and exchanged many a letter of literary friendliness, during an intercourse of four or five years; by whom (let me assume the honour due to myself) the poor scepticism of his spirit was carefully kept a secret to me all the time, though I began to suspect it at last; from whom I even received the favour of perusing at my own leisure his *History* in manuscript, then prosecuted into a part of the second volume, but industriously gutted of everything very offensive; and to whom I remonstrated (upon his sending me the first volume printed in 1776) so boldly and so keenly, in a couple of letters, on his impious effrontery against Christianity, as broke off our friendly intercourse for ever; he who laid out his splendour of talents peculiarly in the self-deceptive glitter of eloquence thus overpowered the solar light of his own judgment, and caught himself as larks are caught in France, and in England at times,\* by the dazzling reflection of a mirror; who, therefore, from principle, wandered away into popery at first, then from sensuality turned off into Mahometanism (I believe) afterwards, but at last retired into a Roman kind of frigidly philosophical heathenism, and settled finally (I fear) in the central darkness of atheism itself; who, in this fluctuation of intellect and conduct, began to write his *History of the Decline and Fall of the Roman Empire*, so burst out like a comet upon the world of religion,

‘ . . and from his horrid hair

Shook pestilence and war,’

that worst of pestilences, infidelity, with that worst of wars, one against God himself: under all this wildly devious eccentricity of his spirit, and amid all the common or the parliamentary avocations of his mind, did he compose no less than six volumes, or nearly four thousand pages in quarto. And with the monastic avocations did a Paris, moving like the sun in a regular orbit, never glaring, always shining, with an attachment to truth, to principle, to utility, infinitely greater than Mr. Gibbon's, draw up his Latin histories of the kingdom and the abbey in nearly *twelve hundred pages folio*."

These two letters, I apprehend, are those to which Lord Sheffield refers as being in his possession.

\* "We travelled part of the way," says Mr. Swinburne, on his return from Spain, ii. 415, and in an excursion from Nîmes to Arles, "in a rich plain, where a great number of fowlers were stationed, turning small mirrors in order to dazzle the larks, and draw them down within reach of their guns." Nor is the practice confined to France: Spenser alludes to it as English in his *Fairy Queen*, vii. 6, 47:—

"Like darrerd larks, not daring up to looke

On her whose sight before so much he sought."

And a glass made use of in catching larks is called "a darring-glass" (note to Church's edition in 1757).

Whitaker's correspondence with Gibbon and others has been printed by Polwhele, and the above two letters are there found. They also appear in Gibbon's *Miscellaneous Works*, ed. 1815, iii. 596-7, being dated April 21, 1776 (*i.e.* one month after the *Decline* appeared), and May 11 of the same year; and Lord Sheffield makes the "distinct and gentlemanly statement" that the latter of the two epistles contains a

"manly and spirited declaration in favour of the principles of the Established Church, and against the perversion of those opinions which constitute the greatest comfort and consolation of the Christian world."

And the same letter was referred to by Dr. T. D. Whitaker :—

"This ingenious, learned, fanciful, and positive man was too honest to compliment away his faith either to taste or friendship; and the manly remonstrance dissolved a connexion which genius, perhaps equal genius, and similar pursuits had once cemented between the writer and himself, of whom, in such a cause, the one was too spirited to withhold reproof, and the other too proud to endure it."—*Quarterly Review*, 1815, vol. xii. p. 383.

Other opinions of Whitaker's *Review* of Gibbon may be gathered from one of the letters of the former to Polwhele, Aug. 19, 1790, which also gives particulars about the *Review* itself :—

"I am much flattered by your and Dr. Downman's praises of my remarks upon my old friend Gibbon in the *English Review*. I originally intended to have put my name to the concluding part of them. But a project which Lord Lansdowne suggested to me, of republishing the remarks in a pamphlet, prevented this. And I have never been able to find time for revising, in order to execute the other. What I received from the proprietor of the *Review* was so much as induced me to think of purchasing a piece of plate with it. I dwelt long enough on the idea to determine upon a cup, and to meditate this inscription for it :—

'This vase I owe to Gibbon's genius bold,  
Extracted silver from his spurious gold;'

and then I abandoned the project, and bought books with the money."

It was scarcely to be expected that an historian like Macaulay could have entered with satisfaction into the spirit of Whitaker's animadversions, in the preliminary part of the *Review*, upon the species of writing of which Gibbon was a representative. After referring to the admirable narrative style of the historians of the seventeenth century, Whitaker dwells on the melancholy fact that

"in proportion as we advance in the *ornamental* parts of historical writing, we are receding from the *solid* and the *necessary*; we lose in *veracity* what we gain in *embellishment*; and the *authenticity* of the narration fades and sinks away in the lustre of the *philosophy* surrounding it. The mind of the writer, bent upon the beautiful and sublime in history, does not condescend to perform the task of accuracy, and to stoop to the drudgery of faithfulness."—Pp. 3, *seq.*

Macaulay's criticism upon the character of Whitaker, which is akin to several other harsh judg-

ments in the volume whence it is taken, is as hasty as it is unjust; it is moreover ungentlemanly.

JOHN E. BAILEY.

Stretford, near Manchester.

P.S.—MR. JAMES CROSSLEY has called my attention to Drew's statement of the connexion between Gibbon and Whitaker, taken from Whitaker's lips :—

"My critique had scarcely appeared before I received from him [Gibbon] a letter begging for quarter, and apologizing for what had taken place. He well knew from what source the criticism came, from my style and manner of writing. In this letter he begged me to forbear, stating that I should ruin the sale of his work and blast his literary reputation. But I owed more to Christianity than to Mr. Gibbon; and therefore told him in reply that I would pursue him through every part, and give him no more quarter than he had given to Christianity" (*Imperial Magazine*, vol. iii. 1238-9).

#### SCOTT FAMILY: THE PARENTAGE OF ARCH-BISHOP ROTHERHAM.

(5<sup>th</sup> S. vii. 89, 139, 158, 292, 330, 375, 416, 470.)

I would now draw particular attention to the circumstance that, so far as my knowledge extends, nowhere is it advanced that Archbishop Rotherham was ever styled Scott, or "Scotte," or had that name, in either form, even associated with him during his lifetime. The probability seems to be that his mother was a Scott of Ecclesfield, co. York, but as yet I am not able to furnish absolute proof of this. It appears almost certain, too, that the only way in which the archbishop was connected with Sir John Scott, Kt., and the family of Scott of Scott's Hall, was that, as regards the former, both being great men, they were constantly thrown in each other's way; and that the association with other Kentish Scotts was simply the natural result of his brother, John Rotherham, having married a Kent lady, and with her acquired possessions in that county. DR. GATTY mistakes the purport of the archbishop's will when he reads it that the prelate spoke of his own family as having been seated at Ecclesfield "time out of the memory of man"—he merely says that the family to which his cousins, the Scotts of that place, belonged had been, during a period so defined, in possession of a small patrimony there, which, by his generous bequest of land to them, he wished to increase.

MR. SCOTT'S argument (in his first "suggestion") that *all* priests, being *mortui seculo*, relinquished their family name upon ordination, does not, I think, hold good in the sense in which he puts it. In Archbishop Bourchier's *Register*,\* during this

\* Dr. Ducarel's abstract, Brit. Mus. Additional MS. No. 6081. From the same list of intestates (p. 203) I now add to my former instances of Rotherhams, at this and earlier periods, the following: "1455, 10 die Dec., Mag. Ric. Roderham Cancellar. Eccl. Exon. fo. 39."



very period, we have among those who died intestate, "1477, 26 die Martii, Mag. Edm. Argentinein *alias* Syreff, Archidiacon. Stowe in Eccl. Cathedral' Lincoln." So it is evident that at that time, as now, in important legal documents, priests, as well as ordinary folk, were identified, or their bodies identified, in a proper legal manner. But there is no mention of an *alias* in respect of Archbishop Rotherham in any of those post mortem inquisitions which set out his name in full.

John Rotherham, of Luton, was most certainly never called either Scott or "Scottie," notwithstanding that Mr. Scott states directly the contrary (see his third "suggestion"); and, being brother to the archbishop himself, I do not see how he could be, as Mr. Scott boldly asserts, brother to one Richard Scott, of Ecclesfield, the archbishop's cousin. Perhaps Mr. Scott will kindly clear up this point.

Lastly, I must raise objection to Mr. Scott's second "suggestion." No very weighty argument, I imagine, could be based upon the circumstance that Thomas Rotherham, in his ecclesiastical capacity, chanced to become possessed of properties, destined to charitable uses, in localities in which the Scotts of Kent happened to have also held property. Besides, Mr. Scott speaks of A.D. 1450; and the archbishop only acquired his interest, for said purposes of charity, by special grant from the crown in anno 7 Edw. IV., fully eighteen years later.

I am sorry to have to write at such length upon this subject. My remarks concern, however, an important error in printed books, which unfortunately, like many others, has been long persisted in by the writers or compilers of them, perhaps unconsciously by the generality; but there must have been many who might, and ought to, have inquired into the truth of the statement before ventilating it. The time has, however, I think, at last arrived when it should be mutually agreed by genealogists to have the error expunged for the future.

JAMES GREENSTREET.

Stubbs, in his *Episcopal Succession in England*, gives this prelate's name as "Thomas Scott or Rotheram"; and, as he quotes from the licence of March 27, 1468 (and *Costumale Roffense*), for the consecration, a search in the archives might confirm this. Dugdale, in his account of the foundation of Rotherham College, says, "Thomas Scott *alias* Rotherham, having founded a chantry (at this place of his nativity) whilst he was Bishop of Lincoln" (Dug., *Mon.*, vol. viii. p. 1441). Tanner says the same (*Notitia Mon.*, p. 697). And Collier, "The next thing which comes up to notice is the death of Thomas Rotherham, Archbishop of York. The name of his family was Scott; but, being born at Rotherham, in Yorkshire, he took that name, according to the cus-

tom of those times" (Collier's *Eccl. Hist.*, vol. iii. p. 446).

The plague was raging (if one may believe the accounts of Rapin and Stow) in 1500. Under this date Rapin has, "The plague having for some time raged in England, the king, after frequent change of places, resolved to go and make some stay at Calais with his family, till the danger was over"; and, in a footnote, "There died of it thirty thousand in London" (Rapin's *Hist. of Eng.*, vol. i. p. 684; Stow's *Ann.*, p. 481).

M. V.

HUGH DE POYNINGS (5th S. vii. 448.)—Margery de Ros was not the grandmother of Alianora de Welles, but either her mother or stepmother. In Margery's inquisition (4 H. VI. 30) she is described as widow of John de Welles, and holding her lands of Leo, son of Eudo, son of the said John. Her husband, therefore, was not the John who died in 1358, but his so-called son, who died in 1421. Now that this John junior was not the son, but the grandson, of John senior, I think the dates afford plain proof. John senior was born in 1309, being aged eleven on the death of his father Robert in 1320, and died in 1359, leaving his son and heir John, aged ten years. He was married to his wife Maud before 1345. He cannot have been the husband of Alianora Mowbray, who was born in 1364; yet since Alianora and Margery both survived their husbands, there must be somewhere another John de Welles, who was the husband of Alianora, the son of John senior, and the father of John junior. This middle John will be he who was born in 1348, and John junior was probably born about 1390. H. W. calls Alianora, Margaret Mowbray; but she is constantly termed Alianora in the payments of her pension, entered for many years upon the Issue Rolls. Alianora Poynings, therefore (granting her existence), will be the daughter of Margery de Ros, the granddaughter of Alianora Mowbray, and the great-granddaughter of Maud, whose family I do not know. But if Margery de Ros were sister, and not daughter, of Thomas Lord Ros and Beatrice Stafford, she must have been at least a year older than her mother-in-law, and in all probability about thirty years older than her husband! If she were their daughter, she must have been her husband's senior. It seems to me that the relationship of sister is impossible, daughter doubtful, granddaughter probable. I have never met with any evidence of the marriage of Alianora de Welles and Hugh de Poynings. Dugdale states, quoting the inquisition of Thomas Poynings, that Constance, wife of John Paulet, aged twenty, and Alice, wife of John Kingston, aged nineteen, were returned heirs of their grandfather in 1429. They were, therefore, born respectively in 1409 and 1410. Considering that 1404 is the earliest date that can

well be assigned for the birth of a granddaughter of Alianora Mowbray, it looks to me probable that Alianora de Welles was not the mother of daughters only four and five years younger than herself. A similar disregard of dates has led to the fixing of a wholly undeserved stigma on the character of a highly respectable lady—Alesia, Countess of Kent—whom one writer after another accuses of being the mother of an illegitimate child of Cardinal Beaufort, not one of them noticing that the lady must have been at least a quarter of a century older than the Cardinal.

HERMENTRUDE.

TEMPLE BAR (5th S. vii. 466.)—The conservative character of Temple Bar is well put in Mr. SALA's communication. The Bar has survived, by nearly a century, many attacks of reformers who worked hard for its extinction. Alderman Pickett, in 1787-8, and others since, in Court of Common Council and before the Livery in Common Hall assembled, were unflinching in their onslaughts. A paper war, for and against the Bar, ensued. Among the best of the pasquinades it gave rise to, one, by a Mr. John Williams, is still cited by City historians. It was entitled *The Metropolitan Prophecy, written on the Report of removing Temple Bar in 1788* :—

"If that Gate is pulled down, 'twixt the Court and the City,

You'll blend in one mass, prudent, worthless, and witty.

If you league Cit and lordling, as brother and brother,  
You'll break order's chain, and they'll war with each other.

Like the Great Wall of China, it keeps out the Tartars  
From making irruptions where industry barters.

Like Samson's Wild Foxes they'll fire your houses,  
And madden your spinsters, and couden your spouses;  
They'll destroy in one sweep, both the Mart and the Forum,

Which your fathers held dear, and their fathers  
before them."

It is rather singular that this foreboded admixture of Court and City, of lordling and commercial clerk, has really already taken place, a little in advance of the now fast impending removal of Temple Bar. It is certain that, within the last few years, the City has come to be resorted to by brothers-in-law of royal princesses, and by members of all ranks of the peerage; not only, as in former days, to eat a turtle dinner or draw a dividend, but also for actual participation in the "trivial task, the common round" of City life, or, in other words, in the discharge of salaried duty as brokers, dealers in shares and money, students of the tea or colonial trade, directors of assurance societies, and the like. There may not be much danger of their acting like "Samson's foxes" in our poet's prophecy; but the final cataclysm about destruction of the Mart and the Forum (qy. the Stock Exchange and Royal Exchange?) is ominous of evil. It reminds one of the dictum of a greater poet :—

"Trade it may help, society extend,  
But lures the pirate, and corrupts the friend;  
It raises armies in a nation's aid,  
But bribes a senate, and a land's betrayed."

FREDK. HENDRIKS.

"RATCH": "WISE" (5th S. vii. 366.)—These words are well known in the south of Scotland. The latter is in Jamieson, but spelt *weise*, *wyse*. Sir W. Scott makes Mr. Campbell, when trysting Osbaldistoun and the Bailie to meet him at the Clachan of Aberfoil, say: "I'll hae somebody waiting to *weise* ye the gate to the place where I may be for the time" (*Rob Roy*, chap. xxiii.). In the same novel (chap. xxxiii.) a soldier says, "*Weise* a brace of balls through his harn-pan." *Ratch* is not in Jamieson. It is possibly akin to *rach* (derived by Bosworth from Swed. *raka*, to rove or run about) and *raik* :—

"Ouer all the woddis wald he raik ilk day."

Douglas, *Virgil*, bk. vii. (224, 39, ed. Ruddiman).

"And ryght as Robartes men  
Raken about  
At feyres and at full ales."

*Piers Ploughman* (455, 143, ed. Wright):

A. C. MOUNSEY.

Jedburgh.

In Brockett's *Glossary of North Country Words* he gives this definition: "*Wise*, to let in or out. Sax. *wisian*, *wissian*, monstrare, monere, docere. Swed. *visa*, to show, to exhibit. '*Wise* him in'; '*wise* out the horse'; '*wise* the door open.' It also means to insinuate, to work into; as to *wise* into company or into favour; that is, to do it cunningly. *Wise*, to let go: '*wise* off that rope,' '*wise* off your gun.'" *Wise* in these senses is in very common use amongst the Northern pitmen.

JULIANA BOYD.

*Wise* is, I believe, a Scotch word; the instance of it which occurs to my memory is in the *Anti-quary*, where Edie Ochiltree shouts directions to Lovel coming down the cliff: "*Weise* yoursell a wee easel-ward—a wee mair yet to that ither stane." And it figures thus in the glossary to my edition of the *Waverley Novels*: "*Weise*, *weise*, *wuss*, *wush*, lead, guide, point out, show the way, direct, put in the way."

C. F. S. WARREN, M.A.

In the dialect of Northern Lincolnshire *ratch* does not mean "going about and carrying stories and making mischief." Its primary signification is to stretch, as, "I mun ha' these here boots sent to th' shoemaker to get 'em *ratched*; they nip sorely." Its secondary meaning is, not to lie or to gossip, but to exaggerate, as, "If he doesn't lie, he *ratches* strangely, an' that's ivvery bit as bad."

MABEL PEACOCK.

Bottesford Manor.

"*Ratcl*" = 'o tell great falsehoods. Linc." (see Halliwell).

F. D.



**BURNING HERETICS** (5th S. vii. 368).—Would a council come within the scope of the query by J. F. M.? If so, the following extract would in part answer the question. It refers to the Albigenes :—

"The first congregation of this sect in Europe is said to have been discovered at Orleans, in France, A.D. 1017, in the time of King Robert. Its principal men were ten canons.....all eminent for their learning and piety, but especially two of them—Lisiois and Stephen..... The impious doctrines maintained by those canons being made known to Heribert, a priest, and Arifastus, a Norman nobleman, King Robert assembled a council at Orleans, and left no means untried to bring them to a better mind. But nothing could induce them to give up the opinions they had embraced. They were, therefore, burned alive."—Mosheim's *Ecc. Hist.*, cent. xi. part ii. ch. v. § 3.

For the proceedings see Harduin, *Conc.*, tom. vi. par. i. p. 821, &c. ED. MARSHALL.

**MS. LETTERS OF MILTON IN A CONVENT AT VALLOMBROSA** (4th S. xi. 62).—I hope some one will be able to tell us what has become of the treasures of the Conventual Library at Vallombrosa, visited some years ago by DR. DIXON. He records the fact that "one of the fathers stated that they had several letters that Milton addressed to the convent after his return to England, . . . written in the purest Latin." This fact should not be lost sight of, and the letters may yet be recovered and published. JABEZ.

Athenæum Club.

"TO LIGHT OF" OR "ON" (5th S. vii. 366).—This expression surely cannot be a provincialism, but a good old English term :—

"And when he was departed thence, he (Jehu) *lighted on* Jehonadab, the son of Rechab, coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot."—2 Kings x. 15.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"To light on" is in common use amongst the Northern pitmen; it is the North-country idiom for MR. RATCLIFFE'S "light of" of Derbyshire. Brockett says :—

"*Lite*, to alight; to *lite* down, as a bird; also, to fall upon, meet with. 'He *lit* on it'—he met with, fell upon what he was in search of.

'Over Ottercaps hyll they cam in,

And downy by Rodelyffe cragge;

Upon Grene Leyton they lyghted downy,

Stryrande many a stagge.

*Battle of Otterburn.*"

JULIANA BOYD.

Moor House, co. Durham.

**SWARMING OF FIELD MICE** (5th S. vii. 349).—This is the phenomenon of which we have in Homer the legend in Apollo Sminthius. While I

was in Asia Minor the mice came down from the mountains and destroyed the corn crop near Pergamos. They were said to take the seeds of corn out of the ground. These mice swarms have been observed in several parts of the world.

HYDE CLARKE.

**LIMITATION IN CALLS TO THE BAR** (5th S. vii. 468).—The rule in question does not now exist. The late Lord Alfred Harvey, a son of the Marquis of Bristol, was a barrister. C. S.

**FOWLER FAMILIES** (5th S. vii. 368).—Visiting lately at an old friend's, a clergyman living where Salop and Herefordshire join, I saw two portraits, one of an elderly lady, the other of a much younger one, most likely mother and daughter. I was told they were purchased at a sale some time since, at a death of some one of the Fowler family. They are beautiful paintings, especially the portrait of the elder lady, evidently the work of a master. By the dress I should say they were painted about the time of Queen Anne. Should any of the Fowler family see this, and wish for further particulars, I shall be most happy to furnish them with the same.

FATHER FRANK.

Birmingham.

**LADY HAMILTON** (5th S. vii. 368).—I have always understood that she was Dr. Graham's Goddess of Health, and, in spite of what CYRIL writes, am still inclined to that belief. In his clever book *Aphrodisiacs and Anti-Aphrodisiacs*, London, 1869, John Davenport says :—

"In 1793, Dr. James Graham, an humble imitator of the celebrated Cagliostro, commenced giving his sanitary lectures, which he illustrated by the dazzling presence of his Goddess of Health, a character which for a short time was sustained by Emma Harte, afterwards the celebrated Lady Hamilton, wife of Sir William Hamilton, English Ambassador at the Court of Naples, and the *chère amie* of the immortal Nelson."

Davenport gives a long account of the celestial bed. APIS.

**ALEXANDER KNOX** (5th S. vii. 369).—For biographical particulars of Mr. Knox (who never was "M.P. for Derry"), I beg to refer your correspondent to the *Ordnance Survey of the County of Londonderry*, pp. 96, 97, Dublin, 1837. I may likewise refer him for information to an "Obituary Notice of Alexander Knox, Esq.," by the late Rev. Charles Dickinson (afterwards Lord Bishop of Meath), in the *Christian Examiner*, vol. xi. pp. 562-564, Dublin, 1831. ABHBA.

**MARLOW'S "FAUSTUS"** (5th S. vii. 388).—Marlow, in the lines quoted, evidently refers to the subjects of the dramas he had given to the world before he wrote *Doctor Faustus*. The first two lines refer to *Dido, Queen of Carthage*; the third and fourth may apply to either *Edward II.*

or *Lust's Dominion*; and the fifth to *Tamburlaine the Great*. Referring to the line,

"To patient judgments we appeal our plaud,"

my copy, a reprint "for the Old English drama," ed. 1830, says:—

"And now to patient judgments we appeal,  
And speak for Faustus," &c.

W. PHILLIPS.

"LANCASHIRE MEMORIALS" (5th S. vii. 389).—A. M. S. will find the *Lancashire Memorials* in vol. v. of the Chetham Society's publications (1845). The first part contains an "Inquiry into the State of Parties in Lancashire preceding the Rebellion"; and part ii. is entitled "Lancashire during the Rebellion of 1715, comprising a Detail of the Events of that Movement, as collected from the scarce and original Documents."

JOSIAH ROSE.

Leigh, Lancashire.

A FISHERMAN'S SERMON (5th S. vii. 385).—My grandfather, when speaking of men who married early, used to say that they had as much use for a wife as a toad for a side pocket.

T. W. STANDEWICK.

"DYED IN AN OVEN" (5th S. vii. 328).—Ul Wauthek, the ninth of the Abassidæ khalifs, died A.D. 847, in consequence of the oven prescribed for him when suffering from dropsy having been overheated:—

"Labouring under the effects of a dropsical complaint, brought on by intemperance, it was prescribed to Ul Wauthek by his physicians, towards the concluding period of life, that he should seat himself in a hot stove, or oven, as soon after the embers should have been withdrawn as it should be endurable. The experiment is said to have been attended with singular success; but, finding such unlooked for and unexpected relief, the monarch was not to be satisfied without a further application of the remedy, with a more violent degree of heat. In this he was obeyed; and perceiving, when too late, that it was beyond his endurance, he beckoned to be taken out of the stove, and expired on the same day, in the latter part of Zilhudge, of the year two hundred and thirty-two, August, A.D. 847, at the premature age of six and thirty."—*Retrospect of Mahummadan History*, by Major David Price, vol. ii. p. 150.

R. R. W. ELLIS.

Dawlish.

HENRY NOTT (5th S. vii. 389).—MR. HENRY will find a portrait of this missionary in the *Evangelical Magazine* some thirty to forty years ago. Henry Nott was one of the earliest missionaries sent out to the South Seas. He was in early life a brass-worker in Birmingham, where, I believe, he was born, and was a member of Carr's Lane Chapel, under whose patronage, and that of the London Missionary Society, he became a missionary.

ESTE.

STEPHEN USTICKE (5th S. vi. 47) was probably a member of the Cornish family. See Burke's

*Landed Gentry*, ed. 1863, where some generations of a Ustick family are given, the first few with no date, but it is probable before 1700. This line descends from "John Ustick, Esq., of Botallack, in St. Just, son of John Ustick, Esq., of the same place, m. Jane, dau. of Stephen Pawley, Esq. . . . and was succeeded by his son Stephen Ustick, Esq." The latter married in 1724. A Ustick family came to New York in the early part of the last century. Mr. Stephen Ustick, of Philadelphia, a descendant, to whom I am indebted for the following information, writes me that a Thomas Ustick, born in St. Just, Cornwall, was the first who came here. He married Elizabeth Shackerly, probably in New York; died Oct. 11, 1738, aged thirty-four or more years, leaving a widow and four children, Stephen, William, Deborah, and Henry. The Rev. Thomas Ustick, pastor of the First Baptist Church in Philadelphia, who died in 1803, aged fifty years, was a descendant; so also were the two eminent Episcopal bishops, the Right Rev. Henry Ustick Onderdonk, M.D., Fellow of the Royal College of Surgeons, London, born in New York 1789, Bishop of Pennsylvania, and the Right Rev. Benj. T. Onderdonk, his brother, Bishop of New York. They were the great-grandsons of the first Thomas Ustick, through his second son William, whose daughter married Dr. Onderdonk. The American family of Ustick is not numerous. Stephen is of frequent occurrence as a Christian name in this line, which, with the other facts, would seem to indicate a relationship with those mentioned by Burke.

WILLIAM JOHN POTTS.

Camden, New Jersey.

"THAN" AS A PREPOSITION (5th S. vii. 308, 454).—Although it is true that *than* ought not to be a preposition, yet there is much authority for using the word as if it were. Neither of your correspondents mentions the somewhat curious use found in Milton, when *than* followed by an objective case *precedes that with which comparison is made*:

"Belial came last; *than whom* a spirit more lewd  
Fell not from Heaven."

P. L., i. 490.

"Which when Beelzebub perceived—*than whom*,  
Satan except, none higher sat."

P. L., ii. 299.

"Abdiel, *than whom* none with more zeal adored  
The deity."

P. L., v. 805.

Milton seems to have deliberately used *than* as a preposition with an objective case in these passages, and to have had in his mind the Latin ablative case, which in such construction could not be replaced by *quam* and a nominative. He can scarcely be believed to have been accidentally ungrammatical. And here the objective cannot be "governed either by a verb or by a preposition understood." Mr. Masson, whose whole essay on Milton's English is most valuable, says, p. lxxxix:



"*Than* is used prepositionally in such cases." It seems to be a case in which the position of the words overrides strict grammar. O. W. T.

MR. SPENCE at the latter of the above references has said well and briefly all that need be said on this subject. I myself a dozen years ago in "N. & Q." (3rd S. viii. 166) pointed out Prior's blunder. As to the passage from the *Citizen of the World*, quoted by J. W. W., I see nothing in it; Goldsmith was not bound to make an ungrammatical conductor speak grammatically. Shall we (*horresco quærens*) recast and polish the native language of Sam Weller and his consoialists? W. T. M.

Shinfield Grove.

BALLAD LITERATURE (5th S. vii. 387, 436).—I am obliged to W. R. S. R. for his quotation of the verses from the *Ipswich Journal*, but, unfortunately, he has fallen into the very error from which I tried to guard by the wording of my query. The grotesque version in question I knew; what I still hope for is the recovery of additional fragments of the original ballad from which it has been corrupted. It will not have escaped the notice of your correspondent that one stanza is almost identical with a verse of *Clerk Saunders*.

B. MONTGOMERIE RANKING.

PHILIP STUBBS (5th S. vii. 87, 289, 356).—Since sending my queries respecting Philip Stubbs, I have ascertained from the parish registers of Burton-on-Trent that 1590 was the year of his wife Katherine's death; also from the same source that John was the name of the son born shortly before the latter event, both of which particulars were unknown to Wood. Richard Stubbs, of Chiselhurst, Clerk of the Cheque to Henrietta Maria, Consort of Charles I., must therefore have been son either of this John or of Philip by a second marriage, if at least Wood be correct in his statement that Philip Stubbs, Vintner, of St. Andrew Undershaft, London, son of the above Richard, and living when he wrote, was a descendant of the author of the *Anatomic of Abuses*. I should be much obliged for any assistance in establishing the connexion here. Can any one tell me if the Mr. James Purcell Reardon, who wrote on Stubbs in vol. iv. of the Shakespeare Society Papers, 1849, and who there stated that he purposed furnishing on a future occasion some particulars of his life "which have hitherto escaped notice," is still alive, or where he lived, so that I may, if possible, learn these particulars?

MR. WARD, in his reply, for which I am obliged, refers to Bohn's *Lowndes* to show that the *Anatomic of Abuses* was published under the pseudonym of Richard Jones, and the second part under that of Roger Ward. But, as I understand it, these are the names of the printers or publishers,

not pseudonyms of the author, whose own name appears, at all events, on the title-page of the 1585 edition.

In the list of his works given in Bohn's *Lowndes* is an edition of *A Christall Glasse for Christian Women*, published in 1647, 4to., "with portrait by Hollar." Will some one who has access to this edition kindly say of whom this portrait is?

I may add that these queries are from a descendant of the subject of them. H. STUBBS.

Danby, Ballyshannon.

HALÉVY (5th S. vii. 117, 215, 253, 298).—Having started this correspondence (5th S. vi. 490), I was, like G. A. C., astonished that the learned Dr. BIKKERS should profess his belief in H. A. Levy. No Hebraist has shown I was wrong in saying that "ha" is article "the." Curiously enough, the number of the *Athenæum* of April 14 contains two paragraphs, one relating to the poet Jehuda Halévi, and the other referring to the Hebraist Joseph Halévy, who is now publishing the *Prayer Book of the Falasha, or Black Jews of Abyssinia*.

PHILO-JUDÆUS.

FEN (OR FEND?) (5th S. vi. 348, 414; vii. 58, 98, 178, 218, 313).—I was much pleased with M. P.'s note on the use of *fen*. In this country it is very common. Where the Westmorland boys in England, in playing marbles, say "bar slips," "bar aw" (all), &c., our boys say "*fen* dubs," "*fen* everything," &c., pronouncing it *fain*. But one sentence surprised me. M. P. says:—"Wordsworth, in *The Excursion*, has a compound which he must either have heard or have formed:—

'By thrusting two rude sticks into the wall,  
And overhanging them with mountain sods,  
To weather-fend a little turf-built seat.'"

Surely M. P. must have forgotten Ariel's expression in *The Tempest*, v. 1, 10:—

"All prisoners, sir,  
In the line-grove which *weather-fends* your cell."

J. C.

Zanesville, Ohio, U.S.

ORIGIN OF THE AMERICAN DOLLAR MARK (5th S. vi. 386, 434; vii. 98, 155, 317, 355).—I have had daily occasion for many years to use this abbreviatory mark, and have always looked on it as the *S* of *scutum*—dollar or crown—with the lines run through it to signify abbreviation: thus in *acct* for "account," and the like; but *s* being a single letter does not admit of being so curtailed, therefore the stroke is run through perpendicularly, and doubled (\$) to mark multiplication.

W. T. M.

Shinfield Grove.

HERALDIC (5th S. vii. 268, 335, 356).—I am obliged to ANGLO-SCOTUS for his information. There may be evidence that the Black Prince had a right from his mother to assume, or did

assume, the feather badge, without that necessarily disproving that he made choice of the crest and motto as memorial of his victory at Cressy, and the popular notion that it was adopted for that reason may be erroneous; but in the only two works I have consulted, viz., Blair's *Chronological Tables* and Chambers's *Book of Days*, the popular opinion is considered correct. The statement regarding the change in the English flag from white to red is in *Les Arts Somptuaires*, where Ch. Louandre, the author, says when Charles VII. made his entry into Paris in 1437:—

"Cette entrée solennelle présente une innovation remarquable en ce l'enseigne du roi était blanche au lieu d'être rouge, comme par le passé.

"C'est là, nous la pensons, la première apparition du drapeau blanc dans l'histoire, et voici ce qui motiva ce changement. Jusqu'aux premières années du XV<sup>e</sup> siècle, le blanc avait été la couleur nationale des Anglais et la rouge la couleur nationale des Français; mais quand les rois d'Angleterre eurent réclamé la souveraineté du royaume de France ils adoptèrent la couleur, et les rois de France, à leur tour, pour établir entre eux et leurs compétiteurs une distinction nettement tranchée, prirent la couleur du lis, qu'ils regardaient comme l'antique symbole de leur monarchie, et depuis s'est perpétuée sans changement jusqu'à la révolution française."

Here the change is said to have been made after the victory of Henry V. at Agincourt, and not in consequence of the victories of Edward III.

E. QUARLE.

I possess a silver coin of Queen Elizabeth, dated 1566, on which the lilies of France are placed in the first and fourth quarters, and the lions of England in the second and third quarters.

CARRIE.

Bolton.

JOCKY BELL (5<sup>th</sup> S. vii. 197, 338).—Gunning, in his *Reminiscences of Cambridge* (second edition, vol. ii. p. 105), tells an amusing anecdote of Richard Ramsden and John Bell (Jocky Bell), the former Senior Medallist and the latter Senior Wrangler in 1786, having been excluded from saying grace in the Hall of Trinity College, Cambridge, on account of "their personal appearance and uncouth dialect." This was in 1784, when they were scholars of that college. A very amusing dialogue in Latin verse, written by Ramsden, in which they bemoan their hard fate, is quoted.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"PHILISTINE" (5<sup>th</sup> S. vii. 208, 240, 257).—As it is always well to have as many opinions or definitions of a word like this, the meaning of which may be construed in various ways to suit the tastes of individual readers or writers, as can be gathered together, I would add the following definition from Collins's *Library Dictionary*, as it appears to me to express much of what Mr.

Matthew Arnold wished to convey in his article on "Falkland" in the first number of the *Nineteenth Century*, when speaking of Hampden, Luther, Cromwell, and Bunyan.

"*Philistine* (L. *Philistinus*, H. *Plishtî*, from *pālask*, to wander about), a native or inhabitant of ancient Philistia or the southern part of Palestine, which was allotted to the tribes of Simeon and Dan. The Philistines, though often defeated, were never subdued, and stood in marked contrast and antagonism to the Israelites. Hence, figuratively, an unlearned, sciolistic, vulgar-minded class of men, advocates of material progress, and worshippers of wealth and worldly success, in contrast to the man of culture, refined sentiment, idealism, and poetic culture."

R. P. HAMPTON ROBERTS.

SCOTCH HEREDITARY OFFICES (5<sup>th</sup> S. vi. 149, 257, 299; vii. 338).—I am sorry that I cannot give ECLECTIC the information he asks for, as I merely gleaned the bare facts from Camden. Is any other reader of "N. & Q." aware of any source whence information on this point might be derived?

HIRONDELLE.

Walsall.

POLYGAMY (5<sup>th</sup> S. vi. 428, 522; vii. 57, 359).—The Rev. W. R. W. Stephens, *Memorials of Chichester*, quotes letters of the seneschal of Ralph Neville, Bishop of Chichester, ob. 1244, as follows:

"230. Some more seed is wanted at Tottehall. I think you ought to know that the vicar of Mundham keeps two wives: he pretends to have a papal dispensation, contrary to the statutes of a general council. Pray send half-a-dozen foxhounds to Addingbourne: the foxes are doing great mischief in the park, and the season is getting on."

M.

A LIBEL UPON PEPYS (5<sup>th</sup> S. vii. 42, 369).—It is with some hesitation I venture to give my opinion on this subject, but may not the "H" stand for "Hater"? It will be remembered that Thomas Hater was Pepys's especial clerk, and evidently a great friend and favourite. In the *Diary* his name is always spelt as above, but at the end of a document I have, dated 1675, at the Navy Office, he signs himself "T. Hayter."

EMILY COLE.

Teignmouth.

SIGNS OF SATISFACTION (5<sup>th</sup> S. vi. 364, 413, 498; vii. 59, 358, 378).—I was always told when a child that to leave one's knife and fork across was an act of very bad manners. Gay mentions it as a sign of bad luck, see the fable of *The Farmer's Wife and the Raven*:—

"Then to contribute to my loss,  
My knife and fork were laid across."

W. J. BERNHARD SMITH.

Temple.

All the signs of satisfaction mentioned by Mr. THOMAS RATCLIFFE were commonly used at Looe in East Cornwall, and Tavistock in Devon, about



forty years ago, as I learn from natives of these towns. Inverting the tea-cup was held to be rather old-fashioned. Another sign at Looe was to place the tea-cup so that its handle should occupy the point in the circle most remote from the drinker.

WM. PENGELLY.

Torquay.

Does MR. RATCLIFFE know the story of a French gentleman who drank tea with an old-fashioned English lady, who expected her guests to turn their cups topsy-turvy when they had had enough? She went on filling the innocent Frenchman's cup as fast as he emptied it, and he went on drinking out of politeness, till at last, when the unhappy man had swallowed as much tea as ever did Dr. Johnson, he laid his hand on his heart (so says the story, though I should have expected it would be his stomach), and astonished his hostess by exclaiming, in heart-rending tones: "Ah, Madame, pardonnez-moi, je vous prie de grâce! je n'en puis plus!"

C. F. S. WARREN, M.A.

Bexhill.

MR. RATCLIFFE speaks in the past tense. At Youlgreave, in Derbyshire, a nurse will not clear the plate when feeding a child, and will teach it to turn the porringer wrong side up when empty.

H. T. C.

A FOLK-LORE SOCIETY (5th S. v. 124, 294, 457; vi. 12, 37, 90, 137, 198; vii. 77, 375).—I also should be glad to hear if anything is being done in this matter. Probably if a few persons could agree to meet somewhere in London the society could at once be formed, but what is every one's business is usually left undone. As a last resource—not if any one else will undertake the matter—I would willingly receive any communications relative to the formation of such a society.

J. HENRY.

48, Devonshire Street, W.C.

"PINDER" (5th S. vii. 89, 176, 376).—As pinders still seem to command so much attention, it may interest some of us to know how they were paid. Ours, being appointed at the Court Baron, was entitled to charge sixteenpence for every beast impounded—one shilling for himself, and "a penny a hoof" to the lord of the manor. Of course, the pinder got pretty well abused in addition. My father always tossed the copper over to my mother for the poor. Suddenly recollecting no copper came in now, I inquired the reason, and found some recent Act had laid the work on the police, and that the office being unnecessary, the pinder was no longer appointed.

P. P.

LAPIS LYNCEUS (5th S. vii. 329, 457).—I should like to know more about this mysterious stone, but have not at hand the book to which MR. WARREN refers. Is it = *Lyncurium* of Latin

dictionaries, or = *λγγοῦρια* of Strabo (lib. iv.), which is mentioned as one of the articles of export from Gaul to Britain? Were these the so-called Druids' beads, of variegated glass, probably worn as amulets?

T. W. W. S.

HISTORIC SITES IN ENGLAND (5th S. vii. 68, 233, 378).—I notice in a recent catalogue Brooke's (Ralph) *Visits to English Battlefields of the Fifteenth Century*, plans, royal 8vo., published by Mr. J. Russell Smith in 1857. HIRONDELLE.

ANNE FRANKS, OR DAY (5th S. vii. 350, 438).—See Leslie and Tom Taylor's *Life of Sir Joshua Reynolds* for dates of sittings, &c. Z. L. Z.

REV. ROBERT TAYLOR (5th S. vi. 429; vii. 54, 212).—The *Gent. Mag.*, N.S., vol. xxii. pp. 550-1, and the *Annual Reg.*, vol. lxxxvi. p. 273, contain obituary notices of this individual, who was an admirer of Mr. Godfrey Higgins. The *Diegesis*, composed in Oakham Gaol, seems to have been suggested by Higgins's *Celtic Druids*. The Brit. Mus. Lib. contains these works, with Dr. Pye Smith's able reply, &c.; also, Taylor's *Devil's Pulpit*, his discourses in the Rotunda, &c., with a memoir by R. Carlile, stating Taylor's birth at Edmonton, 3 p.m., on August 18, 1784, and the narrative of Taylor's trial for blasphemy at Westminster on Feb. 7, 1828. Taylor seems to have been insane as to religion, but to have died as a convert to the Christian religion. CHR. COOKE.

"THE GRIM FEATURE": MILTON'S "PARADISE LOST," IX. 272-281 (4th S. xii. 85, 191, 316, 435; 5th S. i. 52, 236; ii. 378; v. 186).—Perhaps I may be allowed a last word on this expression. At the penultimate reference Mr. Tew offered us the interpretation of *feature* as *feture*, from the Latin *fetura*, often used in the sense of offspring. Plausible as this view is, I am constrained, after much consideration, to reject it. That Death is called in book ii. (ll. 781 and 804) "odious offspring," and "Grim Death, my son and foe," where one of his parents is addressing Death, is no reason for supposing that Milton, in a long passage where neither parent is once named, would characterize Death as "the grim offspring" or "the grim feture" in that sense. No: I think it far more probable that *feature* means "shape" or "figure," just as Sir Walter Scott familiarly applied it to Meg Murdockson, in *The Heart of Midlothian*, in the passage quoted at the last reference by MR. J. H. I. OAKLEY: "The grim feature smiled, and even laughed." That is, in my opinion, decisive.

JABEZ.

Athenæum Club.

CURIOUS ERRORS CAUSED BY HOMONYMY (5th S. iv. 483; v. 155, 211; vi. 111, 199, 219, 237, 458; vii. 229).—I have met in the *Histoires* of Tallemant des Réaux with a passage which seems

to give confirmation (if confirmation it need) to the derivation of *-heur*, in *bonheur* and *malheur*, from *augurium*. He says of the poet Malherbe, who was very strict in rhyming: "Il ne vouloit point qu'on rimât sur bonheur ni sur malheur, parceque les Parisiens n'en prononcent que l'u, comme s'il y avoit bonhur et malhur." Does not this pronunciation of the Parisians bring the termination *-heur* one step nearer to *augurium*? And it is to be observed that they did not always pronounce *-eur* as *ur*, for Malherbe forbade the rhyming *bonheur* with *honneur*. J. C. M.

"EVERTIT DOMUM" FOR "EVERRIT DOMUM," ST. LUKE XV. 8, VULG. (5th S. vi. 207, 278, 336, 395, 519)—May I be permitted to add a supplementary note to the interesting remarks of Mr. MARSHALL and others on this passage? The play on *everlit* and *everrit*, taken from this variety of reading, seems to have been a very popular one with our seventeenth century divines. To Fuller and Jeremy Taylor (whom Mr. MARSHALL has adduced) we may add Archbishop Sancroft's "Everrit domum vidua evangelica, non evertit." Perhaps the note of another archbishop, Trench, will not be unwelcome to your readers on this passage:—

"The erroneous reading, *evertit* for *everrit*, prevailed in the copies of the Vulgate during the middle ages. It appears as early as Gregory the Great (Hom. 34 in Evang.), who says: 'Domus evertitur, quum consideratione reatūs sui humanæ conscientie perturbatur.' And Thauler's interpretation a good deal turns on that very word: 'Deus hominem querit, domumque ejus penitus evertit, quomodo nos solemus, aliquod requirentes, cuncta evertere, et loco suo movere, donec invenire contingat quod querimus.' So Wiclif: 'Turneth up so down the house.'—On the *Parables*, p. 386.

But what I especially write a note upon this occasion for is to point out—what I have never seen remarked anywhere, curiously enough—how frequently (when printing first came in, and for a century or so afterwards) the letters *r* and *t* were confounded, and how often in our old dramatists the remembrance of this is an "open sesame" to the elucidation of a passage. In fact, in many an old book, like Florio's *Montaigne* for instance, it is not always very easy oneself to see whether a *t* or *r* be meant by the printer, so like those letters were. A commentator on our old dramatists, without this clue, is almost as unfortunate as one who is commenting on Plato without having read Homer. If you can spare room, perhaps you will allow me to add a few examples. In the translation of *Don Quixote* by J. Phillips, 1687, p. 41, I have little doubt that "reating" is a misprint for *tearing*. Similarly "tetchy," which occurs three times in Shakspeare, is, I fancy, only a misprint for *retchy*, if, indeed, not a confusion (a more probable idea) between the words earlier than Shakspeare's time. *Resty* and *testy* have, I suspect, the same history. And in Burton's *Anatomy of Melancholy* (Tegg &

Co., 1848, which it is supposed here as very generally follows the old copies), p. 429, "diety," and p. 434, "frustra," the evidently right readings which I conjecture, *dietry* and *frusta*, are not mistakes, but simply clerical errors. Similarly in Dyce's *Middleton* several evidently right readings are recalled by Dyce, which ensue merely from the rectification of this confusion of the two letters; and, in several places where the four folios of Shakspeare differ, it is merely this confusion again. I could easily give instances, for I have collected many such, but think I have trespassed already quite enough on your valuable space, and your readers, once on the right track, can follow it out for themselves. ERATO HILLS.

OSTENSIS (5th S. vii. 248, 393).—This is a misspelling. The word, no doubt, is Ostiensis, and the province indicated is that which is so named from Ostia, the well-known seaport at the mouth of the Tiber. Hereman, as your correspondent might have seen, for it is clearly so expressed, was bishop of the province of Ostia, Kalensi being his surname, most likely adopted from the place of his birth. Where it was situated I cannot find. Waldreck, where the chapel was consecrated, was in Cassel, and evidently in the jurisdiction of Theodorici, Archbishop of Treves. It would have been schismatical in Hereman to have discharged any episcopal function in another man's diocese without that man's permission, and therefore it is said that this consecration was performed by him "auctoritate dni. Theoderici Trevere, archiepi."

EDMUND TEW, M.A.

SARAWAK (5th S. vii. 389).—No official report of this country has been published by our Government of late years. The *Oriental Magazine* of 1875 contained an account taken chiefly from the *Sarawak Gazette*. This was reprinted by the present Raja. The progress of the country since the death of Sir James Brooke has, I believe, been entirely satisfactory to such as desire for it a healthy development from within rather than a mere external show of Western civilization.

G. L. JACOB.

12, Queensborough Terrace, W.

[If ANON. will send his address to Miss JACOB she will gladly forward a copy.]

SEAL OF THE CHAPTER OF JEDBURGH ABBEY (5th S. vii. 368, 477).—Might not the missing word be "Deipara"? G. S.

MISS BOWES (5th S. vii. 47, 238, 299, 418).—If F. B. is collecting notes on the Bowes family (of Elford, co. Stafford) generally, he may like to refer to North's *Church Bells of Leicestershire*, p. 191, where some information is given about Jane Bowes; a second lady of that name was the donor of a bell to the parish of Humberstone in 1673.

MARTYN.



BARRY E. O'MEARA (5th S. vii. 409).—In reference to his writings there is a note in Allibone of some interest. It refers to

"another journal kept by O'Meara at St. Helena, and left by him to his friend Mr. Mailliard, now of Bordentown, New Jersey, late private secretary to Joseph Buonaparte. This MS. contains much valuable matter still unknown to the world, and calculated to deeply interest all students of political history."

Seven years have elapsed since this was written. Has the MS. diary been published? O'Meara's effects were sold on the 18th and 19th of July, 1836. Amongst these it is not improbable that there was a portrait. EDWARD SOLLY.

I possess a book by this person which does not seem to be included in the list furnished by Mr. COOKE. Its title is:—

"An Exposition of some of the Transactions that have taken place at St. Helena since the Appointment of Sir Hudson Lowe as Governor of that Island, in answer to an Anonymous Pamphlet entitled 'Facts illustrative of the Treatment of Napoleon Bonaparte,' &c. Corroborated by various Official Documents, Correspondence, &c. By Barry E. O'Meara, late Surgeon to Napoleon.... London, printed for Jas. Ridgway, Piccadilly, MDCCCIX." 8vo. pp. 215.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CORNELIUS JONSON VAN CEULEN (5th S. vii. 94, 133).—The name and signature, as given in the notice of the pictures in the Musée of Amsterdam, is "J. Janson, f. 1765." J. R.

POPULAR NAMES OF FOSSILS (5th S. vi. 426; vii. 15, 56, 116, 252, 378).—"St. Cuthbert's beads" are not "vertebræ," but joints in the stems of Encrinites. They are no longer "very common in the sands of Holy Island," but may be found imbedded in their limestone matrix in the rocks. The same formations are often seen in section on the polished faces of chimney-pieces made of "encrinitic limestone." The Encrinites were animals with long moniliform stems bearing five Briarean arms. The "beads" are said to have been actually strung and used for rosaries. They would be very convenient for the purpose, and it seems likely enough that they would be so used in the Middle Ages, and that hence came the notion of St. Cuthbert's making them as helps to the devotions of his people. J. T. F.

Hatfield Hall, Durham.

THE GREAT WATERFALLS OF THE WORLD (5th S. vii. 88).—In the district of North Canara, on the west coast of India, about thirty miles inland, is the Fall of Yarsassa, certainly one of the finest in the world; it is best seen when the river is only partly filled, when viewed from below. The Rajah Fall, a sheer fall of 800 feet, occupies the left-hand corner; this is joined, half way down, by the Roarer Fall, a cataract, a rise in the rock in

the bed of the river separating the stream above. A promontory divides these from the Dame Blanche and Rocket Falls, which, from the slaty form of the face of the precipice, are distributed, like a thin veil, over the surface. The overflows of the Rocket Fall, bursting in the velocity of their descent into thin mist, give this the name by which it is designated. Should the spectator be below, facing the fall, that is, looking eastwards, when the sun passes the meridian, the bow will form between him and the fall, gradually rising and framing, as it were, more and more of the picture. There is another fall which I have not seen in the same district, said to be still finer; it is commonly known as the Lushington Fall.

J. R.

"MINNIS" (5th S. vii. 328, 374, 418).—Mr. SKEAT is right in connecting this word with the W. *mynydd*, but he has not explained the full significance of the word. It is a peculiarity of the Cornish language that in the final letter of a word (the *auslaut* of the Germ. philologists), where we find in W. -*dd*, which represents an older -*d*, the Cornish has -*s*. Thus Cornish *gwylys* is equal to W. *gwyllt*, *mols* to *mollt*, *tus* to *tud*, &c. Now Giraldus Cambrensis, in speaking of the Welsh and Cornish languages, tells us that the language of the southern Britons resembled the latter more than the former, and "there are plausible reasons," says the late Mr. Garnett (*Essays*, p. 152), "for believing that idea to be well founded." The word *minnis* has an historical meaning. It shows, as other words also show, that the Loegrians, who inhabited the southern and midland parts of England, though allied to the Welsh, were a distinct race, and this is in accordance with the Welsh traditions, as expressed in the historical triads.

J. D.

Belsize Square.

Forty years ago I used to shoot snipe in "Worth" or "Word Minnis." It is in Kent, "next Sandwich." The parish of Worth was then ecclesiastically connected with Eastry. The *minnis* is a large tract perfectly flat, about four miles from the sea, the entire distance being a dead level to the sandhills raised by the wind immediately on the sea edge. There at least there could be no possible connexion with "*mynydd*, mountain." HERBERT RANDOLPH.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 450, 479).—

"Oh! what avails to understand?"

This line should be—

"What profits now to understand?"

It is included in a reprint of some minor pieces of the Laureate, which was carefully suppressed, but of which I possess a copy, deprived of the title-page and prefatory matter. J. K.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*Notices of the Historic Persons buried in the Chapel of St. Peter ad Vincula in the Tower of London.* With an Account of the Discovery of the supposed Remains of Queen Anne Boleyn. By Doyne C. Bell, F.S.A. With Illustrations. (Murray.)

THIS handsome and interesting volume by the Secretary to Her Majesty's Privy Purse contains a history of the ancient chapel in the Tower, an account of the restorations, and of discoveries attendant thereupon, with a record of the monuments, extracts from the burial register, and a narrative not only of the burials within the edifice, but of nearly three dozen historical personages connected with the locality, from Gerald Fitzgerald, Earl of Kildare, *ob.* 1534, to Simon Fraser of Lovat, *ob.* 1747. Mr. Doyne Bell and his fellow-explorers were unable to find any remains of Katherine Howard, but those of a young woman and of a man were found where Anne Boleyn and her brother George Rochford were supposed to be buried. The bones of the female had been disturbed, and were rather heaped together since the body was buried in an old elm chest. The vertebrae were small, especially the atlas, next the skull, bearing witness to the queen's "lyttel necke." The skeleton appeared as if it had lain three centuries in the earth, and the bones, disturbed as they may have been a hundred years ago, seem to have been rearranged with some care and respect. These bones and those of other historical personages now lie under a common covering of concrete. Mr. Doyne Bell's book is excellently illustrated, and it is written in a spirit that should make the Society of Antiquaries proud of their new Fellow.

*Some Articles on the Depreciation of Silver, and on Topics connected with It.* By the late Walter Bagehot. (King & Co.)

THESE reprints from the *Economist*, of which Mr. Bagehot was so long the able and clear-seeing editor, are here gathered into a volume, and should be welcomed by a public who have interest in the money question generally; and that is a very large public indeed.

*River Terraces: Letters on Geological and other Subjects.* By Col. George Greenwood. (Longmans.)

THE late Col. Greenwood's name is quite sufficient warrant for the excellence of this book, edited by his nephew. The editor expresses surprise that Prof. Tyndall, at a lecture recently delivered at the Royal Institution, should assign the formation of river terraces to the Glacial Period, whereas "new and old terraces may be seen now in every stage of development and decay." Mr. Greenwood, in reference to his uncle's theory that a lake can have only one natural outlet, notices Mr. Stanley's account of Lake Tanganika as having no outlet, yet possessing "affluents and effluents."

*Falstaff's Letters*, by Lamb's friend, Jem White, should be secured by all who have Lamb's works, and by all who have not. Mr. Robson (Cranbourn Street) has had a happy thought in reprinting these exquisite sallies of wit and quaint humour. The letters were first printed when young Ireland tried to persuade the public that his *Fortigern* was written by Shakspeare! They reappear at a time when a few people "up in a balloon" are inclined, or think they are inclined, to believe that Shakspeare's plays were from the pen of Lord Bacon! If so, White's *Falstaff's Letters* may be by Sir John. The one is quite as probable as the other.

In Mr. Charles Pooley's *Historical and Descriptive Account of the Old Stone Crosses of Somerset*, Messrs. Longmans have published one of the most attractive and

picturesque books of the season. It is profusely illustrated, has an admirable map, and is in every respect honourable to the zealous and industrious author.

MESSRS. MACMILLAN have recently issued a *Selection from the Lyrical Poems of Robert Herrick, arranged, with Notes*, by F. Turner Palgrave. It is a book adapted for being read by the young; and the adaptation—by no means an easy thing to accomplish, for Catullus, Martial, Propertius, and others find, or seem to find, echoes in a good deal of what Herrick wrote—is most successfully effected. In a word, this version of a portion of Herrick is charming.

A THIRD edition of Lord Albemarle's *Fifty Years of My Life* has just been published by Messrs. Macmillan. Very much new matter of great interest has been added to the book throughout. We may especially mention that there are several new letters from the Princess Charlotte printed here for the first time. The family history of the Keppels, which occupied half the first volume in the earlier editions, has now been very properly omitted, as not being of such interest to the general public as Lord Albemarle's recollections.

OLD LONDON.—In Maitland's *History of London* there is a record of a deed of gift from Edward II. to Margaret, wife of Pierre de Gaveston, of Queenhithe, of a rent charge to his (the king's) tollage of wheat at Queenhithe. A portion of the tomb of this lady has been discovered in the foundation wall of the old church at Queenhithe, near the site of the proposed new rectory. The inscription is in old Norman French, and the good lady in it asks the prayers of all Christians. The brass letters are very curious.—*City Press*.

## Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

DOUBLE X.—The question as to the gender of *carrosse*, before Louis XIV., has often been discussed. It is frequently said that he altered it, whereas he only fixed what was before uncertain. The following is from George Sand's *Les Beaux Messieurs de Bois-Doré* (vol. i. c. viii.): "On vint annoncer que la carroche de M. le Marquis était prête. Chacun sait qu'avant Louis XIV., lequell en personne en ordonna autrement, *carrosse* était souvent des deux genres, et le plus souvent féminin, d'après l'italien *carrozza*."

V. GIBBS.—Declined with thanks.

W. G. B.—Letter forwarded.

## NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 30, 1877.

## CONTENTS. — No 183.

NOTES:—The Bells of St. Dionis Backchurch, London, 501—Forename and Surname Books, 502—Shakspeariana, 503—The "Legend of the Crossbill," 504—Swedish Emendated Edition of Horace—Henry Hennell, 505—The Papal Tiara—York in the Talmud—Suwarrow's "Discourse under the Trigger"—Curious Inscription—Brod, 506.

QUERIES:—Pedigree of Briggs Family—Caraccioli, 1799—A Governor of Malines or Mechlin in 1613—Cricklade Church—Peacocks' Feathers—J. Callot—Baptizing Slaves—Nuns of Sion—Style and Title—H. Ellison, 503—Countess of Derwentwater—The Duke of Suffolk's Head—"The Fairy Queen"—Authors Wanted, &c., 509.

REPLIES:—Scott Family: the Parentage of Archbishop Rotherham, 509—The Title of "Esquire," 511—"Infants in hell but a span long," 512—Camels in Egypt, 513—"Nine Holes"—Isolda: Gladys—"Travail": "Travel," 514—W. Hogarth—Curious Names—Human Body found in a Glacier—Heraldic Book-plates—Lavender—"To-year"—Arms borne by Ladies, 515—Premonstratensian Abbeys—Howell's Letters—Vow of King Charles I.—Miss Martineau's Essays—The Oldest Provincial Circulating Libraries—Freemasons and Bekdashgees, 516—C. Stuart—Old Irish Coins—Beating the Bounds, 517—Oval Frames—"Twitten"—What is Death? 518—Ro. Willan's Sermons—"Madame Pompadour and the Courtiers"—Shakspeare and his Family—"Mother-in-law"—Heraldic Query: Tullibardine—Authors Wanted, 519.

Notes on Books, &amp;c.

## Notes.

## THE BELLS OF ST. DIONIS BACKCHURCH, LONDON.

The following particulars respecting the bells of St. Dionis Backchurch, Fenchurch Street, are extracted from the parochial records.

On the rebuilding of the parish church, after the great fire of London, it is recorded, in 1674, that Mr. Robert Williams gave 25*l.* for the treble bell, and that payment of 50*l.* 5*s.* was made to Mr. James Bartlett, bell founder, and 10*l.* to Mr. Allen, bell hanger, in the same year. Other entries of payments in connexion with bells follow in succeeding years, and by 1685-1686 the parish was in possession of a peal of six bells, with a clock and dial, the aforesaid Mr. James Bartlett being the bell founder, Mr. Joseph Gadsdon the bell hanger, and Mr. John Wise the clockmaker. The cost was defrayed by a voluntary subscription from Sir Robert Jeffery, Knt. (some time lord mayor), Capt. Samuel Hankey, and other parishioners, the parish property in Lime Street being also mortgaged for the purpose by Dr. Gatford, the rector, and the churchwardens under an order of vestry.

In 1726, after a survey, it was found that the bells were much out of order. Accordingly at a vestry held Aug. 28, 1726, the alternative of repairing the existing bells at an estimate of 110*l.* and upwards, or of exchanging the same for eight

new tunable and musical bells, for a sum not exceeding 250*l.*, was fully considered. The question was put,

"Whether the present set of six bells, with the old frames and appurtenances, should be exchanged, and eight new bells, with complete new frames and all appurtenances, be put up in their room," and it passed in the affirmative.

"And the honour and generosity of this parish having been fully experienced in subscriptions to the organ, it was thought the most proper and ready way to raise the said sum of 250*l.* by kind and voluntary contributions of the several gentlemen and persons who are parishioners and inhabitants of this parish. And therefore the churchwardens was desired, with such gentlemen as would be so kind as to attend him, to wait upon the several parishioners and inhabitants of this parish with a subscription paper for the purposes aforesaid."

At a vestry meeting held Sept. 5, 1726, the churchwardens reported the success of the subscription among the inhabitants of the parish towards the bells: "Several of them had thought proper to subscribe towards the same in the most generous and handsome manner." The estimate and contract with Mr. Richard Phelps, of White-chapel, bell founder, were agreed to and approved.

"Then the churchwardens further reported to the vestry that the chief reason that several gentlemen had subscribed so handsomely to the bells was because they expected to have chimes to the bells. And upon full consideration had of that matter, and an estimate of the charge being submitted to the vestry, the question was put whether the churchwardens should be empowered to treat with Mr. Bradley, or such other person or persons as they should think proper, about a complete set of chimes to the eight bells, to be done in the best and most handsome manner, which was likewise agreed to by the vestry *nemine contradicente*. And the churchwardens were desired to continue their subscription for that purpose, and what was deficient the vestry agreed to make good in the most effectual manner."

The subscription appears to have reached the sum of 479*l.* 18*s.*, and the names of Dr. Joseph Smith, rector, and of three members of the Hankey family, appear among the list of contributors.

Articles of agreement between the churchwardens, Messrs. James Hebert and Charles Ball, and Mr. Richard Phelps, bell founder, for a set of eight new bells, in exchange for the old, were signed Sept. 5, 1726; and there is an endorsement on the deed by which the latter acknowledges to have received, Nov. 3, 1727, of the churchwardens, 359*l.* 11*s.* 6*d.*, "being in full payment for eight bells & frames, &c., within mentioned, & also for two other bells & frames, & making a new floor for the clock & chimes, & all accounts & demands whatever." A certificate, signed Oct. 17, 1727, by fifteen persons, is appended, that, "having rung the ten new bells," they were of opinion that "the said ten bells are musical and tunable, and the said bells and the whole frames, and all the other work belonging or relating thereto, are cast, set up, and completed in a workmanlike manner."

The same churchwardens, Nov. 8, 1726, entered into an agreement with Mr. Langley Bradley for altering the clock and adding chimes for ten bells, and on the back of the document it is recorded, Aug. 3, 1727, that Mr. L. Bradley received 149l. 15s., in addition to the sum of five shillings, paid at the sealing of the contract. The deed mentions that eight tunes were to play in the twenty-four hours, viz., at the hours of three, six, nine, and twelve. The quarters were to be made to strike on the third, fourth, fifth, and sixth bells, and the hours on the great bell with *repetition immediately after on the "saint's bell."*

From the date thereon the treble bell appears to have been renewed in 1732. And at vestry meetings held in Jan., 1750, the fourth and eighth bells were ordered to be recast by Mr. Lester, bell founder.

The inscriptions on the ten bells, according to information furnished by the belfry keeper in this present year, 1877, are as follows:—

1. Treble and smallest bell, "R. Phelps, Fecit 1732."
2. "R. Phelps, Fecit 1726."
3. "R. Phelps, Fecit 1726."
4. "T. Lester, Fecit. Henry Burt & Daniel Taylor Churchwardens, 1750."
5. "R. Phelps, Fecit 1726."
6. "R. Phelps, Fecit 1726."
7. "R. Phelps, Fecit 1726."
8. "Thomas Lester, Fecit. Henry Burt & Daniel Taylor Churchwardens, 1750."
9. "R. Phelps, Fecit 1726."
10. Tenor and largest bell, "Richard Phelps made me 1726. Messrs. James Hebert, Charles Ball, Churchwardens."

The bells have been from time to time repaired by Messrs. Mears, of Whitechapel, and also by Messrs. Warner, of Cripplegate. The bells, which are considered a light sweet-toned peal, are rung on Christmas Day, Easter Day, Ascension Day (when the triennial perambulation of the parish boundaries takes place), Whit Sunday, the Queen's birthday, and other special occasions, the ringers, who belong to the "Society of College Youths," being allowed two guineas each time by the churchwardens on behalf of the parish.

In the scheme for the union of the benefice of St. Dionis Backchurch with that of All Hallows, Lombard Street, as sanctioned by the Queen in Council last October, it is provided that when the union has taken effect the ten bells shall be re-erected in the tower of All Hallows' parish church.

As for the chimes, they have long ceased to play, and not a vestige of the machinery remains in the steeple. People remember, however, that some forty years ago or more, "Life let us cherish" was among the tunes they used to play. The vestry minute books and parish ledgers show that the chimes were a source of much expense. Probably the parish got tired of paying for the repairs.

LONDINENSIS.

## FORENAME AND SURNAME BOOKS.

(Concluded from p. 484.)

Karlsruher namenbuch. Die einwohnernamen der residenzstadt Karlsruhe nach ihrer bedeutung geordnet und erklärt. Von C. W. Fröhner. Karlsruhe, 1856, Müller. 8vo. *Not seen.*

The proper names of the Old Testament scriptures expounded and illustrated. By the Rev. Alfred Jones. London, S. Bagster & Sons.—1856. 4to. pp. viii-384.

Christian names. The C. N. in general use, with their various meanings, translated from the original into English. Printed and published by J. Waters. London.—1856. A folio sheet, 216 Christian names and 15 Highland Clan names, with meanings.

Norsk Maanedsskrift udgivet af P. A. Munch. Tre die bind. Christiania. Chr. Tonsbergs forlag. 1857.—8vo. Trykt af H. I. Sorum. Pp. 1-64; 122-166; 239-274; 346-373; 438-459; 481-498. Om betydningen af vore nationale navne tilligemed vink angaaende deres rette skrivemaade og udtale. (Af Udgiveren.) Of the meanings of our national names, with hints on their proper spelling and pronunciation. (By the editor.)

Beiträge zur kunde germanischer personenennamen. Von Franz Stark. Wien, 1857. 8vo. *Not seen.*

An etymological dictionary of family and Christian names. With an essay on their derivation and import. By William Arthur [of Newtonville, New York]. New York, Sheldon, Blakeman & Co., 1857.—Stereotyped by Thomas B. Smith. Printed by J. J. Reed. 8vo. pp. 300. Pp. 5-43, Essay on surnames; 46-270, A bc list of surnames; 273-300, A bc list of forenames.

The family names of the folks of Shields traced to their origin; with brief notices of distinguished persons. To which is appended a dissertation on the origin of the Britanic race. By William Brockie. South Shields, T. F. Brockie & Co., 1857. 8vo. pp. 114. *Not seen.* (N. and S. Shields Gazette, Dec. 24, 1857.)

Suffolk surnames. By [Nathaniel] [Ingersoll] Bowditch. Not published. Boston [U.S.A.], printed by John Wilson & Son, 1857.—8vo. pp. 108.

Surnames [second edition]. B. Homer Dixon. For private distribution. Boston, 1857.—J. Wilson & Son, printers. 8vo. pp. xxxii-86. Supplement. Toronto, C. W., 1858. Maclear & Co., printers. 8vo. pp. 87-94.

The book of many [sur-]names. London, James Blackwood, 1858.—Shaw & Danks, printers. 12mo. pp. 78. The name and address of the compiler are *caché* in the body of the work.

Suffolk surnames. By [Nathaniel] [Ingersoll] Bowditch. Second edition, enlarged. Boston, Ticknor & Fields, 1858.—John Wilson & Son, printers. 8vo. pp. xvi-384. Pp. 269-383, Surname index.

English surnames and their place in the Teutonic family. By Robert Ferguson [of Carlisle]. George Routledge & Co., London and New York, 1858.—R. & J. Steel, printers, Carlisle. 8vo. pp. (ii)-x-430.

Surnames metrically arranged and classified; with an introductory inquiry into their origin and use. By Thomas Clark [of Guildford]. London, Simpkin, Marshall & Co., 1859.—Gardner & Stent, printers, Guildford. 12mo. pp. x-72.

"What's in a name?" Being a popular explanation of ordinary Christian names of men and women. By T. Nickle Nichols [i.e. Thomas Nichols]. London, Routledge, 1859.—Savill & Edwards, printers. 8vo. pp. 128, ls. 876 names.

Concerning some Scotch surnames. [By Cosmo Innes.] Edinburgh, Edmonston, 1860.—Dedication signed C. I. 4to. pp. vi-70.

Patronymica Britannica: a dictionary of the family names of the United Kingdom. Endeavoured by Mark



Antony Lower. London, J. R. Smith, 1860.—G. P. Bacon, printer, Lewes. 8vo. pp. (iv)-xl-444, portrait.

Suffolk surnames. By N[athaniel] [ngersoll] Bowditch. Third edition. London, Triibner, 1861.—John Wilson, printer, Boston, U.S.A. 8vo. pp. xxvi-753, portrait. Pp. 497-757, Surname index.

History of the names of men, nations, and places in their connexion with the progress of civilization. From the French of Eusebius Salverte [i.e. Anne Joseph Eusebe Baconniere-Salverte]. Translated by L[ouis] H[enry] Mordacque. London, J. R. Smith, 1862-[64].—2 vols. 8vo. Vol. i. printed by R. & R. Clark, Edinburgh; vol. ii. printed by Whittingham & Wilkins, London. I. pp. xii-368; II. pp. viii-448. Folding map.

History of Christian names. [By Charlotte Mary Yonge.] London, Parker, 1863.—G. Phipps, printer. 2 vols. 8vo. I. pp. cxliv-446; II. pp. viii-504. About 9,000 names.

What is your name? A popular account of the meaning and derivation of Christian names. By Sophy Moody. London, R. Bentley, 1863.—Spottiswoode & Co., printers. 8vo. pp. x-314. About 2,000 names.

Harper's new monthly magazine. New York, Harper Brothers.—8vo. Vol. xviii. (Dec., 1863), pp. 95-101, What's in a [fore]name? By Louise E. Furniss.

The Teutonic name system applied to the family names of France, England, and Germany. By Robert Ferguson [of Carlisle]. London, Williams & Norgate, 1864.—R. & J. Steel, printers, Carlisle. 8vo. pp. xvi-608. Name indices, French, English, German.

Personal names in the Bible. Interpreted and illustrated by W[illiam] F[ranco] Wilkinson. London, A. Strahan, 1865.—Ballantyne & Co., printers, Edinburgh. 12mo. pp. xii-556.

Harper's new monthly magazine. New York, Harper Brothers.—8vo. Vol. xxxii. (Dec., 1865), pp. 51-56, Names of men. By M. Schele De Vere.

Ludus patronymicus; or, the etymology of curious surnames. By Richard Stephen Charnock. London, Triibner & Co., 1868.—Charles Jones, printer. 8vo. pp. xvi-166.

Die Kosenamen der Germanen. Eine studie von Dr. Franz Stark. Mit drei excursen: 1. Ueber zunamen; 2. Ueber den ursprung der zusammengesetzten namen; 3. Ueber besondere Friesische namensformen und verkürzungen. Wien, Tendler & Co., 1868.—Carl Gerold's sohn, printer. 8vo. pp. (iv)-192-12.

Remains concerning Britain. By William Camden, Clarenceux, King of Arms. London, J. R. Smith, 1870.—Whittingham & Wilkins, printers. 8vo. pp. xvi-446. A reprint of "The seventh impression, 1674." Pp. 52-109, Christian names; 109-171, Surnames. A volume of a "Library of Old Authors."

Patronymica Cornu-Britannica; or, the etymology of Cornish surnames. By Richard Stephen Charnock. London, Longmans, 1870.—Charles Jones, printer. 12mo. pp. xvi-160.

Our English surnames: their sources and significations. By Charles Wareing Bardsley. London, Chatto & Windus.—1873. Savill, Edwards & Co., printers. 8vo. pp. xii-544.

Lettres sur l'histoire de France par [Jacques Nicolas] Augustin Thierry. Nouvelle édition. Paris, Garnier Freres.—1873 (?). Edouard Blot, printer. 8vo. pp. iv-440. Short title, Œuvres de Augustin Thierry, I. Pp. 436-437, Explication des noms franks d'après les racines de l'ancien idiome tudesque. Thirty-two forenames. After Grimm (J. L. C.), Deutsche grammatik, Göttingen, 1822.

The Norman people and their existing descendants in the British dominions and the United States of America. London, H. S. King & Co., 1874.—Spottiswoode & Co.,

printers. 8vo. pp. xvi-484. Pp. 131-452, Alphabetical series of Norman names and families, from the London Post Office Directory; pp. 457-484, Index of mediæval surnames.

English surnames: an essay on family nomenclature, historical, etymological, and humorous. By Mark Antony Lower, M.A. Fourth edition. London, J. R. Smith, 1875.—Billing & Sons, printers, Guildford, Surrey. 2 vols. 8vo. I. pp. (ii)-xxviii-276; II. pp. vi-272. Surname index.

British Museum MS. Additional, 24618, nineteenth cent., small 4to., paper, ff. 119: On the personal nomenclature of the English nation. By the Rev. Joseph Hunter, F.S.A. Containing an essay read apparently before the Bath Institution, with various collections relating to nomenclature, lists of names arranged according to their derivation, &c.

F. W. F.

### SHAKSPEARIANA.

"OLD UTIS" (5th S. vii. 423, 465).—The explanation of *utis* (2 *Henry IV.* Act ii. sc. 4, l. 18) as "merriment," from "*ulas*, an octave," is not satisfactory, as D. C. T. says, though it appears to have been accepted by many critics. But surely he has himself gone very far afield into Utopia to fetch *oŭts* to our help. The word is, I think, best found in the Low Latin *huesium*, or *hutesium*, an outcry, of which several forms occur in early English writers. It is in *The Owl and the Nightingale* (thirteenth century), l. 1696:—

"Ar ich *uteste* uppon ow grede,"

"till I crye hue upon you."

In the *Promptorium Parvul.* is, "*outas*, crye, tumultus"; and Mr. Way's note quotes from Robert of Brunne (fourteenth century):—

"Sȝen lete him down eft, and his hede of snyten,  
And born to London brigge fulle hie with *outheys*."

And from Chaucer, *Knight's Tale*, l. 1014:—

"Yet saw I woodnesse laughing in his rage,  
Armed complaint, *outhees*, and fiers outrage."

The Cambridge MS., six-text edition, here reads *outes*.

In the *Paston Letters*, A.D. 1451 (Arber, i. 186), "God graunte . . . that an *outas* and clamour be made upon the Lord Scalez."

The Latin word is pretty common. The writ "de forma pacis conservanda," A.D. 1233, has, "levant clamorem et *uthesium*"; the Petition of the Barons, A.D. 1257, "*huthesia*"; a writ of the Assize of Arms, A.D. 1252, "*hutesium* levent" (Stubbs's *Documents illustrative of English History*, pp. 353, 376, 363). Abundant information may be found in Ducange or Dufresne under *Huesium*. The usual etymology is French *hûe*, *huer*, to cry; *hu*, a cry. Dufresne quotes, "le cri leverent et le *hu*"; and Littré quotes, "li cris et la *hûe*" (twelfth century). Dr. Morris, *Specimens of Early English*, p. 406, in a note on the passage in *The Owl and the Nightingale*, gives "*ut-hest*, *ut, hes*, a command"; and Dr. Strattmann seems to be of the same opinion, since he places the word

in the list of compounds of *ut*, out. But I should think it probable that the word is the French and Latin law term Englished into a form which had a meaning, and suggested a false English origin. I do not know of an English *uthest* or *uthes* early enough to make Dr. Morris's derivation secure. I take it, then, that Shakspeare meant, "Here will be hue and cry, a fine disturbance."

The *utas*, an octave, is not uncommon, and the dictionaries which omit the word in its other sense keep it longer in this, e.g. Minshew; Halliwell quotes it from Palsgrave.

I find, "Than toke thei day to-geder the *utas* after, and com, . . . and thus thei sojourned alle the viii dayes full" (Merlin, p. 449). It is *octesimum*, *hutesme*; and the two words *hutesium* and *hutesme* would very naturally wear down into forms almost or quite alike, whether *outes*, *utas*, *utis*, or something like these. O. W. TANCOCK.

Sherborne.

I thank JABEZ for pointing out a coincidence which was perfectly accidental.

Will H. C. C. pardon me for saying that whilst he speaks of many *other* instances of the word (presumably *utis* in the sense of clamour) he has given us none yet? I do not doubt that such instances are forthcoming, but between the passage from Bracton and Shakspeare's *Utis* there is still a wide gulf to be bridged over. D. C. T.

In my quotation from Bracton "*hutesinen*" should be "*hutesium*." An old English form of the word was *outhes*. Chaucer (*The Knight's Tale*) says:—

"Armed complaint, *outhes* and fiers outrage."

H. C. C.

"TEMPEST," ACT II. SC. 1, L. 250 (5th S. vii. 143, 324.)—When J. S.'s punctuation and explanation of this crooked passage first appeared in the Cambridge edition, they struck me at once not merely as being clever and ingenious, but as having in their favour all the probabilities of a correct exposition. What has surprised me is the number of persons who say they do not understand them, and these persons not alone the young students of the poet. J. S. refers to two people thus situated in his note at the latter reference; and a veteran Shakspearian, who has studied and taught the poet to classes for thirty years, and who is himself an accomplished editor of his works, writes me as follows:—"Of that conjecture I can make nothing whatever, though I have tried long and hard." In correspondence with this gentleman, I have come to the conclusion that the words "She that" have been repeated once too often, and that the sense of the passage requires a full stop after "razorable" the speaker having finished his say about Claribel and thence passed on to another point. Then, instead of

"She that from whom," by substituting "She 'twas for whom" (i.e., owing to, or on account of, whom), Antonio's language, as well as the drift of his argument, becomes easy and intelligible:—

"Antonio.

Then tell me

Who's the next heir of Naples?

Sebastian.

Claribel.

Ant. She that is Queen of Tunis; she that dwells Ten leagues beyond man's life; she that from Naples Can have no note, unless the sun were post,— The man i' th' moon's too slow,—till new-born chins Be rough and razorable. She 'twas for whom We all were sea-swallow'd, though some cast again, And by that destiny to perform an act," &c.

In his hyperbolical style he says that, as Queen of Tunis, Claribel's kingdom is so far distant from Naples a man might travel all his lifetime, and then have ten leagues more to go in order to reach it; to say the least, no letter of the news of Ferdinand's drowning could get there "till new-born chins were rough and razorable," unless the sun himself should undertake to carry the mail. Then he goes on to imply that as Claribel has been the *occasion* of what has befallen them, they need not scruple to step between her and the Neapolitan throne; and with villainous craft he intimates that by the recent strange events Sebastian and himself are marked out, as by destiny, for some mighty achievement or some peerless honour.

It has always seemed to me that the sentence in the old text requires a different construction in its latter clause from that in the first; and the reading I advocate, while it makes all clear, affords Antonio an additional ground upon which to base his vile insinuations. The change of text is of the slightest. In the old copies no mistake is more common than that of *from* for *for*, and *vice versa*; and the repetition of "She that" might readily be made by the compositor, owing to the expression having been used three times in the preceding four lines. I will only add that I am indebted to the Rev. H. N. Hudson, M.A., of Cambridge, Mass., for the suggestion of "She 'twas" in the above emendation. J. C.

Zanesville, Ohio, U.S.

THE "LEGEND OF THE CROSSBILL."—Schwenckfeld's *Theriotropeum Silesiæ* can hardly be a very common book,\* or one in which most people

\* Its title in full is:—"Therio- | trophevm Silesiæ, | In qvo | animalium, | hoc est, | quadrupedum, reptili- | um, avium, piscium, | insectorum | natura, vis & usus sex libris | perstringuntur: | Concinnatum & elaboratum | à | Casp. Schwenckfeld | medico hirschberg. | Omnibus Philosophiæ, Medicinæ & Sa- | nitatis studiosis pro- | fu- | turum. | Lignicii | Jmpensis Davidis Alberti Bi- | bliopolæ Uratis L. | Anno MDCIII." 4to. pp. 24 (un-numbered), 563—on the verso of the last is printed a page which ought to have been inserted between 69 and 70. To this follow three pages of errata, unnumbered; and the colophon is:—"Lignicii | Jmprimebat Nicolaus | Sartorius. | Anno c. MDCIII."



would think of looking for an old version of the "Legend of the Crossbill," so well known to English readers from Mr. Longfellow's rendering of Mosen's poem. Perhaps, therefore, the following extract (from pp. 253, 254) may not be out of place in "N. & Q.":—

"De hac [sc. *Curvirostra* sive *Loxia*] egregium extat Elegiacum carmen D.D. *Johannis Majoris poetæ celeberrimi*.

Obvia Naturæ rerum vestigia mentis  
Certe suæ impressit conditor ipse Deus.  
Inq; feris quæ mente carent; & moribus harum,  
Quæ fugienda homini, quæq; sequenda monet.  
Est Avibus pietas inter se, est gratia quædam,  
Et suus in Dominos est amor atq; fides.  
Id docet exemplo volucris pia & advena quædam,  
Christifera gestans æmula rostra Crucis;  
Tempore natalis Christi parit: inde triumpho  
Tempore per sylvas agmina vesca volant.  
Cum reliquæ indulgent ovis, hæc usibus apta est.  
Nec nulla in cantu gratia inesse solet.  
Fert etiam imperia, atq; agnoscit herilia jussa,  
Et cavet infantes ne mala Luna premat.  
Orta sagax noctu increpat vulcania damna,  
Matribus & fætus non sinit esse graves.  
Fama est, has rostro tentasse revellere clavos,  
In cruce pendentem qui tenuere Deum.  
Si quæ crucis Christi stat imago lignea tectis,  
Insidunt, clavos & rure ore parant.  
Fama pium affectum notat, & quæ novimus illas  
Præ reliquis Avibus laude vigere, fidem.  
Vix uno servata die duo nominis hujus  
Forrēt mihi ex cavea plumæ turba volat.  
Itq; redit; viam in sylvas, rursumq; frequentat  
Tecta, suum plenus dum facit annus iter.  
Ergo me cantus monet, & pietatis imago  
In cruce, quo Christi sim memor ipse Crucis.  
Æquo animo perferre Crucē, & dare præmia laudum,  
Par est, quos salvos Crux tua Christie facit."

I do not profess to know anything about the author of this poem, or whether there is an older version of the fable. Neither Gesner nor Aldrovandus seems to notice it. ALFRED NEWTON.

Magdalene College, Cambridge.

SWEDISH EMENDATED EDITION OF HORACE.—

The editor states, in his preface, that he is fully prepared for the storm of indignation with which this edition will be received at first, but at the same time convinced that, after the lapse of ten or, at the most, twenty years, it will be preferred to all others. The title is as follows:—

"Q. Horatii Flacci Carmina Lyrica. Ex Intimæ Artis Criticæ Præceptis emendata Edidit et Commentariis Criticis Exegeticisque instruxit Nicol. Guil. Ljungberg, Doct. Phil. apud regium gymnasium Götoburgense constitutus Eloquentiæ et Poesis Romanæ Lector. Carolstadii, 1872."

As specimens of this extraordinary production, I subjoin the commencement of the first and second odes of the First Book:—

"Mæcenæ, video, tam edita regia  
Quod det præsidium et quale decus. Tamen  
Sunt quos curriculo in pulverem Olympicum  
Colla egisse jugi metaque fervidis

Intentata rotis palmaque ovata fert,  
Quo dulcedo animos evehit ad deos  
Huic, si—nobile par!—aula Quiritium  
Certantem geminas tollit honoribus:  
Illi si proprium condit, ut haud reus  
Quoidquid de Libycis versum ierat reis."

"Jam satis terrorum abit. Deorum  
Non dies miscet pater hac rubente  
Dextera, sacras jaculans qua in arces  
Terruit Urbem,  
Terruit gentes, grave ne viderent  
Seculum Pyrrhæ nova monstra gustans,  
Omne quom præter solidum actum et ustos

Viscera montes  
Piscium summa genus hæsit ulmo,  
Nata quæ sedes volucris colono, et  
A superbo ictu pavide natarunt  
Æquore damæ.

Vidimus quacum Tiberim retortis  
Litore Etrusco violenter undis  
Ire dejectum monumenta regis  
Templaque justis,  
Dum Ilia nomenque genusque questæ  
Jactat ultor se vagas, hac sine ira  
Labi iter tritum jubet, in probans nos,  
Uxor et annem."

Any passages taken at random in Dr. Ljungberg's attempt to improve Horace will be found equally, if not more, astounding. O. B.

Dahlbj, Sweden.

HENRY HENNELL, 1842.—Men of science were much shocked in London on the 4th of June, 1842, by the report that Henry Hennell, F.R.S., the talented and much respected chemical operator at Apothecaries' Hall, had been literally blown to pieces that morning by an explosion of fulminating mercury. He was mixing in a china bowl several portions of the powder, so as to render the whole, which was required for a large military order, of a uniform colour, when the contents of the basin exploded, and he was instantly killed. At the inquest, which was held on the 6th of June, it was stated that all the upper part of Mr. Hennell's body was shattered, and the fragments cast to a distance. One arm was found on the roof of the Apothecaries' Hall, and a finger was picked up in Union Street, more than a hundred yards distant. It has recently come to my knowledge that in the year 1859, that is, seventeen years after this sad accident, when some repairs were made to the roof of No. 3, Crescent, Blackfriars—which was then in the occupation of the Eagle Insurance Company, and was shortly afterwards swept away to make room for the London, Chatham, and Dover Railway—there was found in one of the leaden gutters a human arm, or rather the bones of one, which had evidently been there many years. From the few facts which I have been able to gather, I think it very probable that these bones were part of the remains of the lamented Mr. Hennell; and if this were so, we have a yet further evidence of the terrific force of the explosion which killed him, as the place where the bones were found was about

130 yards distant from, and nearly forty feet above the level of, the site of the explosion.

EDWARD SOLLY.

**THE PAPAL TIARA.**—Like the crowns of other potentates, it is sumptuously ornamented with precious stones, and set off with a beautiful diamond. The cupola is formed of eight rubies, twenty-four pearls, and an emerald. The cross is composed of twelve brilliants. The lappets (*queues*) are of rubies and pearls. Two golden bands retain it in position when worn. The principal diamond in the tiara has an eventful history. It once decorated the brow of the Grand Mogul, of whom it was purchased by Charles the Rash, of Burgundy, and was abandoned by him, together with other valuables, at the battle of Granson, 1476. Found under a waggon by a soldier, he rejected it as worthless, but, afterwards altering his opinion, again picked up what he thought was but a fragment of crystal, and sold it to a *curé* for a crown. A cunning citizen of Berne purchased it of the latter for three crowns, and resold it for 5,000 ducats. It again changed owners for 7,000 ducats, was afterwards bought by Ludovic, Duke of Milan, for 14,000, and subsequently acquired by Pope Julius II. for 20,000 ducats (sixteenth century). In size it is about that of a small walnut.

Of two other diamonds found on the same field, one, valued at 3,000,000 francs, graces the Austrian crown; the second is none other than the famous Sancy, formerly belonging to the crown of France, and which was purchased for 20,000*l.* from the Demidoff family by Sir C. Jejeebhoy in 1865.

JNO. A. FOWLER.

**YORK IN THE TALMUD.**—Those of your readers who take an interest in antiquarian research will doubtless be surprised to know that the ancient city of York is cited by name in the Talmud. It is not found in the text itself, but among the marginal notes surrounding the text, which are studied with as much ardour and assiduity as is the original. The Jews of the Middle Ages acquired a knowledge of the Talmud which has not been surpassed by their descendants, and they have added a mass of marginal annotations of extraordinary logical force and acumen. These are appended to the text, and are technically termed *Tosefoth* (additions). The English Jews under the Plantagenets were too overwhelmed with oppression and persecution to devote much time to study, but that they did apply themselves to master the difficulties of the Talmud there can be no doubt. One of their York teachers only, as far as I can discover, is mentioned in the *Tosefoth*, viz., Rabbi Elijah of Everwyk (Joma, 27 a), the ancient city being spelt in the Hebrew character as I have given it. There is no clue to the identification of this religious leader. His name and place of abode are sufficient to prove, however, that the study of

the Talmud was vigorously pursued in the ancient cathedral town more than seven hundred years ago.

M. D. DAVIS.

**SUWARROW'S "DISCOURSE UNDER THE TRIGGER."**—The celebrated Russian field-marshal, Suwarrow, wrote a military tractate called *Discourse under the Trigger*; or, *Catechism*. The following extracts from it, given by Southey in his *Common-place Book* (3rd S. 774), are characteristic of the sanguinary commander in question, who seems to have been specially heedful, in his instructions to his soldiers, as to the proper mode of fighting against the Turks:—

"Heels close! knees strait! a soldier must stand like a dart! I see the fourth, the fifth I don't see.

"Thus it begins:—

"Fire seldom, but fire sure.

"Push hard with the bayonet. The ball will lose its way, the bayonet never. The ball is a fool, the bayonet a hero.

"Stab once, and off with the Turk from the bayonet. Even when he's dead you may get a scratch from his sabre.

"Stab the second! stab the third! a hero will stab half a dozen.

"If three attack you, stab the first, fire on the second, and bayonet the third. This seldom happens.

"In the attack there's no time to load again. When you fire take aim at their guts, and fire about twenty balls.....

"Heavy battle in the field against regular troops. In squares against Turks, and not in columns. It may happen against Turks that a square of 500 men will have to force its way through a troop of 6,000 or 7,000, with the help of small squares on the flank. In such case it will extend in a column. But till now we had no need of it. There are the God-forgetting, windy, light-headed Frenchmen; if it should ever happen to us to march against them, we must beat them in columns."

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

**CURIOUS INSCRIPTION.**—The following quaint inscription, in oak carving, very neatly executed in a Gothic character, was found over a fireplace in pulling down an old house at Tewkesbury, Gloucestershire:—

"Three things pleseth Boeeth god and man. Concorde | Be twene bretheren Amytie betweene nayghbours: | And A man and his wyfe that agreeth well to gether | Fewer things hurt much the site of man Teares, smocke, wynde, | and the worst of all to se his frends unluckye and his fose happye | These fyve thinges are rare sene A fayer yonge womane with ought | A lover, a yonge man with ought myrth A<sup>n</sup> owld ueseror with ought money | Aney greate fayer with ought theffes A fare harnie with ought music."

I made this copy, an exact one in every respect, from a photograph of the original carving.

JAMES T. PRESLEY.

Cheltenham Library.

**BROD.**—This singular term, which is found in many geographical names in Continental Europe, is the Bohemian *brod*, Polish *bród*, in other Slavonic dialects found *brud*, *brued*, *brood*, *wród* =



vadum. It may be compared with D. *voord*, Dan. *bort*, G. *furt*, Eng. *ford*, *forth*, Med. Lat. *forda*, Gr. *πορος*, *πορθμος*. Conf. Brod (2), Croatia; Brod (2), Bosnia; Brod, Podolia; Brodetz, Böhmisch Brod and Deutsch Brod, Bohemia; Ungarisch Brod, Moravia. R. S. CHARNOCK.  
Paris.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

PEDIGREE OF BRIGGS FAMILY.—All Norfolk antiquaries owe so much to Blomefield that it sounds ungracious to say a word to his discredit. Nevertheless, it needs to be repeated again and again that the pedigrees in the *History of Norfolk* are quite untrustworthy. They are of the nature of those compilations which Mr. Freeman so vigorously assails, and which every real archæologist abominates because they put him upon a wrong scent. No better instance of this could be given than the Briggs pedigree which Mr. Beauland refers to (Svo. ed., iv. 221). In that single line of which Mr. Beauland quotes a portion there are statements which it would puzzle the whole College of Heralds to explain. But if any one can throw some light upon the Briggs family, I shall be very grateful. Perhaps the best way of setting to work in a question of this kind is to start from certainty.

Richard Briggs was born at Warley Wood, in the parish of Halifax. He had a brother, Henry Briggs, who was one of the first mathematicians of his time, and was Savillian Professor of Geometry in the University of Oxford. If any one wants to know more about Henry, I refer him to Ward's *Gresham Professors* and the never failing Anthony à Wood. As to Richard, he entered at St. John's Coll., Cambridge, as a pensioner on March 18, 1577-8; was elected scholar of the college Dec. 5, 1579; B.A., 1581; M.A., 1585. Soon after taking his M.A. degree he appears to have been appointed to the sub-mastership of Norwich School. He certainly had six children born before his appointment to the head-mastership, to which he succeeded in October, 1598. He was a personal friend and correspondent of Ben Jonson's, and a letter from "glorious Ben" to him may be seen in the *Gentleman's Magazine* for 1786 (i. p. 378). Two at least of his sons were Fellows of Corpus Christi Coll., Camb. One of them, Thomas, was bursar of the college, and had as his sureties his father and his uncle the Savillian Professor. As to Augustine Briggs, a person who occupies a certain position in the history of Norwich, I believe him to have been a son of my worthy predecessor, the above Richard Briggs, head master of this school. If this were so, he inherited a good deal

of his father's brain power, and transmitted some of it to his son William Briggs, to whose *Treatises on Optics* Sir Isaac Newton wrote some commendatory prefaces. Mr. Richard Briggs was buried here April 17, 1636, having been head master for thirty-eight years. Bishop Cosin, of Durham, was one of his pupils.

AUGUSTUS JESSOPP, D.D.

Norwich.

CARACCIOLI, 1799.—In *Blackwood's Magazine* for May, 1877, in an article on Naples, the sad story of the death of Prince François Caraccioli on June 29, 1799, is related, and the oft told tale of the rising again of his body, "though weighted with 250 lbs. of iron shot." I do not know on what authority this part of the story rests, but I think it may be said to be most improbable, if not wholly impossible. The quantity of gas necessary to give to a human body the required amount of buoyancy to cause it to float in the sea as described would be about 7,000 cubic inches, a volume more than any human body, however distended, could well contain. The real weight, always given on the authority of Captain Hardy, is variously stated in different accounts. Perhaps the version in Colletta's *Storia del Reame di Napoli*, Capolago, 1834, i. 418, is the correct one. He says, "dal peso di cinquanta due libbre inglesi, misurate dal Capitano Tommaso Hardy." To make the story appear miraculous have not successive writers gradually enlarged fifty-two pounds into two fifty, that is, 52 lbs. into 250 lbs.? Another doubtful point which should be set at rest is the age of the prince. In Clarke's *Life of Nelson*, 1809, i. p. 185, he is described as a tall man about seventy years of age; and when asking to be shot, and not hung, he said to Lieutenant Parkinson, "Sir, I am an old man," &c. (*ibid.* p. 186). Yet in the *Biographie Universelle*, vol. lx. p. 152, it is stated that he was only fifty-two; and, according to the memorial tablet on the house where he was born, he was only forty-seven at the time of his execution (*Blackwood*, p. 580). A man of forty-seven would hardly speak of himself as an old man, who cared not for his life.

EDWARD SOLLY.

Sutton, Surrey.

A GOVERNOR OF MALINES OR MECHLIN in 1612.—A lady friend of mine is in possession of a portrait of a gentleman who was Governor of Malines and died in 1612. It is painted on panel, and is that of a person very richly dressed in the costume of the period, holding a key in his right hand, I suppose in right of his office of governor. I shall feel very greatly obliged if one of your learned readers will kindly help me to identify the portrait. At the top of the picture is the following inscription, or rather the latter part of an inscription, which would no doubt have given the information I require, but unfortunately the panel has been

cut down and the upper part is missing. The lettering runs right across the picture, half being on one side of the head and half on the other, but as the panel is not square there is one more line of lettering on the left side than on the right. It is as follows:—

BOXTEL . ET . DE . LUCRE	...	...	...
DOVERISQUE . DE . PLOMON	...	...	...
ROY . DESPAGNE . ET . DEL'AR	...	...	...
ET . L'INFANTE . ISABELLE . SA .	...	...	...
DES . PAIS . BAS . ET . LEVR .	...	...	...
ROY . DE . FRANCE . MORT .	...	...	...
LE . 7 . FEVRIE . 1612 .	...	...	...
	RELLAN . DE . PHILIPPE . 2		
	CH . DVC . ALBERT . D . AUSTRICHE		
	FEMME . PRINCE . ET . PRINCESS		
	AMBADEVR . VER . HARRY . 4		
	GOVERNOR . DE . MALINES .		

I give the spelling and lettering just as they are, and I hope the inscription may enable some kind reader to give me the information I require. It is, I think, impossible that a person of such high rank can be entirely lost sight of.

CHAS. S. ADYE.

Bradford-on-Avon, Wilts.

CRICKLADE CHURCH.—Some time ago I visited the fine church at Cricklade, and was struck by seeing, in the interior, on each column of support to the chancel and transept arches, which bear the tower and spire, a stone on which is carved one of the four suits of playing cards. The diamond, heart, and club are exactly like those at present in use; the spade is more like the "fleur de lys." The rector, Mr. Dyson, could give no explanation of so peculiar a church ornament, nor could Gough furnish any, nor any of those who are considered authorities on points of ecclesiastical architecture—all have said they "never heard of such a thing"; and some have begged me to write to "N. & Q." in hopes of some among your numerous readers being able to throw light on the matter.

Mr. Dyson could not give me any date to the tower beyond that of 1569, inscribed on a buttress outside.

In the early French cards the tréfle or trefoil took the place of clubs. But, as I read, in 1660 heraldic cards were first introduced into England, and the king of clubs was represented by the arms of the pope; of hearts by those of England; of diamonds by those of Spain; of spades by those of France; and thence may have come the "fleur de lys," in place of a spade. If this be so, the date of the tower and these decorations (which appeared to me to be of the same date as the remainder of the columns and arches) may be ninety or one hundred years later than the buttress inscribed 1569.

To those who collect crosses it may be pleasing to know that there is a very fine one at Cricklade, or was, and four or five miles off, in the village of Ashton Keynes, there are the steps and broken shafts of no less than three large crosses, all within a few yards of one another, by the side of the road through the village.

GIBBES RIGAUD.

Magdalen College, Oxford,

PEACOCKS' FEATHERS.—I have heard one Cheshire farmer's wife assure another that children could never be well or healthy in any rooms in which peacocks' feathers were used as ornaments. This was in consequence of a gaudy fringe of this plumage, which decked out the looking-glass of the parlour in which the conversation took place. The speaker continued that it was very "unlucky" ever to give a child a peacock's feather as a plaything. Has this prejudice ever found previous comment in "N. & Q."? What is its origin? To this day in Cheshire some of the poor will not use elder wood as firing; but this is a well-known and old superstition. Since the traditional suspension of Judas on that tree, the elder has always been considered ill-omened.

J. L. WARREN.

J. CALLOT, ETCHER.—Are there any complete collections of the works of this artist in the portfolios of English collectors? I should feel grateful to the owners of any of his works for information, particularly as to prints in the early stages.

G. ROSS.

170, Cromwell Road, S.W.

"BORROW" AS A PRÆNOMEN.—I have lately come across this prænomen. Is it a Gipsy name?

G. S.

BAPTIZING SLAVES.—Dr. Verney Lovett Cameron speaks of slaves being in former times baptized "a hundred . . . in a batch by the Bishop of Loanda, by aspersion, in order to save a small export duty" (ii. 323). What authority is there for this, and when did it happen?

ANON.

NUNS OF SION.—Would some one point out any religious houses or churches of Sion, especially in the north of England? Who was St. Ewrsius?

J. C. J.

STYLE AND TITLE.—Whether in legal documents—e.g., a marriage settlement—it is correct to describe the daughter of a marquess or an earl as "The Right Honourable Mary, &c., commonly called the Lady Mary . . ."

T. C.

HENRY ELLISON.—Will any of your readers kindly furnish me with the following particulars respecting the eccentric but admirable poet of *Mad Moments* (2 vols., Malta, 1833), &c.? Any others would be welcome also; but these, which I hope to obtain by the courtesy of some of your Lincolnshire contributors (Ellison's native county, I understand), will suffice in the mean time:—1. The dates of his birth (1809?) and death; 2. Where a copy may be seen of his little volume, *Touches on the Harp of Nature*, referred to in a footnote on p. 184 of his *Poetry of Real Life* (1844). I need hardly add that any one possessing and willing to lend that or any other work of



Ellison's not named above would greatly oblige me, and I should carefully return it by post (registered) within a day or two after receipt.

W. BUCHANAN.

57, Union Street, Glasgow.

COUNTESS OF DERWENTWATER.—On what ground did this lady, who claimed to be owner of the Radcliffe estates, call herself by the above title?

E. D.

[“N. & Q.,” 2nd and 3rd S. *passim*; 4th S. ii. 581; iii. 41.]

THE DUKE OF SUFFOLK'S HEAD.—In Mr. Doyne Bell's interesting volume on *The Chapel of St. Peter ad Vincula in the Tower*, he describes (p. 184) a head, said to be that of Henry Grey, Duke of Suffolk, which was discovered in the church of Holy Trinity, Minories, forty years since. References to any contemporary accounts of such discovery will oblige.

AN OLD ANTIQUARY.

“THE FAIRY QUEEN,” BK. II. C. IX. ST. 22.—A correspondent of the late Canon Kingsley's requested an explanation of the following stanza, which the Canon was unable to furnish (see *Memoirs of Life*, vol. ii. p. 332). The passage runs thus :—

“The frame thereof seemed partly circulare,  
And part triangulare; O work divine!  
Those two the first and last portions are;  
The one imperfect, mortal, feminine,  
Th' other immortal, perfect, masculine;  
And twist them both a quadrate was the base,  
Proportion'd equally by seven and nine;  
Nine was the circle sett in heaven's place:  
All which compacted made a goodly diapse.”

If any of your readers can explain or direct to any commentary, it will much oblige

W. H. C.

#### AUTHORS OF BOOKS WANTED.—

“*Temporis Filia Veritas*. A merry devise called the troublesome travell of Tyme, and the daungerous delivery of her Daughter Truth. Interlocutors—Bennion the Button-maker and Balthesar the Barber. Anno 1589.”

“*Political Merriment; or, Truths told to some Tune*. Faithfully from the original French of RH. SH. HS. FA. GG. AM. MP. and Messieurs Brinsden and Collier, the State Oculist and Crooked Attorney, Li Proveditori delli Curtisani. By a Lover of his Country. London: Printed for A. Boulter, without Temple Bar, in the Glorious Year of our Preservation, 1714.”

W. T. HYATT.

*Ernest; or, Political Regeneration*.—It was reviewed in the *Quarterly* for December, 1839. The reviewer gives a high impression of this writer's talent, and tells him that, if he abandons his wild doctrines, he can “go down to posterity as one who has enriched his country's treasures of noble thoughts, pure feelings, and imperishable verse.”

M. R.

*The Sailor's Farewell*.—Published in some magazine early last year.

M. W.

#### AUTHORS OF QUOTATIONS WANTED.—

“Lupus est homini homo.”

I have a picture of a Franciscan monk, said to be by Il Spagnoletto. The figure is represented as writing a book upon which is written the above. HENRY BULLEN.

#### Replies.

SCOTT FAMILY: THE PARENTAGE OF ARCH-BISHOP ROTHERHAM.

(5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490.)

The promptness and candour of Mr. Scott's reply leave nothing to be desired. He in effect admits his inability to adduce a scrap of proof that Sir John Scotte was the father of Archbishop Rotherham, and places his chief reliance on the opinion of writers of the present time, who maintain that the prelate's name was Scott. Obviously no modern writer is, as to himself, of any authority in connexion with facts four centuries old. In the case of Mr. Foss and Lord Campbell, unless they had been content to undergo a labour quite impossible to be performed with any hope of writing the lives of several persons within any reasonable space of time, either could not do otherwise than resort for many biographical particulars to existing works of credit. In taking this course, each was, I think, justified in trusting to such an author as Bishop Godwin, for instance. That Rotherham was a cardinal, with title of St. Cecilia, may have been derived from Harl. MS. 6114, for there the statement is to be found.

I protest most emphatically against the implication that there is anything abstruse or difficult to interpret in the archbishop's will. Every one need not rise to my degree of admiration, which I am not ashamed to repeat, of its style and matter; but few will, I believe, second the effort to eliminate from this discussion a solemn legal instrument, properly executed and duly admitted to probate. Puzzling, indeed, it may well be to heads wise or unwise when an attempt is made to fit a Rotherham into a Scott pedigree! When the archbishop says that he was born in the town of Rotherham, we are desired to regard the birth in a spiritual sense. “Spiritually born,” then, we are to understand. So says the venerable primate—born materially of the body of his mother, and born anew in the sacrament of Holy Baptism. He also tells us that he and many other boys in this town of Rotherham would have grown up untaught and unlettered, if there had not suddenly appeared on the scene—I know not by what chance (*nescio quo fato*) save that he was led thither by the good providence of God—a teacher of grammar, who took them and taught them, by which means the testator and more beside himself arrived (*ad majora*) at greatness. Dare we doubt the truth of the facts here sketched in outline? Having thus received in his native town an education which prepared him to fill the highest offices in the State, he resolved that his youthful fellow townsmen should have for ever an advantage to himself denied, in a foundation which should be to them free of cost. The key, the clue to the institution

of Jesus College at Rotherham, as springing from the grateful heart of its founder, is, forsooth, to be quietly ignored; and we are invited to set up in its stead a mystic sense, and to adopt a non-natural interpretation of words which are otherwise clear and intelligible enough.

Leland's assertion as to the heir-general of John, Lord Wenlock, requires corroboration. His words would fit John Rotherham of Luton, the archbishop's undoubted brother. Dugdale (*Baronage*) in 1676 could give no information as to Lord Wenlock's heir, and borrowed the fact and date of his death from Polydore Vergil. This writer's name reminds me that, in his history of the reign of Edward IV., each time he mentions the Archbishop of York it is as "Thomas Rotheram" (Camden Society, edit. 1844, pp. 180, 182, 211). Very little is (as I have said) known of Lord Wenlock's end. By some he is asserted to have been the John Wenlock who outlived by some years the battle of Tewkesbury and left a son; but the usually accepted version is that his heir was a Lawley, ancestor of the present Lord Wenlock. Mr. SCOTT may expect to be asked for some documentary proof that a partition of Wenlock's lands was made between Archbishop Rotherham and Margaret Scotte, and that the Bedingfields got Oxburgh through her. If Richard-a-Barne and Richard Scott, of Barnes Hall, were one and the same individual, then all I can say is that, the deed being dated 1473, this same Richard must have signed his name prophetically—Scott of Barnes that shall be. A foresight of a quarter of a century—by which he was enabled to predict the acquisition of the manor by the archbishop; the devise in augmentation of patrimony to his elder brother, John Scott, and heirs male of his body; the failure of such issue; and his own succession in remainder—exhibits an astounding power of divination, and points to the testifying Richard as one of the most remarkable men of his age. DR. GATTY is mistaken when he affirms (what appears in his edition of Hunter's *Hallamshire*) that the archbishop describes himself as one of the Scott family of Ecclesfield. I understand the words quite differently, and to imply nothing more than a gift to increase his cousin's slender patrimony in the parish of Ecclesfield. Here is the passage:—

"Item volo, quod Johannes Scott consanguineus meus, cui est hereditas, quanquam parva, in parochia de Ecclesfeld successive descendens in eodem nomine et sanguine, à tempore quo non est memoria hominum, ut ipsa augeatur, me per gratiam meliorato, habeat sibi et heridibus masculis de corpore suo legitime procreatis manerium meum de Bernes, situatum in parochia predicta, quod emi de Roberto Shatton pro exl.<sup>lib</sup> ac etiam manerium meum de Howsleys cum pertinen, quod emi de Thoma Worteley Milite pro cxx.<sup>lib</sup>."

In default of such issue to Richard Scott (brother of John) and heirs male of his body lawfully be-

gotten; in default, to the right heirs of the archbishop.

On the heraldic side the Rotherham case is actually impregnable; but I must not allow myself to be led on, even by so tempting an opening as a "bend sinister" over all. Still, I cannot refrain from alluding to Hearne's book before quoted, where a description is given of an exemplar of the statutes of the college at Rotherham, then existing in Sidney College, Cambridge, and, though sadly mutilated as to some membranes, yet retaining a portrait of the founder and the arms of the see, impaling three stags. The description runs thus:

"Exemplar istud est membranaceum, pulchre quidem exaratum et illuminatum cum effigie fundatoris in fronte, atque insignibus ejus, tam archiepiscopalis quam gentilitiis in margine, viz. tribus cervis."

The evidence in my former notice (p. 292) might have been piled much higher, but five indisputable instances of the use of the single name, Rotherham, seemed as good as five hundred. In Newcourt's *Repertorium* (i. 565) we find that the rectory of St. Vedast, in the city of London, was held by "Thomas Rotheram, S.T.B.," from Feb. 13, 1465, to Dec. 5, 1467, when he resigned (Reg. Bourchier, ff. 92, 97). Both universities, in commemorating their benefactors, were bidden to pray for Thomas Rotherham. Archdeacon Carnebull, the executor who proved the archbishop's will, founded an obit in Rotherham Church for the soul of Thomas Rotherham. Then there are such entries as these in the college records:—

"Thomas Rotheram et Walterus Field, per advocacionem ipsis commissam à Collegio Regali Febr. 8, 1457, præsentant D<sup>rem</sup> Woodlarke Præpositum Febr. 27, ad Rectoriam de Kingston."

"An. 1460. Rotheram incipiat in theologia, et non arctetur ad ulterior expectandum."

"An. 1467. Cautio M<sup>ri</sup> Thomæ Rotheram venditur pro 4<sup>lib</sup> 6<sup>s</sup> 8<sup>d</sup> quia non incipit in theologia" [Hearne].

Against such unanimous agreement in a variety of quarters we are asked to set the assertion of this man and the statement of that. At least the trick of calling the prelate Archbishop Scott should be abandoned. Everywhere and always, by himself, by his contemporaries, lay and cleric, Rotherham and nothing but Rotherham. Dead to the world! Why, this is no cloistered monk, but a man who lived in the forefront of political life, in the atmosphere of royalty; an ardent Yorkist, who shared the fortunes of that house.

I find that Sir John Scott died Oct. 18, 1485 (Chan. Inq., 1 Hen. VII., No. 142), leaving William Scott, his son and heir, then aged twenty-five years, so that he was (if the age stated is to be relied upon) born in 1460. Now, as the archbishop (born in 1423) was thirty-seven years older than William Scott, why did he not inherit his alleged father's lands? Why did Margaret Scotte inherit the possessions of Lord Wenlock to the exclusion of her brother William? Other objec-



tions might be urged by considering the collateral relatives mentioned in the will as descending from Rotherham's sister. Nevertheless, it must be admitted that, upon the whole, a strong case has to be disproved before Archbishop Rotherham can be allowed to have been one of the Kentish Scotts, or to have borne any name other than that of the Yorkshire town. JOHN A. C. VINCENT.

MR. SCOTT has made an elaborate effort to sustain the position taken up by him as to the birth-place of Archbishop Rotherham, the material part of which may be easily disposed of. It is not questioned that it was the custom of Church dignitaries to relinquish their family name. It is said Archbishop Rotherham (if he did so) was the last to do so. Passing over for the present the cloud of witnesses called up by MR. SCOTT, who, like a multitude of counsellors, only seem to darken knowledge, we may at once turn to Cole's MSS. (county of Cambridgeshire, vol. xix. p. 175, &c.), which state, "This great man was the son of Sir John Scot, *alias* Rotherham, in the co. of York, by Alice his wife. He was born at Rotherham on Bartholomew's day, Aug. 24, 1423, and took his name, &c., from the place of his birth, as was usual," &c. But in this instance the observation does not hold good, as both his father and brother were called so also, Sir John Rotherham, his brother, in the reign of Edward V. being lord of the manor of Somereys, co. Bedford, and high sheriff of the county. This I collect from an ancient pedigree which is copied from one in Caius College Library:—

Sir Thomas Rotherham, of=..... Alice.  
Rotherham, Yorkshire.

Sir John Rotherham,=Alice, da.  
the Lo. of Somereys of Becket.  
Place, in y<sup>e</sup> parish of  
Luton, co. Bedford,  
&c.

Thomas Rotherham,  
Archbishop of York  
and Lord Chancellor  
of England temp.  
Edw. IV.

So much for the name. Then as to the place. It looks somewhat strange and hard on the archbishop that his own knowledge of where he was born, as very clearly stated in his will, should be called in question, and it would be interesting to know something more of the "wiser heads" the will "has puzzled." Canon Raine says of it, "It is probably the most noble and striking will of a mediæval English bishop in existence." But not a word of its being a puzzling problem. In such will, "Thirdly," he says (referring to the foundation of the College of Jesus), "because I was born in the same town, and baptized in the parish church of the same town, and so at that same place was born into the world, and also born again by the holy bath flowing from the side of Jesus, whose name, oh, if I loved as I ought and would!" Surely if ever words clearly expressed the sense

intended, as to both the "literal" and "spiritual" birth, these do so as to admit of neither question nor cavil. If these words are to be construed in a "spiritual sense," then, maybe, the noble College of Jesus, which he wills shall "be raised in the aforesaid town, in the same place in which the foundation was laid at the Feast of St. Gregory, in the twenty-second year of King Edward IV., and in which also I was born," and the youths "whereof others with me reached higher stations,"—and Hunter pretty well makes out who they were,—are to be taken in a "spiritual sense"; and the streets of houses in the town, and scores of acres of land in the neighbouring villages, as well as large properties in distant places, with which he endowed his college at Rotherham, are to be placed in the same mythical and unsubstantial category. But enough of this. It would be very easy to set aside all the other special pleading and airy speculations advanced, but for the present it must suffice to add, as to the arms "erroneously attributed to that prelate, viz., Vert, three bucks trippant or, a bend sinister argent," that the oldest engraved portraits of him so give them; and Cole says, speaking of King's College in 1746, "His arms are on the said portal in stone and in the old library . . . built by him, and in the windows his devise in almost every pane of glass, having a buck trippant together with the white York rose," &c.

Rotherham has to be thankful Archbishop Rotherham was born there. Its Grammar School is yet a reminder of the noble Grammar School of his College of Jesus, and in her grand old church, the finest of the district, the greater portion of which is attributed to his munificent liberality and fine taste, she is yet greatly enriched, but still cannot afford to be dispossessed of the honour of being the place of his birth.

Perhaps it may be worth MR. SCOTT'S inquiry as to how Luton passed to Rotherham, not from Lord Wenlock, but from forfeiture to Edward IV., and from him by grant or purchase to the archbishop, *irrespective of relationship*.

MR. BROWN'S having found the bones of the archbishop entire so very recently disposes of the burning of the body, and also of the carved oak figure, which is but a carved head; there is a similar one to be seen at Southwell, which Canon Dymock says was used for the same purpose at a funeral service in effigy performed shortly after the archbishop's death. There are traditions of his being buried in four places, and why not born in as many?  
G., F.S.A.

THE TITLE OF "ESQUIRE" (5th S. vii. 348).—See a communication of my own, 5th S. iv. 519. Why does H. say that barristers are Esquires "in consequence of being in the sovereign commission" (whatever that may mean)? Barristers, as such,

hold no commission or authority from the sovereign. In consideration of their being called to the bar of their inn, they are called to the bar of the Supreme Court, and there given exclusive audience by the judges, not by the crown, in virtue of the power inherent in every court to decide who shall practise as advocates before it. I apprehend that it is equally incorrect to speak of barristers as Esquires "by courtesy." As I understand the matter, they are Esquires by the general custom of the realm, *i.e.* by the common law. Their title is recognized and its use enforced by the courts, which would not be the case were it a mere matter of courtesy. As for M.D.s, I have yet to learn that they are Esquires in any sense, either by law or courtesy, except indeed by that modern courtesy which bestows the title upon "butcher, baker, and candlestick-maker." They have no need to covet the humble distinction; for, like the doctors of the other faculties, they are possessors of a higher title, with precedence over mere Esquires. H. is unquestionably wrong in contending that a landed estate may give this title. Blackstone has long ago laid down the contrary (5th S. iv. *ubi sup.*). Cf. *Perrin v. Marine and General Travellers' Insurance Co.*, 2 E. and E. 317. It may be convenient here to enumerate all the several varieties of Esquires. They all fall, I imagine, under one or other of the following heads, *viz.*: 1. Sons of peers; 2. Eldest sons of younger sons of peers, and their eldest sons in perpetual succession; 3. Eldest sons of knights and their eldest sons in perpetual succession; 4. Foreign nobles; 5. Esquires created by the queen's letters patent or other investiture; 6. Esquires of Knights of the Bath; 7. Esquires *ex officio* as justices of the peace and others; 8. Barristers-at-law.

#### MIDDLE TEMPLAR.

No landed property can give the now absurdly abused title of Esquire. I quote from Porney's *Heraldry*, an excellent abridgment of Gwilym. There are only two sorts of hereditary Esquires, *viz.*, the eldest sons of knights and their eldest sons for ever, and the eldest sons of the younger sons of noblemen and their eldest sons for ever, and when such male heirs fail the title dies also. He adds that the opinion that every man with 300*l.* a year in land is an Esquire is a vulgar error; for no money or land can give the title, but only the above reason, or the holding some office which gives the title for life. Strictly speaking, no eldest son in his father's lifetime is an Esquire, unless for some office or commission he holds, and no younger son of an Esquire has any right to the title at all, even if his father can trace back his twenty generations and has a rent roll of 20,000*l.* a year, unless he has the title through some commission he holds. These rules were in full force in the Stuart period. I have lately had to examine some

papers belonging to an old family of that time, and had some difficulty at first in distinguishing the father from the son, as both had the same Christian name; but, as soon as I observed that the father's letters were addressed A. B., *Esq.*, and those to his son A. B., *Gent.*, the difficulty vanished, and all was easy. P. P.

All the sons of peers, and the "eldest" sons (but no others) of baronets and knights, are Esquires by legal right during their lives. High sheriffs of counties, deputy lieutenants, and justices of the peace are legally Esquires, but only (excepting perhaps high sheriffs, who are supposed to retain the title for life) during their tenure of office. Barristers are also legally Esquires, the confirmation of their right being a decision at law, that while practising in court they are such, and therefore, of course, retain the same rank outside, as the judges retain that appertaining to them. All persons, too, designated in the queen's commissions as Esquire (such as the heralds, superior officers in the army and navy, and others) hold the rank. But no property of any kind can give a right to this title in the absence of any such qualification as above. The lordship of a manor may be regarded as an equivalent kind of title, but it must be remembered that the two designations are of different origin, and that the title of Esquire did not arise from the possession of land or property. EDWARD ROWDON.

St. Stephen's Club, S.W.

It may not be perhaps known to your correspondent H. that in the diploma of the Royal Academicians the title of Esquire is conferred upon them and their eldest sons, proving that George III., who created that body by royal charter, little thought what a perfect nullity that title would become. When residing in the neighbourhood of a small town (or rather hamlet) near Windsor, some years since, I was much amused to find that, in an official list drawn up by the vestry clerk, I was designated plain "Mr." whereas two or three retired tradesmen had the Esquire, which was my right, tacked on to their names. To be sure they kept gigs, and I was only a *hartist* and *walked*.

R.A.

"INFANTS IN HELL BUT A SPAN LONG" (2nd S. xi. 289; 5th S. vi. 256, 316, 352; vii. 19, 214.)—The *Saturday Review* (March 24), in commenting on Dean Stanley's address to the students at St. Andrews, says that "the belief in the perdition of unbaptized infants in the sense evidently intended (*i.e.* by the Dean) was never universal, or even general, in Christendom, though it was maintained by some theologians, and asserted with an unexampled coarseness and ferocity of diction by Calvin." The above statement is directly opposed to one by a writer whom, on matters connected



with the history of religious opinion, I venture to think an almost unimpeachable authority, I mean Mr. Lecky. In his *History of Rationalism in Europe*, he draws a powerful and pathetic picture of the influence this baleful doctrine exercised over agonized mothers, who were assured by a Church, which they believed to be infallible, that their offspring who were either born dead or died before the rite of baptism could be administered were burning alive in an unquenchable fire. The entire passage is too long to quote, but the following extracts are sufficient to show what, according to Mr. Lecky, was the belief of both the early and the mediæval Church on the subject:—

"The opinion which was so graphically expressed by the theologian who said 'he doubted not there were infants not a span long crawling about the floor of hell,' is not one of those on which it is pleasing to dilate. It was one, however, which was held with great confidence in the early Church; and if in times of tranquillity it became in a measure unrealized, whenever any heretic ventured to impugn it it was most unequivocally enforced. At a period which is so early that it is impossible to define it, infant baptism was introduced into the Church; it was adopted by all the heretics as well as by the orthodox; it was universally said to be for 'the remission of sins'; and the whole body of the Fathers, without exception or hesitation, pronounced that all infants who died unbaptized were excluded from heaven. In the case of unbaptized adults a few exceptions were admitted, but the sentence on infants was inexorable. The learned English historian of infant baptism states that, with the exception of a contemporary of St. Augustine named Vincentius, who speedily recanted his opinion as heretical, he has been unable to discover a single instance of an orthodox member of the Church expressing the opposite opinion before Hinckmar, who was Archbishop of Rheims in the ninth century.....Some of the Greek Fathers, indeed, imagined that there was a special place assigned to infants where there was neither suffering nor enjoyment, while the Latins inferred from the hereditary guilt that they must descend into a place of torment; but both agreed that they could not be saved.....All through the Middle Ages we trace the influence of this doctrine in the innumerable superstitious rites which were devised as substitutes for regular baptism. Nothing indeed can be more curious, nothing can be more deeply pathetic, than the record of the many ways by which the terror-stricken mothers attempted to evade the awful sentence of their Church."—*History of Rationalism in Europe* (ed. 1875), i. 359-368.

In his *History of European Morals*, the same writer denounces this dogma in terms of the strongest indignation; and indeed it is difficult to conceive how such an atrocious idea first entered into the heads of theologians, except on the supposition that the inventors of it never had any infants of their own, which I suppose was really the case. Perhaps the most painful feature of the dogma is the odious libel that it is on the character of Him who said through His Son, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

It is very pleasant to contrast with the fierce utterances of inhuman theologians on this subject the belief expressed by the great poet of the

Middle Ages, who, although his creed was on most points sufficiently stern, could not nevertheless find it in his heart to assign babes and sucklings to never-ending tortures. I allude to the following passage in Dante's *Purgatorio* (c. vii. ll. 28-33) where Virgil tells Sordello:—

"Luogo è laggiù non tristo da' martiri,  
Ma di tenebre solo, ove i lamenti  
Non suonan come guai, ma son sospiri.  
Quivi sto io co' parvoli innocenti,  
Dai denti morsi della morte, avante  
Che fosser dall' umana colpa esenti."

The *Saturday Review*, in the same article that I have quoted above, says that "the belief that they (unbaptized children) are in a different condition from the baptized is still universal amongst believers in baptism." What is the belief as to their condition, to which the *Saturday* alludes?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

CAMELS IN EGYPT (5th S. vii. 349).—The traveller referred to by your correspondent is certainly correct, and Burckhardt observed the same. He says:—

"Among the innumerable paintings and sculptures in the temples and tombs of Egypt, I never met with a single instance of the representation of a camel. At Thebes, in the highest of the tombs, on the side of the Djebel Habow, called Abd el Gorne, which has not, I believe, been noticed by former travellers, or by the French in their great work, I found all the domestic animals of the Egyptians represented together in one large painting upon a wall, forming the most interesting work of the kind which I saw in Egypt. A shepherd conducts the whole herd into the presence of his master, who inspects them, while a slave is noting them down. Yet even here I looked in vain for the camel."

M. Demoulins published in 1823 a learned essay to prove that the camel was not spread over Africa till after the Christian era, and in it he says that the ancient writers from the time of Herodotus, though they wrote of Africa in peace and in war, never mention the camel. He goes on to show that there were no camels west of the Nile till the third century of the Christian era. The appearance of camels west of the Nile took place for the first time, when the Vandals and Moors revolted, after the departure of Belisarius for the reconquest of Italy. P.

The following will confirm and explain the observation of PAROCHUS's father:—

"La multiplicité et la perfection des représentations murales à Sagarrah permettraient de raconter la vie de cette société dans ses détails les plus familiers.....Son isolement frappe tout d'abord. Elle vit rigoureusement renfermée dans l'oasis de la vallée du Nil, tire toutes ses ressources de cette terre privilégiée et semble ignorer le reste du monde, ignorer l'Asie sa voisine, à laquelle son existence sera plus tard si intimement mêlée. Non-seulement ses idées, ses croyances, ses arts, mais sa vie matérielle, ses besoins, jusqu'à ses végétaux et ses animaux, sont exclusivement égyptiens. Ce serait une curieuse étude de reconstituer la faune de l'ancien empire, avant

l'acclimatation des bêtes de somme asiatiques, avec ces centaines d'animaux figurés sur les bas-reliefs dont la scrupuleuse ressemblance ne laisse jamais place au doute. Les auxiliaires actuels les plus indispensables de la vie domestique et agricole sont encore inconnus aux colons memphites sous les V<sup>e</sup> et VI<sup>e</sup> dynasties : le chameau, le cheval, la brebis, le porc, la poule leur manquent ; il n'y a pas un seul type de ces espèces dans les scènes nombreuses où ils ont retracé à satiété tous les travaux de leur vie quotidienne, tout le monde où ils vivaient."—Eugène-Melchior de Vogüé, "Chez les Pharaons, Boulag et Saggarah," *Revue des Deux Mondes*, 15 Janvier, 1877, p. 352.

HENRI GAUSSERON.

#### Ayr Academy.

"NINE HOLES" (5th S. vii. 466).—MR. WALCOTT'S note and the editorial addition at the end have reminded me of a matter which interested me a good deal two years ago. I first observed the "holes" at Westminster, and set them down as recent, as I suppose other people have done, for they must often have been seen. But afterwards there appeared very strong reasons for supposing them to be mediæval, so I determined to search for them in other cloisters as opportunity offered, which unfortunately has not been often, but I have found some—quite enough, indeed, to take away all doubt as to the antiquity of the things. At Canterbury I counted over thirty sets in the south walk ; and I have notes of many more at Norwich, where they are to be found all round the cloister, together with other holes also, as it seems, the work of idle hands, which lacked not for employment long before Dr. Watts told us the name of their employer. All my examples are Benedictine ; but I have heard of some at Lincoln, and now MR. WALCOTT finds them at Chichester, both secular foundations. I shall be grateful to any reader of "N. & Q." who finds himself with a few minutes to spare in any cloister, and will look out for these things, and let us hear of any he finds. So far as I know, they are always on the bench, on the wall side of the cloister, and at Westminster and Canterbury they are in the part nearest the church.

MR. WALCOTT is mistaken in calling the game played as the "nine holes" *nine men's morris*, which is a much superior affair, requiring a more elaborate board, and depending on the taking of the men. Our game has only three men on each side, which cannot be taken, and the game is won by the player who can get all his men in a row. It is indeed, except as to size of board and number of men, exactly the popular new game of *Gobang*, which, they tell me, was brought from China, name and all.

J. T. M.

ISOLDA : GLADYS (5th S. vii. 428).—The latter name is found elsewhere than in novels. It is a real feminine name, as I have had reason to know (alas that my verb should be in the past tense !). Gladys is not an uncommon baptismal name in

Wales, but I have endeavoured in vain to extract any meaning from it as a Welsh word. I have seen the following etymology, and give it for as much as it is worth : "Gladuse," "Gladusa," "Gladys" (Latin), meaning "lame." Before I assent to this derivation I shall certainly endeavour to get a better one. In the first place I distrust any theory resting on a derivation of Cymri from Latin, being inclined to think the former the older language of the two. Besides this, it appears to me unlikely that a name indicative of a personal defect would be selected as a favourite one for a female. I hope some of your Celtic correspondents may be able to throw light upon the subject.

M. H. R.

Gwladys or Gladys is the Welsh name for Claudia. Claudia, the daughter of Caractacus (Caradoc), was married to Rufus Pudens, a Roman patrician, who had filled high civil and military positions in Britain. The brother of Claudia, Linus (Llyn), was ordained, Morgan says, first Gentile Bishop of Rome by St. Paul. Lucius, King of Britain, A.D. 124–200, married Gwladys, the granddaughter of Marius, the successor of Guidorius and Arviragus, A.D. 49–90. From her present Majesty is in direct descent, and Gwladys is still a name not uncommonly given to Welsh females.

W. F. MARSH JACKSON.

The first query I can only repeat on my own account. But I beg to assure O. that Gladys, or Gwladis, is a real name—in fact, it is only in history that I have met with it—of Welsh origin, and female. The wife of Rhys ap Twdwr, Prince of South Wales ; the daughter of Llywelyn ap Jorwerth and Joan, daughter of King John ; and the daughter of Llywelyn ap Gruffudd and Alianora de Montfort, all bore the name of Gwladis or Gladys.

HERMENTRUDE.

The youngest sister of the present Earl of Pembroke is Lady Constance Gladys Herbert (see *Burke's Peerage*, &c.). B. W. ADAMS, D.D.  
The Rectory, Santry.

This, with some variations in spelling, such as Wladis, Gwladus, and in Latin charters Gladusa and Gladowisa, is a Welsh female Christian name. Four ladies bearing it occur in the Brut y Tywysogion ; and, to descend to a later period, Gwladys, daughter of Sir David Garn, and wife of Sir William ap Thomas, was the ancestress of all the Herberts.

J. F. M.

"TRAVAIL" : "TRAVEL" (5th S. vii. 305, 411).—MR. PICTON, in his interesting communication on these words, tells us :—"In the Middle Ages *travail* was used to designate a wooden frame for shoeing unruly horses." This form of the word is new to me in this sense, but Chaucer's *trave*, quoted by Mr. PICTON from *The Miller's*



*Tale*, is in common use in Scotland. In the rural districts there is in front of most smithies (*smiddies* they are called) the wooden frame MR. PICTON refers to. It is called a *trevis* (so pronounced), and is rightly treated always as a plural. This agrees with the Portuguese *trave*, stocks, fetters, as well as with the French *entraves*, chains, obstacles. Diez gives these along with many other Romance cognates, and, with MR. PICTON, connects them with Lat. *trabes*. The following, from the *Manipulus Vocabulorum* (1570), may be interesting: "*Traue, numelli, numellæ; Traues, idem, numelli, orum.*" Mr. Wheatley adds, as an editorial note, "'Trave for to scho horse in' (*Cath. Aug.*); 'Traves, a kind of shackles for a horse that is taught to amble a pace' (Phillips). *Trauell, labor; Trauel, laborare; Trauayle, labor; Trauayle, laborare; Trauayle countries, peregrinari.*" C.  
Glasgow.

WILLIAM HOGARTH (5<sup>th</sup> S. vii. 108, 256, 294, 459).—This heading affords an opportunity of recording this little book:—

"Remnants of Rhyme. By Thomas Hogarth, of Troutbeck. (Uncle to the great Painter.) Selected from an old MS. Collection of his Writings preserved by his Descendants." 12mo. pp. 77. Kendal, Lee, 1853. A. Cunningham alludes to this Troutbeck connexion and old Hogarth's "rude satires"; and Nichols, when collecting his anecdotes of the painter, got a sight of the curious things preserved in this volume, which Geo. Stevens denounces as "Poems in every way contemptible, want of grammar, metre, sense, and decency being their invariable characteristics." But it is not the fashion now to withhold any literary curiosities, and Kendal is perhaps proud to bracket its rustic poet with the world's burlesque artist. J. O.

The old Hogarth who formerly lived at Yew Tree, Rosegill, near Bampton, was my grandfather. If Mr. WALKER would communicate with me I would give him some further information.

RALPH ATKINSON.

Shap, Westmorland.

CURIOUS NAMES (5<sup>th</sup> S. vii. 386).—The Thursday October Christian whom MR. ROBERTS takes out of the *Standard* would be, I suppose, the grandson of the original Thursday October. This was a son of John Christian, one of the mutineers of the Bounty, and was, I believe, the first born on Pitcairn's. MR. ROBERTS will find all this in any history of the colony. Thursday October was, of course, named from the day and month of his birth. C. F. S. WARREN, M.A.

Bexhill.

HUMAN BODY FOUND IN A GLACIER (5<sup>th</sup> S. vii. 428).—An instance of the kind occurred in 1872 or 1873, I forget which. I remember reading the

particulars in one of the Swiss papers—it might have been the *Patrie* or *Journal* of Geneva, where I was then residing—and making a transcript of it for the *Swiss Times*. If I am not mistaken, the body was discovered in the Mer de Glace; it was well preserved, and was recognized by an old guide as the body of a comrade who had been driven from his side by an avalanche, while ascending or descending a mountain peak, many years before. I shall be most happy to communicate to M. R. any further particulars I may recall to mind, or to give him the whole record should I come across it.

CAVE NORTH.

HERALDIC BOOK-PLATES (5<sup>th</sup> S. vi. 465, 469; vii. 36, 76, 233, 435).—Some forty years ago I commenced a collection of heraldic book-plates which now contains upwards of 20,000 examples. I think I may with certainty say that when I made a beginning no other collector was in the field, certainly not in Lancashire, where I then obtained many rare examples.

Miss Jenkins, of Bath, made a large collection of these plates about the year 1820. This collection, contained in four quarto volumes and numbering over 5,000 examples, was purchased by me at Messrs. Puttick & Simpson's sale-rooms many years ago. I also obtained subsequently the collection of foreign book-plates made by Dr. Wellesley, of Oxford. Many of these are remarkable examples, some being struck off on vellum and others dating from the latter half of the sixteenth century.

With the exception of a few book-plates collected by Bagford, and which are now in the British Museum, I never heard of any other collections. A register of collectors' names would be of great value, since duplicates *will* accumulate.

I. I. H.

Dartmouth Row, Blackheath.

LAVENDER (5<sup>th</sup> S. vii. 389).—I have often used lavender to remove stains, &c., from cloth and felt hats, but have never tried the effect on any other material. I believe there is but little virtue in the lavender, as pure rain water has a similar effect.

Moss.

"TO-YEAR" (5<sup>th</sup> S. vii. 426).—This word, meaning the present or passing year, was in common use in the agricultural parts of the East Riding of Yorkshire forty years ago, as I can testify.

S. J.

ARMS BORNE BY LADIES (5<sup>th</sup> S. vii. 428).—An unmarried lady would be entitled to bear arms on a coat and in a lozenge if her father be a gentleman lawfully bearing arms, but not otherwise. The sovereign only, who is the fountain of honour, can grant this hereditary title of "gentleman lawfully bearing arms," through the Earl Marshal and Kings-at-Arms. No amount of landed or other

property would give this title of the minor order of nobility in this country, of "gentleman lawfully bearing arms," to the father or to the son, or the title of "gentlewoman" to the daughter. If the young gentlewoman marry a gentleman lawfully bearing arms, her husband would bear her arms impaled with his own; or if the wife have no brother, the husband would bear his wife's arms on an escutcheon of pretence, and their children would, in the latter case, bear their father's and mother's arms quarterly.

J. LLEWELYN CURTIS.

"THAN" AS A PREPOSITION (5th S. vii. 308, 454, 494).—The English is certainly portentous. *Than* (formerly identical with *then*) is no more a preposition than the Latin *quam* would be. In fact, one might just as well write in Latin—

"Nam pulcrior tu es puella quam *hanc*,  
Ut ille sublimior vates quam *me*!"

C. S. JERRAM.

HIC ET UBIQUE does not quote correctly (*ante*, p. 419). It should be—

"For thou art a girl as much brighter than her."

I do not consider this to be bad grammar. Murray and other grammarians recognize the use of *than* as a preposition. We always say "than whom," chiefly for the sake of euphony.

E. YARDLEY.

PREMONSTRATENSIAN ABBEYS (5th S. vi. 288, 411, 524; vii. 234, 297, 390).—I will supplement the list at the last reference:—

Beauchief, Derbyshire, founded 1183 by Robert fil Ranulphi, Lord of Alfreton. Value, 157*l*. 10*s*. 2*d*. Granted 28 Hen. VIII. to Sir Nicholas Strelley.

Le Dale, Derbyshire, founded 1204 by William Fitz Rauf and Jeffrey de Salicosa Mare. Value, 144*l*. 12*s*. Granted 35 Hen. VIII. to Francis Poole.

S. Agatha, of Easby, Yorkshire, founded 1152 by Roldal, Constable of Richmond Castle. Value, 188*l*. 16*s*. 2*d*. Granted *temp.* Phil. and Mary to Ralph Gower.

Torr Abbey, Devonshire, founded 1196 by William Briwer. Value, 896*l*. 0*s*. 11*d*. Granted 35 Hen. VIII. to John St. Leger.

Home Lacey, or Hamm, Herefordshire, founded by William Fitzwain, *temp.* Hen. III.\*

Kalenda, Northamptonshire, a cell founded by William Buttevilan.† Value xxx*l*. Granted 33 Hen. VIII. to Francis Pygot.

M. V.

HOWELL'S LETTERS (5th S. vii. 148, 211, 314.)—*Cacams* are Jewish doctors. For *Alfange* read *Alfaques*, who among the Spanish Morescos were the clergy, or those who instructed them in the Mahometan faith. *Colt-staves*; this, I imagine, is a figure of speech for bearing a charge or burden.

\* Dugdale and Tanner (from whom this list is compiled) both say that from the lapse of time all further account of this abbey is lost.

† *Idem*.

The literal meaning of *colt-staff* is a lever, French *levier* ("bâton pour soulever et remuer quelque fardeau").

JOHN PARKIN.

Idridgehay, Derby.

THE VOW OF KING CHARLES I. (5th S. vi. 189.)—This important document, or a copy of it, was in the possession of Mr. Upcott in the year 1836. He described it in that year at p. 9 of his privately printed catalogue, entitled "*Original Letters, Manuscripts, and State Papers*." Collected by Wm. Upcott, Islington, 1836." It seems to have come under the notice of Disraeli, who states that it was attested by several eminent persons (*Commentaries on the Life and Reign of Charles I.*, 1851, vol. ii. p. 438). Who is the present possessor of the document?

J. E. BAILEY.

MISS MARTINEAU'S ESSAYS (5th S. vii. 468).—The "Essay on Moral Independence," quoted by Mrs. Chapman in her *Memorials of Harriet Martineau*, is given in *extenso* in *Miscellanies by Harriet Martineau*, 2 vols., Boston, 1836. It is not stated where this essay originally appeared. In Miss Martineau's preface to these two volumes she says: "They contain the greater part of my contributions to periodicals during the years 1829, 1830, 1831, and 1832." I have looked over the volumes of the *Monthly Repository* for the years named, as she was a constant contributor to that periodical, but I cannot find in them the essay in question. The two volumes of *Miscellanies* contain much interesting matter, viz., philosophical essays, essay in six chapters on the "Art of Thinking," "Sabbath Musings" in six chapters, moral essays, parables, poetry, tales, reviews, &c.

ALEX. IRELAND.

Inglewood, Bowdon, Cheshire.

THE OLDEST PROVINCIAL CIRCULATING LIBRARIES (5th S. v. 188, 314; vii. 26, 113, 354, 452).—In my original note on this subject (*ante*, p. 26) I claimed for the Rochdale Library that it was "probably the longest lived if not the oldest in England." Mr. PICTOR has proved that both as to antiquity and longevity it must yield the palm to Liverpool. Will MR. LANGFORD kindly say if the Birmingham Library is still in existence, and if not, give the date of its decease? As far as we have gone, the matter stands thus:—Liverpool, established about 1756 or 1757, and still in existence; Manchester, established 1765 (or earlier), sold in 1867; Settle, established 1770, still existing; Rochdale, established 1770, broken up (or, rather, amalgamated with the Free Library) in 1876.

H. FISHWICK, F.S.A.

FREEMASONS AND BEKTASHGEES (5th S. vii. 323, 398, 435, 472).—MR. JAMES's false analogy is almost funny. He should have added that if a Christian amphitryon invites a Jew stockbroker to dine at his house with other guests, the party



does not become non-Christian. It certainly does not. But this is, of course, not the way to state the question. The true statement is this. A religious sect, calling itself Freemasons, admits to its rights and privileges Jews, openly professing Judaism. But before these *collegæ* can meet *religionis causâ*, common ground must have been made and established whereon they may all stand to perform their *sacra*. To enable baptized Christians and professing Jews to meet together in a religious concord something must be given up or ignored by one or other of the two religionists. But only that party can give up anything which possesses something more than the other—in this case what constitutes the delimitation between the two religions. *Ergo* the Christian gives up or ignores for the time that something which is, *plus* Judaism, his Christianity. H. C. C.

CHARLES STUART (5th S. vii. 189, 417, 458).—As stated by me; the *Biograph. Dramat.* of 1812 assigns nine dramatic pieces to this author, viz.:—

1. The Cobler of Castlebury. 1779.
2. Damnation. 1781.
3. Ripe Fruit. 1781.
4. Greta Green.
5. Box Lobby Loungers. 1787.
6. Distressed Baronet. 1787.
7. The Stone Eater.
8. The Irishman in Spain. 1791.
9. The Experiment. 1797 (attributed).

Nos. 1, 6, and 8 I have; 2, 3, 5, and 9 acted, but apparently not printed; of 4, the songs only printed. As to the author, my authority merely states that Stuart was a Scot, and concerned with his brother (Daniel Stuart, of the *Courier*) in several newspapers, and "died a few years ago."

J. O.

OLD IRISH COINS (5th S. vii. 288, 397).—DR. ADAMS will allow me to state, in answer to his reply to my query, that, contrary to what Dr. ADAMS supposes, not only were coins issued in Ireland before the assaults and partial invasion of the Danes after A.D. 853, but it is even recorded by all Irish historians that a regular mint was erected at Armagh and Cashel, and money coined for the service of the state, in the time of St. Patrick and the reign of Laogare O'Neill, about A.D. 427. Therefore the coins struck by the Irish princes preceded by many centuries those of the Danes, and could not be an imitation of them. The Danes only succeeded in ruling over a part of the province of Leinster, and the other kingdoms maintained their independence. Are these *genuine* Irish coins difficult to be obtained, or a description of them?

O'NEILL.

BEATING THE BOUNDS (5th S. vii. 365).—Evidence of the "whacking process" is to be found in Brand's *Popular Antiquities* (vol. i. p. 206, &c., Bohn's edition); thence I cull the following extract

from the churchwardens' books of Chelsea, quoted at second-hand from Lysons's *London*, ii. 126:—

	£ s. d.
"1679. Spent at the Perambulation Dinner	3 10 0
Given to the boys that were whipt	0 4 0
Paid for poynts for the boys	0 2 0

The second of these entries alludes to another expedient for impressing the recollection of particular boundaries on the minds of some of the young people. Bumping persons to make them remember the parish boundaries has been kept up even to this time. A trial on the occasion where an angler was bumped by the parishioners of Walthamstow parish is reported in the *Observer* newspaper of January 10, 1830. He was found angling in the Lea, and it was supposed that bumping a stranger might probably produce an independent witness of a parish boundary. He obtained 50*l.* damages."

Reference is next made by the editor of Brand to an article by Mr. Barnes in Hone's *Year Book*. Turning to this (p. 590) we find that the procession along the boundaries of a parish or manor is, or was, in Devonshire,

"a proceeding commonly regulated by the steward, who takes with him a few men and several boys, who are required to particularly observe the boundary lines traced out, and thereby qualify themselves for witnesses in the event of any dispute about the landmarks or extent of the manor at a future day. In order that they may not forget the lines and marks of separation, they 'take pains' at almost every turning. For instance, if the boundary be a stream, one of the boys is tossed into it; if a broad ditch, the boys are offered money to jump over it, in which they of course fail, and pitch into the mud, where they stick as firmly as if they had been rooted there for the season; if a hedge, a sapling is cut out of it, and used in afflicting that part of their bodies upon which they rest in the posture between standing and lying; if a wall, they have a race on the top of it, when, in trying to pass each other, they fall over on each side.....; if the boundary be a sunny bank, they sit down upon it, and get a treat of beer and bread and cheese, and perhaps a glass of spirits. When these boys grow up to be men, if it happens that one of them should be asked if a particular stream were the boundary of the manor he had perambulated, he would be sure to say, in the manner of Sancho Pança, 'Ees, that 'tis, I'm sure o't, by the same token that I were tossed into't, and paddled about there like a water-rat, till I wor hafe dead.' If he should be asked whether the aforesaid pleasant bank were a boundary, 'O ees it be,' he would say; 'that's where we squat down and tucked in a skin-vull of vittles and drink.' With regard to any boundary perambulated after that, he would most likely declare: 'I won't be sartin; I got zo muddled up top o' the banks, that don't know where we ambulated arter that.'"

ST. SWITHIN.

Until a comparatively recent period, boys who followed (they were not taken or driven, as in Russia) the beaters of the boundaries in Notting-ham—a beadle-like host—were bumped against the "marks," whether of wood or stone. The ceremony itself is still observed, but not annually, and there is no bumping. Those who are required to "assist" (mainly members of the Town Council) are formally summoned by the clerk to the lord (or lords) of the manor—the Corporation—and "sworn in." The expedition—provided with hoes,

spuds, spikes, and heavier implements—then starts. It takes the course of the well-known and well-defined line; and if, since the last perambulation, any encroachments have been made or obstacles put up, these are ruthlessly demolished, whatever they may consist of. The leader of the party is well versed in the route, whilst the "colts," who are on such a mission for the first time, are required to make notes of the limits. The journey involves breaking through fences, jumping ditches, and, in fact, overcoming by hook and by crook and by scramble any kind of impediments and Sancho Panza hardships. At fixed stations refreshments are served, the principal of which is a sumptuous luncheon at about noon, and the last an ample tea at a friendly farmhouse. After that the beaters, who are then very near the town, and very tired, for it is a long enciture, get home as they may choose—very often stopping once more at some well-known hotel. The ex-sheriff (not the sheriff) pays for the luncheon, and at a convenient time after the perambulation he is entertained at dinner by the beaters. In one case a house has to be gone through, and the doors are kept open for the purpose.

J. W. JEVONS.

The custom of "beating in the bounds" was, I believe, very common in Norfolk up till the beginning of the present century. I personally knew the clerk of a parish a few miles from Norwich, who remembered, as a boy, being taken, with others of his age, round the parish to be shown its bounds. Among other means resorted to in order that the bounds might form more than a mere passing impression in their memories, several of the boys' heads were forcibly knocked against any tree or post that happened to be handy. This style of beating in the bounds was, I should say, rather successful—the old clerk seldom passed that boundary of the parish where he had received his "beating" without being reminded both of the boundary and a bruised head.

G. H. B.

OVAL FRAMES (5th S. vii. 368.)—The passage referred to by COLONEL FERGUSSON occurs in the first chapter of Paley's *Natural Theology* (*Works*, vol. iii. p. 4, ed. 1825). It will be seen from the passage that the manufacture of oval frames was not an unknown art in the days of Archdeacon Paley. He speaks of them as articles in common use, but he intimates that very few (perhaps not one in a million) were acquainted with the process by which they were made; and in this opinion I apprehend he was quite right. At least, I have to confess my own ignorance of the process, and I rather think my ignorance is shared by a great many.

Many years ago I saw, in the *Mechanic's Magazine*, a description of "Ibbetson's Eccentric Chuck," by which curves of many sorts could be drawn on

a flat surface—among others the oval or ellipse; and, what struck me as exceedingly curious, the perimeter of the ellipse could be divided into any required number of equal parts. It is probable that this machine, or some other designed for similar use, would meet the difficulty suggested by your correspondent.

J. SCOTT PORTER.

There is a belief here in Birmingham that the oval lathe was invented in Birmingham by a clever mechanic named Tipping, father of the late Mr. Tipping, gun manufacturer (of the firm of Tipping & Lawden), of this town. That would be, I should think, about eighty years ago or thereabout. I have heard this from good authority—from a man who worked at an oval lathe more than sixty years ago, when, if I understood him aright, they had just come out. It would take some years after the invention to get the lathe fully into work.

FATHER FRANK.

Birmingham.

It is rather doubtful whether oval frames were really turned in a lathe in Paley's days; and the oval lathe is generally supposed to be comparatively modern. COLONEL FERGUSSON will find not only a description, but an engraving of one with the slide (or oval) chuck, given in Moxon's *Mechanical Exercises*, a very valuable work, published in numbers. I write away from my library, but can send full particulars if desired.

ESTE.

In Brougham and Bell's edition of Paley's *Natural Theology*, vol. ii. p. 7, the process is described in a note.

J. T. F.

Hatfield Hall, Durham.

"TWITTEN" (5th S. vii. 348.)—I have heard this word used by a Sussex gentleman (though I think he pronounced it *twittern*) with exactly the same meaning as that given by MR. SAWYER. In an article in the *Hampshire Chronicle* of May 5, giving some extracts from a manuscript book of the seventeenth century, recently discovered in Winchester Cathedral, the following explanation of a term there used occurs: "'Palliards Twychen,' . . . a palliard is a beggar or tramp, and twychen is a narrow lane or court." I cannot find the term in Bailey.

H. G. C.

Basingstoke.

In Hamburg there are several such byways called *twiete*, as Fischer Twiete, Brands Twiete, Gerken Twiete, &c.

V. DE P.

See Cooper's *Sussex Glossary*.  
Nottingham.

F. D.

WHAT IS DEATH? (4th S. xii. 377; 5th S. vii. 392.)—The following lines are from the writings of James Clarence Mangan, and may be worth republication in "N. & Q." :—



"Prison-bursting death,  
Welcome be thy blow!  
Thine is but the forfeit of my breath,  
Not the spirit! nor the spirit's glow.  
Spheres of beauty—hallowed spheres,  
Undeafed by time, undimmed by tears,  
Henceforth hail! Oh, who would grovel  
In a world impure as this?  
Who would weep in cell or hovel,  
When a palace might be his?  
Wouldst thou have me the bright lot forego?  
Oh! no, no!"

JOSEPH FISHER.

Waterford.

[Are not the above lines a translation from the German?]

RO. WILLAN'S SERMONS, 1622-9, CHAPLAIN TO CHARLES I. (5th S. vii. 427.)—In the British Museum Library are "*Conspiracies against Kings, Heaven's Scorne*. A Sermon [on Ps. ii. 1-4] preached before the Judges upon the Fifth of November. London, 1622"; and "*Elijah's Wish: a Prayer for Death*. A Sermon [on 1 Kings xix. 4] preached at the Funeral of . . . Viscount Sudbury, Lord Bayning. London, 1630, 4to." (two copies). CHARLES VIVIAN.

"MADAME DE POMPADOUR AND THE COURTIER'S" (5th S. vii. 448.)—I saw this picture, or a *replica* thereof, at Messrs. Foster's auction rooms in Pall Mall about, I think, a year ago. It was evidently an elaborate caricature. The fair lady, with her hair dressed and powdered, was placed on her perch in the character of a decoy bird, like a little civette, to attract other fowls of the air within reach of the gun or snares of the fowler.

W. J. BERNHARD SMITH.

Temple.

SHAKSPEARE AND HIS FAMILY (5th S. vii. 287, 333, 475.)—I well remember that when I was a lad the Shakspeare Inn, in the Lower Northgate Street, Gloucester, was kept by an old gentleman named Smith, and that outside the passage leading to the inn was a signboard with this inscription: "The Shakspeare Inn, by William Smith, descendant from and next-of-kin to that Immortal Bard." I also well remember Mr. Smith's person, but not his features. He was a tall, thin, gentlemanly-looking old man, who wore a black cloth suit and a white neckcloth, and looked much more like a clergyman or a medical man than an inn-keeper.

J. J. P.

Temple.

"MOTHER-IN-LAW" FOR "STEPMOTHER" (5th S. vii. 411.)—"Mother-in-law" is used for "stepmother" in the will of Edmund Bacon of Hesselst, "in the countie of Suffolk, gentilman," which is dated "the seconde daile of June in the yeare of o<sup>r</sup> Lorde God a thousand fyve hundreth fiftie and three":—"during the lief naturall of thabove

named Anne Gosnold, my mother in lawe." By a strange clerical error, in the first mention of her name she is styled "*brother in lawe*":—"during the lief naturall of one Anne Gosnold, my brother in lawe." This Anne was the daughter of Henry Rouse, of Dennington, in Suffolk, and the second wife of Thomas Bacon of Hesselst, and by him great-grandmother of Sir Francis Bacon, the last Justice of the King's Bench made by Charles I., who is buried in St. Gregory's Church, Norwich, under a monument which bears a bombastic eulogy. The will of Edmund Bacon is in the Prerogative Court of Canterbury, f. 20, lib. Tashe.

WILLIAM COOKE, F.S.A.

"Mother-in-law" for "stepmother" is frequently used by uneducated people in Lincolnshire. I imagine the same blunder is made by Londoners, for in *Pickwick* Mr. Samuel Weller asks his father, "How's mother-in-law?" (chap. xx.)

M. G. W. PEACOCK.

Bottesford Manor.

HERALDIC QUERY: TULLIBARDINE (5th S. vii. 448.)—In the *Scots Magazine* for July, 1746, p. 349, there is an obituary notice of this unfortunate nobleman:—

"On July 9 died William Murray, late Marquis of Tullibardine, a *bachelor*, and elder brother of the Duke of Athole, a prisoner in the Tower of London. He was in the fifty-eighth year of his age, and was privately interred in the chapel of the Tower on July 11."

EDWARD SOLLY.

AUTHORS OF BOOKS WANTED (5th S. vii. 269, 299, 339, 459.)—

*Posthumous Fragments of Margaret Nicholson*.—Margaret Nicholson was admitted into Bethlehem Hospital, Moorfields, on August 9, 1786 (this hospital was opened in 1676). She was removed to the new building in St. George's Fields, Southwark, when it was opened in August, 1815. There she remained until her death on May 14, 1828.

G. H. H.

(5th S. vii. 489.)

*A Sequel to Don Juan*.—I wrote a seventeenth canto in continuation of *Don Juan*, and published it in London about twenty years since. The manuscript is now in the possession of a friend of mine in Devonshire, and I believe that a few of the printed copies are still extant. I shall be happy to give any further information.

H. J. DANIEL.

56, Hunslet Road, Leeds.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 489.)—

"A bard there was in sad quandary," &c.

For the jingle commencing as above, and containing about eighty-four lines, see "N. & Q.," 1<sup>st</sup> S. vii. 43.

G. W. NAPIER.

I have in a C. P. B. the lines asked for on Tipperary. The author's name is not given, but the origin of them is noted thus: "Lines addressed to Dr. Fitzgerald on perusing the following energetic apostrophe to his birth-

place (the village of Tipperary) in his poem entitled the *Academic Sportsman*:—

'And thou, dear village, loveliest of the clime!  
Fain would I praise thee, but I can't in rhyme.'

GIBBES RIGAUD.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Christ Church Letters.* A Volume of Mediæval Letters relating to the Affairs of the Priory of Christ Church, Canterbury. Edited by J. B. Sheppard, M.R.C.S. (Printed for the Camden Society.)

MR. SHEPPARD has performed his editorial work so well as to deserve a distinguished place among the foremost of the able and earnest editors of works published by the Camden Society. He produces eighty-five letters, gives an interesting account of whence they came, and adds notes which illustrate without overloading the text. The letters abound in views of social, conventual, and political life. In a letter from Dr. Langton to the Prior of Christ Church, 1478, there is a curious allusion to the Duke of Clarence, of the Malmsey butt legend: "There be assignyd certain Lords to go with the body of the Dukys of Clarence to Teuxbury, where he shall be beriyd; the Kyng intendis to do right worshipfully for his sowle." At a later period, when Richard III. was king, Langton, then Bishop of St. Davids, was with that sovereign when in his progress in the North, 1433. The prelate thus speaks of the monarch whom Shakespeare and the Lancastrians have so grossly misrepresented: "I trust to God sune, by Michaelmas, the kyng shal be at London. He contents the people where he goys best that ever did prince: for many a poor man that hath suffred wrong many days have be' releved and helpyd by hym and his commands in his progress. And in many grete cities and townis were grete summis of mony gif hym which he hath refusyd. On my trouth I lykyd never the condicions of any prince so wel as his. God hath sent hym to us for the wele of us all." This is a portrait very different from Shakespeare's—of "Richard, the bloody and devouring boar!"

*Poems on Places.*—*England.* Edited by Henry W. Longfellow. 2 vols. (Macmillan & Co.)

THE venerable American poet has in these attractive volumes made the poets act as guides to travellers. The descriptions of places will attract some—should attract many—to stations of beauty, where they may compare the sketch with the reality, and often read it afterwards for the sake of fixing the scene in memory, as well as for that of enjoying the sweetness or grandeur of the poet. There is a good comic element now and then in the collection. Some of the extracts refer to persons as well as places; but only the masters are made contributors by a master. These handy and handsome volumes are admirably qualified for gift-books, and especially for prize-books. They charm while they instruct. They take tarry-at-home people far away from their thresholds, and they illustrate Mr. Longfellow's remark: "We are ready to leave the Happy Valley of Home, and eager to see something of the world beyond the streets and steeples of our native town."

THE SALISBURY CHANTRY CHAPEL IN CHRIST CHURCH.—Archæologists must rejoice that this historic monument is to remain undisturbed. Without disrespect to Lord Malmesbury, placing a modern tomb in it would have been a species of desecration. The visitor to its empty walls can scarcely forget the base murder of the royally descended founder by the bloody Henry, who, carrying his rage beyond the grave, caused the countess's

armorial bearings, which once ornamented the roof, to be cut and defaced with the chisel. There the marks, fresh as if they had been cut yesterday, remain, telling of the tyrant's futile attempt to efface the Plantagenet arms from history. It would indeed be singular if, supposing the remains capable of identification, Margaret of Salisbury were eventually to rest in her own chantry, as is said to be the wish of her descendant, Lord Loudoun. Yet, after all, with Shakespeare, one prefers an unviolated tomb. The crypt of St. Peter ad Vincula is hallowed as the resting-place of many other illustrious victims. There let them repose. They tell their tale on the spot where they were laid, and to remove them is to interfere with history. Some wished to remove the Plantagenet effigies from Fontevraud to Westminster, but better counsels prevailed.

ANGLO-SCOTUS.

### Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

AVENUE JOSEPHINE.—The verbatim report of the trial of the Prince de Polignac and his colleagues, from which our extract was taken, will be found in a work containing that and similar verbatim reports of political State trials in France, between the years 1792-1840. The work is entitled *Archives Judiciaires*. It is edited by Baron Carl de Ketschendorf, and it was published in 1869, at Brussels and Liège, by the "Librairie Polytechnique de Deq" (Paris, Thorin; London, Baillière).

VERITAS.—EYE-SNUFF, writing in our First Series (vol. ii. p. 14), says "that this doctorate" (D.D.) "is, like all others, an academical, and not a clerical, distinction; and that, although it is seldom dissociated from the clerical office in this country, any lay scholar of adequate attainments in theology is competent to receive this distinction, and any university to bestow it upon him."

R. HEMMING.—"These were rules of life, printed on a large sheet, and sometimes illustrated" (see *Annotated Poems of English Authors*, edited by Stevens and Morris, Longmans).

T. A. W. asks where he can consult books containing a complete history of the Campbell family (Duke of Argyll) and of the Graham family (Marquis of Montrose).

F. RULE had better consult the notes on the subject in the Cambridge edition at the first opportunity; if necessary, we shall then be glad to hear from him again on the subject.

W. T. H. asks where he can obtain information concerning the elastic stone found among the Himalayas.

L. A. ("Mother Shipton.")—Consult the index to the Fourth Series of "N. & Q."

A. S. THORNHILL should apply to a second-hand book-seller.

"OLD ROMAN TILES" (Coventry).—Name and address of writer are requested.

E. J. T.—Next week.

PHILOSOPHER.—Not suitable to our columns.

H. J. FENNEL.—By Cowley.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



# INDEX.

## FIFTH SERIES.—VOL. VII.

[For classified articles, see ANONYMOUS WORKS, BOOKS RECENTLY PUBLISHED, EPIGRAMS, EPITAPHS, FOLK-LORE,  
 PROVERBS AND PHRASES, QUOTATIONS, SHAKSPEARIANA, and SONGS AND BALLADS.]

### A

A. on H. R. Addison, 438  
 A. (B.) on Alston family, 308  
 Abhba on Dublin University and electioneering, 62  
   Knox (Alexander), 493  
 Abraham (P.) on letter of Anne of Denmark, 428  
   Brome (Richard), his plays, 167, 453  
   "Canidia; or, the Witches," 350  
 Ache on "Faint heart never won fair lady," 318  
   Howell's Letters, 211  
 Acumen, its pronunciation, 140, 253  
 Adams (B. W.) on Irish coins, 397  
   Peers family, 395  
 Adamson (W.) on Hatcher: Hill, 267, 458  
 Addison (H. R.), his unpublished MSS., 249, 318,  
 438  
 Admirals (Joseph), his ancestors and descendants, 31,  
 118; his step-son, 55; Marvell's claim to his  
 hymns, 88  
 Addy (S. O.) on Church Registers, 290  
   Golda, its meaning, 315  
   Wine of the Bible, 151  
 Admirals, portraits of the Elizabethan, 27  
 Adventurers, payment to "Committee" of, 288  
 Advertisements, singular American, 486  
 Adye (C. S.) on Governor of Malines, 507  
 A. (E. E.) on Prince Eugene's prayer, 7  
 A. (E. H.) on a married Cardinal, 406  
   "Præstat nulla quam," &c., 308  
   "Spalato's Shiftings in Religion," 308  
   Titles proclaimed at the altar, 15  
 Æneasina, a Christian name, 206, 273, 317  
 A. (F. S.) on book-plates, 76  
 Agmondesham, a Christian name, 66, 236  
 Aguilun (Geoffrey), *temp.* Edw. I., 449  
 A. (H.) on Venus de' Medici, 254  
 A. (H. P.) on Napoleon Bonaparte, 7  
 A. (H. S.) on "Essay on Woman," 409  
 A. (J.) on Billericay, in Essex, 28  
 Ajax on Peers, their historic precedence, 234  
   Prideaux family, 129  
 Alabaster, coloured, 169, 295

Albemarle (Lord), his reminiscences, and old West-  
 minster, 461  
 Aleph on the "Te Deum," 98, 172  
 Alexander I. of Russia, his last days, 134  
 Algerine corsairs, descent on Penzance, 149, 394  
 Allestree (Dr.), portrait and biography, 388, 475  
 All-flower water, 37  
 Allnutt (W. H.) on Mews Gate, 112  
 Alpha on "Siege of Belgrade," 64  
 Alphabet, Assyrian origin of the Semitic, 445  
 Alston family, 308  
 Ambassadors, English and French, 1776-7, 149, 255,  
 316  
 American Constitutional History, Handbook of, 248  
 American dollar mark, its origin, 98, 155, 317, 355,  
 495  
 Amperzand, song on the, 345, 400  
 Anagrams, curious, 26, 214, 254  
 Anderson (J. S.) on *H*, its misapplication, 336  
 Anderson (T. S.) on "Man loaded with mischief," 36  
 Angeston (Jérôme), noticed, 327, 457  
 Anglaise on Kitty Cuthbertson, 78  
 Anglo-Scotus on Beaulieu Priory, 425  
   Heraldic query, 356  
   War songs, 392  
 Angus Earls, 37  
 Anjuman-i-Punjab, 134  
 Anne (Queen of Denmark), letter of, 428  
 Anne's Lane and Sir Roger de Coverley, 185, 233, 374  
 Anon. on arms, but no crest, 170  
   Christian heroism, 147  
   Cromwell (Oliver), jun., 108  
   Matches, previous to lucifer, 469  
   Mayflower, ship's name, 446  
   Nomenclature, local, 246  
   Nottingham, its etymology, 218  
   Officina Elzeviriana, 193  
   Pinder, its meaning, 176  
   Pius V. (Pope), his Bull, 306  
   Sarawak, official account of, 389  
   Slaves, baptizing, 508  
   Stephens and Hartley nostrums, 38

- Anon. on water-marks, 137  
Yankee, its etymology, 126
- Anonymous Works:—**  
Abdiel, a Tale of Ammon, 169  
Abduction; or, Adventures of Major Sarnay, 169  
Accomplished Tutor, 169  
Address to a Young Lady, 169  
Address to the Great, 169  
Adventures of Sir Frizzle Pumpkin, and other  
Tales, 169, 219  
Autobiography of Jack Ketch, 169  
Beyminstre, 189  
Britain, a Poem, 250  
Canidia; or, the Witches: a Rhapsody, 350, 390  
Charles Delmer, 169  
Charon, a poem, 149, 179  
Christian Economy, 89, 239, 270  
Commissioner, The, 280, 299  
Confessions of Faith, 330  
Contest of the Twelve Nations, 269, 299  
Crimes of the Clergy, 27, 74  
Critical History of England, 8, 97  
Criticisms on the Bar, 167  
Curious Book, 429  
Day after To-morrow, 209, 239  
Diary of a Dutiful Son, 250, 299  
Earle (Gilbert), Passages from the Life of, 269  
Ecclesiastical Gallantry, 107  
Ernest; or, Political Regeneration, 509  
Father Tom and the Pope, 149, 219  
Gain of a Loss, 189, 219  
Gisella, 129  
Heroine, The, 108, 159  
Histoire des Troubles de Hongrie, 74  
John Gilpin, Latin version of, 429  
Last of the Cavaliers, 189, 219  
Lines by W. D., 330  
Mardochius, a dramatic poem, 330  
Martyr of Erromanga, 57, 116, 375  
Nicholson (Margaret), Posthumous Fragments  
of, 269, 299, 339, 459, 519  
Niebelungenlied, 59  
Notes of a Bookworm, 429  
Octavia, and other Poems, 129  
Plan for Abolition of Corn Laws, 149  
Political Merriment, 509  
Round Preacher, 450  
Sabrinæ Corolla, 269  
Sailor's Farewell, 509  
Scribbleomania; or, the Printer's Devil's Polichronicon, 229  
Searchings of the Heart, 89  
Self-Formation, 89, 119, 140  
Sequel to Don Juan, 489, 519  
Session of the Poets, August, 1866, 367  
Society; or, the Spring in Town, 189  
Temporis Filia Veritas, 509  
Things in General, 488  
Tom Tyler and his Wife, 209  
Vestiges of Natural History of Creation, 255  
Visions of the Western Railways, 114, 258, 315  
Wanderings of a Pilgrim, 89, 119  
Witch's Prayer, 149  
Zena, 189
- Ansariah and the English, 105  
Anthem in the Mozarabic Missal, 38  
Antiquary (Old) on Duke of Suffolk's head, 509  
Apis on W. Benbow, publisher, 329  
"Crimes of the Clergy," 27  
"Desultory reading," 134  
"Ecclesiastical Gallantry," 107  
Hamilton (Lady), 493  
A. (R.) on the title of Esquire, 512  
Archæological Institute, 320, 460, 480  
"Archæological Library," 149, 337  
Archæologist on Manor of Norbrith, 87  
Architectural Manual, 320, 438  
Argent on Church Registers, 91  
Heraldic query, 394  
Signatures of Peers, 313  
Armour last worn, 268, 318, 357  
Arms, but no crest, 28, 170, 437; Fourth Nobility  
Roll of, 284; borne by ladies, 428, 515  
Armytage (G. J.) on Bowles pedigree, 168  
Steevens family, 168  
Arnott (S.) on mountain sounds, 293  
Artists, medallic, 87  
Aryan rites, ancient, 442  
Ash-trees and horse-shoes, 368  
Asheton family, 68  
Asia, visit to its "seven churches," 440  
Athenæus on meals in ancestral times, 413  
Atkinson (R.) on William Hogarth, 515  
Atmospheric refraction, 228  
Augustus (Emp.) and Herod, 298, 336, 479  
Australian aborigines, their extinction, 159  
Austria in the 18th century, works on, 169, 255  
"Austrian Army." See *Siege of Belgrade*.  
Authari (King), his wooing, 483  
Automaton chess-player, 36  
A. (W.) on provincial terms, 147  
Axon (W. E. A.) on provincial bibliography, 102  
Hawker (Rev. R. S.), 13  
Aylesbury family, co. Bucks, 187
- B
- B. on Christian heroism, 310  
B. (A.) on birds in Drayton's "Polyolbion," 13  
Titmouse, the long-tailed, 115  
Babington (Gervase), Bp. of Exeter, 188  
Bablakes, a local name, 428  
B. (A. C.) on the Sin-eater, 14  
Bacon (Francis, Baron Verulam) and Shakspeare, 55, 234  
Baddeley (E.) on St. Mary Matfellow, 225  
Bagshaw (W.) on Downe's "Conflict," 250  
Bailey (J. E.) on Charles I.'s vow, 516  
Coleridge (S. T.) in Manchester, 311  
Gibbon (E.) and Whitaker, 489  
Macgowan (J.), "Dialogues of Devils," 75  
"Manchester al Mondo," 307  
Marvell (Andrew), 467  
Willan (Ro.), his sermons, 427  
Bailey (Nathan), his dictionaries, 447  
Balderdash, its etymology, 228, 274, 478  
Baldwin family, co. Bucks, 187  
Baldwin (G. W.) on Aylesburys and Baldwins of  
Bucks, 187  
Balfour (G. W.) on the word Murrain, 33



- Ball=Papillon, 409  
 Ballad literature, 387, 436, 495  
 Bancroft (Abp. Richard), his birthplace, 84  
 Banks family, 88  
 Banks (C. E.) on American dollar mark, 98  
 Banks family, 88  
 Banks (Mr.) and his horse Morocco, 375  
 "Banquet of the Seven Sages," 450  
 Barataria, places so named, 6, 57, 115  
 Barbé (L.) on Angeston, or Hangest, 457  
 Church books, 418  
 De la Lippe (Count Wm.), 449  
 Marlow's "Faustus," 388  
 Barber's shop, forfeits in, 489  
 Barclay (C.) on "Love's Pilgrim," 117  
 Bardsley (C. W.) on Pancake Tuesday, 165  
 Barnett, Queen Elizabeth's School at, 249  
 "Baron of the Court of Exchequer," 449  
 Barton (Joseph), Rector of Orpington, 129  
 Bath, works on, 20, 54, 141, 277  
 Bath waters in the 16th century, 75, 253  
 Battle-Axe on Dyke = Ditch, 415  
 B. (C. E.) on "Confessions of Faith," 330  
 "Miscellanies and Memorable Things," 188  
 Scriptures and the law of England, 349  
 B. (C. O.) on "Inferior" and "Superior," 8  
 B. (C. T.) on Linley family, 34  
 B. (D.) on Sir W. Phipps, 410  
 B. (D. H.) on "Maudlin Flood," 114  
 Beaconsfield (Lord), erroneous prediction of, 166  
 Beale (J.) on billiard books, 355  
 Shakspeariana, 224  
 Beating the bounds, 365, 517  
 Beaulands (A. J.) on Briggs family, 449  
 Beaulieu Abbey, lines on, 389  
 Beaulieu Priory Records, 425  
 Becket (Thomas à), his parentage, 28, 94, 156, 297  
 Bede (Cuthbert) on Mr. Bellu, the orator, 448  
 Charles II., portrait of, 154  
 "Charm" of birds, 433  
 Cocks' brains, 169  
 Hampden (John), jun., pseudonym, 446  
 Irish hedge schools, 417  
 Melrose, "east oriel" at, 374  
 Negus family, 255  
 Norman Cross Barracks, 216, 312  
 Rushbearings, 459  
 Saint Rattle Doll Fair, 166  
 Short-day money, 66  
 Siddons (Mrs.), 334  
 "Think to it," 126  
 Tintoretto (J. R.), his daughter, 434  
 Titmouse, the long-tailed, 195  
 Townsend MSS., 156  
 W and V, the Cockney, 297  
 Whittlesea Mere, 140  
 Beef-eater, its etymology, 64, 108, 151, 272, 335  
 Beef Steak Club, 40  
 B. (E. J.) on Babington, Bp. of Exeter, 188  
 Jonson (Ben), 168  
 Joyce (Col.), 188  
 Bektashees and Freemasons, 323, 398, 435, 472, 516  
 Beljame (A.) on "La Coquette Corrigée," 17  
 Homonymy, errors caused by, 229  
 Beljame (A.) on Meguser, its origin, 154  
 Bell cloth, 97  
 Bell ("Jockey"), the Chancery barrister, 197, 328, 496  
 Bell (John Gray), his Tracts on Topography, 78  
 Bells of St. Dionis Backchurch, 501  
 Bellu (Mr.), the orator, *temp.* Elizabeth, 448  
 Benbow (W.), publisher of "The Crimes of the Clergy," 329  
 Benedictine outfit, 383, 431  
 "Bentley Ballads," their authors, 348  
 "Berkshire Lady," 262  
 Berney family, 329, 434  
 Beta on the "Spectator," No. 66, 289  
 B. (F.) on Addison: Dent, 31  
 Bowes (Miss), Countess of Strathmore, 47, 299  
 Skinner to Queen Elizabeth, 97  
 B. (G. H.) on beating the bounds, 518  
 B. (H. W. B.) on "Commonplace Book to the Bible," 229  
 Bianchi and Albati, mediæval sect, 303  
 Bib. Cur. on books on special subjects, 173, 182, 362  
 Bib. Cust. on mottoes on book-plates, 427  
 Libraries, provincial circulating, 452  
 Bible: Acts ii. 47, "Such as should be saved," 24, 55, 73; Jewish authors on the Old Testament, 27, 221, 269, 351, 479; wine mentioned in, 86, 149; Job xix. 26, "In my flesh shall I see God," 129, 173, 200; "Commonplace Book," 229, 356; "Travail" and "Travel" in English Bibles, 305, 411, 514; an old Latin, 309; Cheke's translation of St. Matthew, &c., 325; "Everit" for "Everrit," in Vulg., Luke xv. 8, 498  
 Bibliography, provincial, 102; of Utopias, 458  
 Biers, ancient, 59  
 Bickers (A. V. W.) on "Dutch drawn to the Life," 488  
 Halévy, the name, 215  
 Inkennig=Inwitty=Conscious, 307  
 Billericay, Essex, origin of the name, 28, 212, 435  
 Billiards, books on, 103, 124, 144, 164, 355  
 Bingham (C. W.) on Machine=Conveyance, 236  
 Wolsey (Card.), presents to, 225  
 Bingham (John), translator of "Tactics of Ælian," 15  
 Biographia Dramatica, continental, 4  
 Bishop shot as a highwayman, 248  
 Bishops, their wills, 441  
 Bisset family, 115  
 B. (J. E.) on Robert Taylor, 54  
 B. (J. McC.) on Australian aborigines, 159  
 Heraldic query, 219  
 Quarterings, sixteen, 74  
 B. (J. R.) on T. S. Sirr, 255  
 Swift (Dean) and Bp. Burnet, 315  
 B. (K. H.) on women buried at St. Peter's, Rome, 16  
 B. (K. S.) on Charles Stuart, 458  
 Black (J. A.) on Instant: Current, 446  
 Black (W. G.) on Folk-Lore Society, 375  
 Gibbon's library at Lausanne, 234  
 "Man-a-Lost," 18  
 "Paradise Lost," three passages in, 391  
 Prosecutor, public, 117  
 Sheridan (R. B.), his Begum speech, 18  
 Thornton (Robert), 6  
 Blackstone (A. C.) on Fen=Prevent or defend, 98  
 Blakiston family. See *Blaxton*.

Blankley family, 427  
 Blaxton (Rev. Wm.), 31  
 Blenkinsopp (E. L.) on armour last worn, 268  
   Caterpillars poisonous, 237  
   Cecil, the Christian name, 218  
   Christian heroism, 311  
   Cuthbertson (Kitty), 18  
   Fossils, their popular names, 378  
   Jewish authors, 478  
   Job xix. 26, 129  
   Johnson (Dr.), his dictionary, 195  
   Murray (Lindley), invocation to, 137  
   New Year's Eve, 458  
   Oy, Scotch word, 33  
   Ratch : Wise, 366  
   Scriptures and the law of England, 477  
   Tick, not modern slang, 46  
 Blood relations, 149, 193, 231  
 Bloody, origin of the vulgar epithet, 20  
 Blushing in the dark, 145, 295, 437  
 B. (M. A.) on "Musical critic," 446  
 B. (O.) on "Historie of Philip de Commines," 250  
   Man with a golden nose, 253  
   Swedish edit. of Horace, 505  
   Swedish folk-lore, 423  
 Boase (F.) on Thomas Miller, 277  
   Sheriffs of London and Westminster, 295  
 Boase (G. C.) on New Year's Day superstitions, 26  
 Boddington (R. S.) on Ball = Papillon, 409  
   De Hochepeid : Porter, 128  
   Skinner of Dewlish, 329  
 Bogue (E.) on Tintoretto's daughter, 308  
 Boileau family name, 389, 435  
 Boileau (Nicholas) and Henrietta, daughter of  
   Charles I., 47  
 Bonaparte (Napoleon), his emblem of bees, 7 ; his  
   heart, 57  
 Bone (J. W.) on Architectural Manual, 438  
   Brome (Richard), his plays, 316  
   Epitaphs at Lucerne, 82  
   Napoleon the Grand, 486  
   Pancake Tuesday, 335  
   Telegraphic curiosities, 84  
 Bonville (Alice), died 1426, 67  
 Bonville family, 52, 231  
 "Book of Resolucon," 374  
 Book-binding, woodcut of old, 169, 273  
 "Book-Hunter, The," 214  
 Book plates, heraldic, 28 ; handbook of, 36, 76 ;  
   earliest known, 76, 233 ; mottoes on, 427 ; col-  
   lections of, 435, 515  
 Books, specialists upon, 4 ; special collections of, 40,  
   153, 294 ; the smallest in the world, 79, 118, 253,  
   298 ; on special subjects, 110, 173, 182, 254, 276,  
   362, 437, 473, 476 ; early printed, 133 ; on personal  
   names, 443, 483, 502

#### Books recently published :—

Altar Service of the Church of England, 160  
 Bacon and Essex, by E. A. Abbot, 439  
 Bagehot on Depreciation of Silver, 500  
 Ball's Commentary on the Thirty-Nine Articles,  
   300  
 Bell's (Doyme C.) Chapel of St. Peter ad Vincula  
   in the Tower, 500

#### Books recently published :—

Bicester Poor Law Union, Brief Annals of, 440  
 Bickers on Spelling Reform, 480  
 Brathwaite's Nature's Embassy, 319  
 Brown on The Great Dionysiak Myth, 179  
 Burns (R.), Poems selected from Works of, 20  
 Butler's Atlas of Ancient Geography, 20  
 Cambridge Tatler, 199  
 Camden Society : Proceedings against William  
   Prynne, 300 ; Christ Church Letters, 520  
 Charters of the Priory of Beaulieu, 80  
 Churchyard Literature, 40  
 Cicero's Oration for S. Roscius Amerinus, 20  
 Clarke's School Candidates, 179  
 Copper Coinage, Catalogue of, 40  
 Cox's Notes on the Churches of Derbyshire, 60  
 Creasy's First Platform of International Law,  
   240 ; History of the Ottoman Turks, 380  
 Creswell on Woman and her Work, 19  
 Debrett's Peerage and Baronetage, 140  
 De Imitatione Christi, its Authorship, 430  
 Delepiepierre's L'Enfer, 220  
 Devil, The : his Origin, Greatness, and Deca-  
   dence, 280  
 Dieu et mon Droit, by Auguste de Bourbon, 240  
 Doran (Alban) on Foreign Bodies embedded in  
   the Tissues, 198  
 Dryden (John), Select Dramatic Works of, 279  
 English Dialect Society : Glossaries, Original,  
   with Additions, 119  
 Epochs of English History, 419  
 Erasmus, Bailey's Translation of his Colloquies,  
   160  
 Everett's Text-Book of Physics, 419  
 Fénelon (Abp.), Spiritual Letters of, 259  
 Fisher's Landholding in Ireland, 359  
 Garland's Genesis with Notes, 20, 300, 419  
 Goldziher's Mythology among the Hebrews, 179  
 Greenwood's River Terraces, 500  
 Gruber's Catechism of the Ornaments Rubric, 219  
 Hall's English Adjectives, 380  
 Hayter's Notes on the Colony of Victoria, 280  
 Herrick's Poems, Palgrave's Selection, 500  
 Homer without a Lexicon, 20  
 Index Expurgatorius Anglicanus, 419  
 Jewitt's Half-hours among English Antiquities,  
   99  
 Kingsley (Charles), his Letters and Life, 59  
 Law Magazine and Review, 419  
 Liber Precum Publicarum Ecclesie Anglicane,  
   480  
 Longfellow's Poems on Places, 520  
 Luard on Relations of England and Rome, 240  
 Medd's Sermons, 280  
 Meredith's Every-Day Errors of Speech, 140  
 Metcalfe's Sanitas Sanitatum, 339  
 Mollison's New Practical Window Gardener, 339  
 Molyneux's Reconciliation of Reason and Faith,  
   300  
 Monaghan, Shirley's History of the County, 449  
 Morris's Troubles of our Catholic Forefathers, 20  
 Mozley's Quelling Ideas, 198  
 New Quarterly Magazine, 80, 360  
 Nichols's The Roman Forum, 379  
 Nineteenth Century, 198, 359



Books recently published :—

Normans in Europe, 399  
Norris's Key to the Four Gospels, 280  
Ormerod's History of Cheshire, 459  
Peacock's Glossary of Words of Manley and  
Corringham, 259  
Plunkett's God's Chosen Festival, 160  
Poets' Magazine, 160  
Pope (Alexander), Notes on Poems by Earl of  
Orford, 100  
Primæval British Metropolis, 20  
Pulpit and Pew, 160  
Quarterly Review, 80, 340  
Rogers's Memorials of Earl of Stirling, 39  
Russia, Savage and Civilized, 179  
Saint Bartholomew's Hospital Reports, 240  
Scott (Sir Walter), Genealogical Memoirs of his  
Family, 260  
Shakespeare, Cundell's Boudoir, 279  
Shakesperean Memorabilia, by J. Jeremiah, 339  
Shall we ever Reach the Pole? 300  
Shelley's Poetical Works, edited by H. B. For-  
man, 39  
Simon de Montfort, Life of, by G. W. Prothero,  
179  
Simpson's A Year's Music in St. Paul's Cathedral,  
300  
Smith's Dictionary of Christian Biography, &c.,  
219  
Smith's Remarks on Shakespeare, 460  
Smith's Tiber and its Tributaries, 339  
Strathpeffer, Sulphur Waters of, by D. Manson,  
320  
Sussex Archæological Collections, 399  
Tegg's The Knot Tied, 419  
United States, Public Libraries in, 219  
Walford's Tales of our Great Families, 39  
West on Hospital Organization, 479  
Xenophon's Anabasis of Cyrus, 419  
Bookworm on an Easter sermon, 227  
Booth (J.) on Yorkshire dialect, 37  
Booth (J. T.) on Robert Booth, 288  
Maryland Point, 256  
Booth (R.), of Yorkshire and Pennsylvania, 288, 397  
"Borough Boy," a tavern sign, 28, 114  
Borrajó (J.) on "Tableaux des Mœurs," 449  
Borrow, as a prænomen, 508  
Boucher (J.) on Charles Dickens as an editor, 326  
"Infants in hell," &c., 512  
Shelley (P. B.), his place in English literature, 189  
Boughten, bought, i.e. not home-made, 115, 375, 418  
Boulger (D. C.) on Austria, 169  
Girdellers of London, 337  
Stepmothers, 394  
Bower families, 51, 194  
Bower (H.) on Bower families, 51  
Browning (Mrs.), 356  
Church Registers, 10  
"Infants in hell," 214  
Regicides, their post-mortem decapitation, 238  
Thomson (James), "Hymn to the Creator," 9  
Bowes (Miss M. E.), Countess of Strathmore, 47, 238,  
299, 418, 498  
Bowles family pedigree, 168, 373  
Boyd (Juliana) on books on coins, 36

Boyd (Juliana) on "Light to," or "on," 493  
Ratch : Wise, 492  
Bradford (John), martyr, his father, 249  
Bradshaw (J.) on "Paradise Lost," 391  
Bradshaw (John), temp. Henry VIII., 350  
Bradshaw (John), the regicide, his pedigree and  
descendants, 129, 275, 336; and Bury Hall, 25  
Brazilian Herald, 248  
Breedon (Simon de), his will, 1368, 404  
Brewer (E. C.) on Scandinavian mythology, 116  
"Toad with an R," 268  
Bridgewater, M.P.s for, 169, 356  
Brierley (Roger), minister at Grindleton, 38  
Briggs family pedigree, 507  
Briggs family of Norfolk and Yorkshire, 449  
Bright (H. A.) on Shelley's "Œdipus," 78  
British Museum, Catalogue of Prints and Drawings,  
110  
Brito on "Superior" and "Inferior," 96  
Brockenbank, Skyrack, W. R. Yorks, 468  
Brodt, its etymology, 506  
Brodhurst (J. F.) on portraits of Charles II. and  
Cromwell, 88  
Brogden (J. E.) on Ely farthings, 256  
Brome (Richard), expressions in his plays, 167, 238,  
316, 453  
Bromsgrove, epitaphs at, 205  
Brown (P. B.) on Farewell family, 427  
Holt family, 410  
Russell (Thomas), 369  
Brown (W.) on Mauleverer, its derivation, 478  
Browne (A. B.) on Spurring=Publication of banns,  
31  
Browne (C. E.) on "Et tu, Brute!" 67  
Meeting, first public, 2  
Pepys (S.), libel upon, 42  
Shakspeare (W.) and his family, 287  
Browne (J. McC.) on Harris of Cornworthy Court,  
178  
Browning (Mrs. E. B.), a dissenter, 168, 356  
Browning (Robert), "How it strikes a Contem-  
porary," 368  
Buchanan (W.) on Henry Ellison, 508  
Budd (C. O.) on the word Clam, 59  
Budget, as a parliamentary word, 66, 174, 353  
Bull, amusing, 125, 171, 396  
Bunyan (John), his "Den," 245  
Burial, by torchlight, 246, 392, 438; in Scots linen,  
364  
Burial custom in Nottinghamshire, 344, 457  
Burials, testamentary, 47, 114  
Burials Bill, custom illustrating, 406  
Burnet (Bp. Gilbert), Swift on, 244, 315  
"Burnt child dreads the fire," 186  
Bursill, derivation of the name, 267  
Burton (J. H.) on "Rodneys," 436  
Bury Hall, Edmonton, 25  
Buss (R. W.), lectures on English caricaturists, 138  
Butler (Alban), his pedigree and education, 35  
Butler (Samuel), early illustrated editions of "Hudi-  
bras," 8, 71, 119  
Buz on Rubens's father, 427  
B. (W.) on "The Berkshire Lady," 262  
Egyptian obelisks, 463  
Implement, old legal word, 37

- B. (W. D.) on "Roma Vetus ac Recens," 7  
 B. (W. E.) on Thomas Miller, 278  
     Notley Abbey, 255  
 B. (W. J.) on New Year's Eve: Easter Eve, 275  
 B. (W. S.) on Thomas Miller, 169  
 Byron (George Gordon, 6th Lord), inscription on bust  
     by Thorwaldsen, 9, 75; early editions of "English  
     Bards and Scotch Reviewers," 145, 203, 296, 355;  
     "Last Days of," by Wm. Parry, 476
- C
- C. on Travail: Travel, 514  
 C. (A.) on anthem in the Mozarabic Missal, 38  
     Collect for Christmas Day, 15  
     Heraldic query, 76  
     St. Andrew's Day, 76  
 Cable, first submarine, 214, 254, 299, 318  
 Caimé, Turkish paper money, 29, 96  
 Calcutta, early printing in, 484  
 Calcuttensis on beating the bounds, 365  
     Fawkes the conjurer, 157  
     King and Emperor, 295  
     Portsmouth (Duchess of), 417  
     Royal George, 489  
     Scott family, 416  
 Calf-taker, his duties, 168  
 Callot (J.), etcher, 508  
 Calls to the Bar, limitation in, 468, 493  
 Calvary, Mount, its site, 72  
 Cambridge authors, 49, 252  
 Camden (William), blunder in Gibson's edit., 85;  
     corroborated as to accounts of Irish, 86  
 Camels in Egypt, 349, 513  
 Campbell (G. M. E.) on "Hawe" in Chaucer, 245  
 Campbell (Thomas), allusion to Rhodian artist, 327, 456  
 Campkin (H.) on automaton chess-player, 36  
     Prevision, poetical and literary, 24  
     Will, rhymed, 64  
 Camus (J.) on signs of feelings, 405  
 Caraccioli (Prince F.), his body after death, 507  
 Carausius, British sovereign and Emperor, 361, 382,  
     403, 422  
 Cardinal, marriage of a, 406  
 Caricature, books on, 110, 173, 276  
 Carlyle (Thomas), essays on Pitt, &c., 68, 117; emen-  
     dation in passage of "Life of Sterling," 266  
 Carminow (Alice). See *Bonville*.  
 Carpenter family and arms, 208  
 Carrosse, its gender, 500  
 Carter (Matt.), his "Relation" of the Siege of Col-  
     chester, 147  
 Castley (Thomas), pamphlet by, 365  
 "Catalogue of Books in all Languages," 1806, 367  
 Catesby epitaph, 288  
 Cat-gallas, origin of the word, 148, 237, 435  
 Cathedral=Unwieldy, clumsy, 106  
 Cathedrals, wills of their bishops and others, 441  
 Caxton Celebration, 360, 380  
 Cecil, the Christian name, 56, 218  
 Cenci (Beatrice), writings on, 188, 236, 436  
 Centenarianism, 425, 446  
 Centenarians in the Augustan age, 86  
 Ceulen (C. J. van). See *Jonson*.  
 C. (G.) on the smallest books, 298  
 C. (G. A.) on De Bures family, 399
- C. (G. A.) on Halévy: Meyerbeer, 298  
 Champion of England and his armour, 401  
 Chance (F.) on "To catch a crab," 38  
     W and Y and the Greek digamma, 43  
 Chantrey (Sir Francis), two restored works by, 204  
 Chapman (J. H.) on Mary, Queen of Scots, 50  
 Chappell (W.) on portrait of Charles II., 154  
     Scot: Scotland: Scotia, 16  
 Charing Cross Mews, 16  
 Charles I., his diamond seal, 65; vow at Oxford, 506  
 Charles II., his "salutiferous drops," 35; portrait of  
     him at Boscobel House, 88, 154  
 "Charm of birds," 207, 257, 278, 433  
 Charnock (R. S.) on Beef-eater, its etymology, 152  
     Billericay, 212  
     Brod, its etymology, 506  
     Coats surname, 276  
     Cos lettuce, 159  
     Emblem as a Christian name, 278  
     Fequest (Youty), 76  
     Fish counters, 79  
     Italian works on climate, 449  
     Jewish names, 117  
     Rame, in Essex, 139  
     Shakspeariana, 22  
     Surnames, curious, 26  
     Wales called Letamia, 177  
 Charrington (E.) on De Bures family, 309  
 Chartley Castle and the Earl of Lincoln, 122  
 Chatterton (B.) on Curtain Theatre: Hoggerston  
     Manor, 149  
 Chaucer (Geoffrey), "Purchasyng" and "Enfete" in  
     the "Prologue," 75; suggestion for library and  
     bibliography, 134; "Tretys" in the "Prologue,"  
     204, 291; "Hawe" in "The Pardoner's Tale,"  
     245; his versification, 346, 416, 453  
 C. (H. B.) on "Margaret Nicholson," 459  
     Meals in ancestral times, 438  
     Powder Pimperlimp, 392  
 C. (H. C.) on fossil bones, 456  
     Freemasons and Bektashgees, 323, 435, 472, 516  
     Italian novels, 417  
     Shakspeariana, 465, 504  
 Cheapside, in old and modern days, 181, 201; its  
     worthies, 294  
 Cheke (Sir J.), his translation of St. Matthew, &c., 325  
 Chess, played by an automaton, 36; among the  
     Malays, 58, 179, 251  
 C. (H. G.) on S. T. Coleridge, 366  
     Loggon (Rev. S.), his MSS., 329  
     Twitten, its meaning, 518  
 Child (Mrs.), the "Berkshire Lady," 262  
 Childre (Capt. Jonathan), threatened assault on Prince  
     Albert, 129  
 Children, their acquisition of languages, 328  
 China, armorial, 108  
 China, list of works relating to, 342  
 Chinese poetess, 343  
 Chivalry, its pronunciation, 306, 438  
 Christ (Jesus), mysteries on his Passion, 227, 309  
 Christian heroism among lepers, 147, 310  
 Christian names: Cecil, 56, 218; Agmondesham, 66,  
     236; Youty, 76; Fruizeannah, 86; in Youlgreave  
     registers, 126; Emblem, 149, 215, 278; list of  
     unusual, 206, 273, 317, 376, 479; dictionary



- of English, 267, 397 ; of persons living in Rydale, 344 ; some Puritanical, 376 ; list of curious, 386 ;  
 Isolda and Gladys, 428, 514  
 Christie family, 427  
 Christie (A. H.) on cosies for teapots, 37  
   Italian novels, 267  
   Sirr (Thos. Charles), 48  
   W and V, the Cockney, 28  
 Christmas Day, old Collect for, 15 ; on Monday, 97  
 Chronogrammes, 306  
 C. (H. T.) on Christian names, 419  
 Church books of 1493, 346, 393, 418  
 Church Registers, Society suggested for their publication, 9, 89, 131, 239, 290, 429, 459  
 Church window, curious, 107, 139, 278  
 Cicero, "Ep. ad Att.," xii. 29, 366  
 Cives on meals in ancestral times, 349  
 C. (J.) on Shakspeariana, 464, 504  
 C. (J. L.) on Hatcher : Hill, 297  
 C. (J. R. S.) on Cowper and his "Retired Cat," 386  
   Thomson (John), of Husborne-Crawley, 107  
 C. (K. C.) on King's Cock-Crower, 349  
 Cl. on books on special subjects, 254  
   Christian names, 273  
   Craddock of Richmond, 395  
   Topcliffe (Richard), 271  
 Clam and Clammer, their meaning, 59, 375  
 Clark (J. H.) on John Thomson, 156  
 Clark (J. T.) on Halkett's "Dict. of Anonymous Literature," 74  
 Clarke (Charles Cowden), his death, 240  
 Clarke (H.) on Cheapside worthies, 294  
   Coleridge (S. T.) and Fulton, 217  
   Folk-Lore, 284  
   Freemasons and Bektashgees, 435  
   Gormagons : Freemasons, 152  
   Horses, white-stocking, 158  
   Insurance, books on, 437  
   Lingua Franca, 349  
   Mice, field, 493  
   St. George's Day, 313  
   Sokotra, Island of, 315  
 Clarry on use of the word Boughten, 418  
   Hitch, the verb, 457  
   "Leap in the dark," 358  
   Macaulay (Lord) and Mr. Gladstone, 21  
   Pinder, its meaning, 176  
   Tombstones : Spirits, 147  
 Clef on Lochleven Castle, 14  
 Cleopatra's Needles, 463  
 Clergy, their social position in the 18th century, 446  
 Clergy and patrons, 149, 274  
 Clergy List, the earliest, 79  
 Clerical magistrates, 28  
 Clerkenwell printer, 1833-38, 268  
 Climate, Italian works on, 449  
 Clip, its various meanings, 38, 60  
 Clipper, i.e. fast-sailing vessel, 38, 113  
 Coat Lap Day, i.e. Candlemas Day, 259  
 Coats surname, its origin, 129, 275  
 Cobbett (William) and the court-martial, 68  
 Cochrane (Lord), anecdote of, 365  
 Cocks' brains, a Rutland phrase, 169  
 Cockup, its meaning, 286  
 Cogan (P. J.) on "Next the heart," 417  
 Cogan (Thomas), authors of the name, 288, 417, 458  
 Coins, books on, 36, 194, 234 ; silver, 1799, 207 ;  
   Ely farthings, 208, 256 ; Irish, 288, 397, 517  
 Coke (Thomas), King's Serjeant-at-Arms, 288  
 Colchester, Carter's account of its defence, 15, 147 ;  
   trade at, in 1746, 86  
 Cole (Emily) on Agmondesham, a Christian name, 60  
   Bisset family, 115  
   Book-binding, 273  
   Ink, black, 252  
   Peirpoint (W.), 271  
   Pepys (S.), libel upon, 496  
   Reynolds (Sir J.), his autograph, 176  
 Coleman (E. H.) on Folk-Lore, 163  
   Roman superstition, 343  
 Coleridge (S. T.), at Manchester, 161, 217, 311, 376 ;  
   and Fulton, 217 ; fly-leaf note on, 366 ; "Job's  
   Luck," 367  
 Collections, special literary, 40, 153, 294  
 Collier (Edward), painter, 35  
 Collier (J. P.) on Shakspeare folio of 1623, 247  
 Collis (C.) on Richborough Castle, 129  
 Commynes (Philip de), "Historie" of, 1596, 250  
 Common Prayer Book of Church of England during  
   Puritan rule, 35 ; edition of 1616, 364, 438  
   "Commonplace Book to the Holy Bible," 229, 356  
 Contributor (Old) on wine of the Bible, 86  
 Cook (Capt.), Hodges's picture of his death, 389  
 Cooke (C.) on Barry E. O'Meara, 409  
   Taylor (Rev. Robert), 497  
 Cooke (W.) on Mr. Dutton of Chester, 309  
   Mother-in-law for Stepmother, 519  
 "Coquette (La) Corrigée," 17  
 Cora on arms borne by ladies, 428  
 Cordeaux (J.) on luck money, 488  
   Wicks of the mouth, 37  
 Cornub. on "Critical History of England," 8  
 Corporal, an ancient, 48, 138, 237  
 Corpse chest, English, 410  
 Corson (H.) on Shakspeariana, 3  
 Cos lettuce, origin of the prefix, 88, 159  
 Cosies, coverings for teapots, 37, 373  
 Cosy, its etymology, 473  
 Cottell (W. H.) on Church Registers, 291  
 County histories, 68  
 Courtney (W. P.) on Algerine corsairs, 394  
   Bath bibliography, 54  
   Budget as a parliamentary word, 66  
   "Diary of a Dutiful Son," 299  
   Haydon's Correspondence, 65  
   Lucas (Sir Charles), 375  
   Macaulay Graham (Mrs.), 77  
   Poole (E. R.), 252  
   Sternhold : Hopkins, 268  
 Courts of Love, books on, 363, 473  
 Coutts family and Sir Walter Scott, 286  
 Covent Garden, green peas at, 420  
 Coverley (Sir Roger de) and Anne's Lane, 185, 238,  
   374  
 Covert (Lady Jane), of Peper Harrow, 34  
 Cowper (William), his mother, Anne Donne, 143,  
   215 ; his "Retired Cat" and the chest of drawers,  
   386  
 Cox (J. C.) on bell cloth, 97  
   "Carpet Knight," 213

- Cox (J. C.) on Christian names, 126  
Church books of 1493, 346  
Church Registers, 89  
Fitzherbert (Thomas), 208  
Mountjoy (Wm., Lord), 228  
Topcliffe (Richard), 207, 331, 417  
Trentham Abbey, its chartulary, 27
- Cox (T.) on Party, in the sense of a person, 254  
Cox (Watty), editor of the "Irish Magazine," 46
- C. (P.), a painter's initials, 429  
C. (P.) on medallist artists, 87  
Cpl. on Church Registers, 429  
C. (R.) on fossil bones, 456  
Hayes (Sir Henry), 152  
Judges, fees to, 415  
Moore (T.), early verses by, 135  
Sounds, mysterious, 95  
"Twelfth Night," Act iii. sc. 1, 186
- Cradock (John), of Richmond, co. York, 243, 395  
Craggs (J.) on the smallest book, 253  
Books, early printed, 133  
Byron (Lord), 476  
Faerno (Gabriel), 89  
London (William), 468  
Norris (Rev. John), 377  
Tennyson (A.), "To the Queen," 205  
Tomlinson (Dr.), of Newcastle, 266
- Crescent as the Turkish emblem, 347  
Cressener (Drue), a prophetic author, 246  
Crichton (James), the "admirable," 106  
Cricklade Church, carvings in, 508  
"Crimes of the Clergy," published *circa* 1820, 27, 74  
"Crisis" Tracts, 467  
Cromie (H.) on Jacobello del Fiore, 368  
Cromwell (Oliver), his portrait at Bosobel House, 88  
Cromwell (Oliver), jun., his death, 108, 158  
Crops, stock, &c., their prices in 1680, 266  
Cross keys above church windows, 88, 356  
Crossley (J.) on John Taylor, water poet, 410  
Croucher (Joseph), 1729, 463  
Crowland, Saint Rattle Doll Fair at, 166  
Crusades, ballad connected with, 288  
C. (T.) on New Year's Eve: Easter Eve, 227  
Style and title, 503  
C. (T. W.) on epitaphs, 274  
Cummings (W. H.) on State Poems, 98  
Curllamacue, its meaning, 286  
Current, use of the word, 446  
Curtain Theatre, its site, 149, 233, 419  
Curtis (J. L.) on arms borne by ladies, 515  
Customs, Oriental, 28  
Cuthbertson (Kitty), writings, 18, 78  
C. (W.) on "Committee of Advent'rs," 288  
C. (W. F.) on Fowler families, 263  
C. (W. H.) on burial custom, 392  
"Fairy Queen," 509  
"Muscular Christianity," 69
- Cynfrig arms, 249, 414  
Cyril on "Borough Boy," 28  
Hamilton (Lady), 368  
Milton (John), his "L'Allegro," 369
- D  
A. on engravings pasted on walls, 226  
Dakin family motto, 366
- Daleth on written characters, 246  
Dalton (E. L.) on sheep led by the shepherd, 477  
Dancing, "the poetry of motion," 358  
Daniel (H. J.) on "A Sequel to Don Juan," 519  
Dante (Alighieri) as a painter, 115  
Dare not, for He dares not, 138, 173, 339, 371, 420  
Davidson (Thomas), poet, 63  
Davies (Mrs. Christiana), her life and adventures, 92  
Davies (F. R.) on arms wanted, 249  
Davies (Sir John), 349  
Davies family, 252  
Mount Cashel motto, 367  
Davies (Sir J.), Marshal of Connaught *temp.* Eliz., 349  
Davies (T. L. O.) on "Charm of birds," 257  
"Embracing the church," 38  
Expressions, obscure, 387  
Howell's Letters, 148, 314  
Inmate, or undersettle, 55  
Pinder, its meaning, 176  
Umbrella, early use of the word, 19  
Words, old, with new meanings, 424
- Davis (M. D.) on York in the Talmud, 506  
Davies family, 252  
Dawson (John), of Sedbergh, 197  
Day or Franks (Anne), Lady Fenhoulet, 350, 438, 497  
D. (C.) on Charing Cross Mews, 16  
D.D., an academical distinction, 520  
D. (E.) on Barataria, 57  
Cox (Watty), 46  
Thurston the actor, 29
- Death, mind and body after, 188; what is it? 392, 518  
De Bry, the engraver, 149  
De Bures family, 309, 399, 435  
D. (E. E.) on the smallest books, 118  
De Hochepeid family, 128, 313  
D. (E. H. W.) on Stone's sermon at St. Paul's, 450  
De la Lippe (Count Wm.), his connexion with England, 449  
De la Maine family, 448  
Dent family, 31, 118  
Dent (H. C.) on creation of matter, 258  
Derange, authorities on the word, 25  
Derby (James, seventh Earl of), night previous to his execution, 146  
Derbyshire, Cox's Notes on its Churches, 60  
D'Eremao (J. P. V.) on the key as an emblem, 409  
D'Erla on the Cockney W and V, 58  
De Ros monument at Hob Moor, York, 280  
Derwentwater (Countess of), claimant of Radcliffe estates, 509  
Descendants of the eminent, 366  
Deuce=Devil, its etymology, 202, 455  
Devil turned preacher, a Spanish legend, 49, 135  
Devil's toe-nail, *i.e.* *Gryphæa incurva*, 15, 56  
Devonshire Knights in the Tower, 33  
Devonshire (Elizabeth, Duchess of), portrait by Gainsborough, 137, 179, 413  
Devonshire (Georgiana, Duchess of), engraved portrait of her, 6, 137  
Devotional works, 391  
Dew (G. J.) on black ink, 77  
D. (F.) on Balderdash, its derivation, 478  
"Faint heart ne'er won fair lady," 359  
Miller (Thomas), 436



D. (F.) on Sir T. Parkyns, his tomb, 125  
 Pinder, its meaning, 176  
 Turks in 1676, 84  
 D. (H. P.) on "German Ballads," 297  
 Gray (Thomas), his "Elegy," 114  
 Hook (Dr.), "Lives of Archbishops of Canterbury," 350  
 Macaulay (Lord) and Croker, 52  
 Moravians, 47  
 Portraiture, verses on, 136  
 Rhodian artist, 456  
 Spalding Antiquarian Society, 190  
 Stepmothers, 474  
 Titles proclaimed at the altar, 390  
 Tombstones, emblematic, 194  
 Dialect, specimen of Yorkshire, 37  
 Dialect song, 289  
 Dialects, English, 106  
 "Dialogues of Devils" on the Kirk, 75  
 Dickens (Charles) as editor, 326; an *Oliver Twist* in 1563, 446  
 Dilke (W.) on Sir David Owen, 155  
 Discens non Doctus on St. Nathalan, 176  
 Discipulus on the creation of matter, 207  
 Disembowelling, punishment by, 449  
 Dishington family of Ardross, 249  
 Dishington (Sir Thomas), Knt., 47, 176  
 Dispace, a new word, 148, 214  
 Disce=Embankment, 289, 415  
 Ditchfield on earliest known book-plates, 233  
 Spalding Antiquarian Society, 48  
 Dixon (J.) on the misuse of words, 436  
 Dixon (P. J.) on Devil overlooking Lincoln, 257  
 D. (J.) on Hen-brass, its meaning, 56  
 Howell's Letters, 211  
 Minnis, its derivation, 499  
 Shakspeariana, 224  
 Spurring=Publication of banns, 30  
 Wales called Letamia, 177  
 D. (J. S.) on an old Prayer Book, 438  
 D. (M.) on Jewish authors, 351  
 Jewish names, 53  
 Job xix. 26, 131  
 Polygamy, 57  
 Do: "How do ye do?" 286, 396  
 Dodd (James), actor, sale of his books, 200  
 Dodd (Dr. Wm.), his marriage, 225  
 Donne (Anne), mother of Cowper, 148, 215  
 Donne (Dr. John), quatrain attributed to Elizabeth, 111  
 Doppet (F. A.), his biography, and "Mémoires de Madame de Warens," 309, 337, 433  
 Doran (A.) on the mammalia, 236  
 Dore (J. R.) on Psalter in Scottish Prayer Book, 128  
 Dorset (Lionel, Duke of), his biography, 249  
 Dorsetshire folk-speech of flowers, 45  
 Dorsetshire provincialisms, 146  
 Dots on Prayer Book covers, 229, 358  
 Douce (Francis), antiquary and author, 367  
 Douglas family of Dornock, 243  
 Downname (John), "Conflict betweene Fleesh and Spirit," 250  
 Dozener. See *Dusner*.  
 Drabwash (M.) on De la Maine family, 448  
 Drach (S. M.) on Job xix. 26, 130

Drach (S. M.) on linen, ancient Egyptian, 75  
 Drayton (Michael), birds named in "Polyolbion," 12  
 Dromedary, its etymology, 16  
 Drury (Charles), of Nottingham, his family, 67, 295  
 Dryden (John), "Stanzas on Death of Oliver Cromwell," 208, 338; and Goldsmith, 226; his "Sophocles," 273; curious notes on, 386  
 Dublin, silver heart found in Ch. Ch. Cathedral, 307  
 Dublin University and electioneering tactics, 62  
 Dumbleton, Gloucestershire, Easter at, 224  
 Dunchurch fir avenue, 389  
 Duplany family, 168  
 Duppa (Bp. Brian), Easter sermon by, 227  
 Dusner, its meaning, 136  
 "Dutch drawn to the Life," 61, 488  
 Dutton (Mr.), of Chester, collection for, 309  
 D. (W.) on words wanted, 235  
 D. (X. P.) on Fen=Prevent, 53  
 Jays, called yaupin-girls, 66  
 Maryland Point, 57  
 "Dyed in an oven," 328, 494  
 Dyers' Company, 134  
 Dyke=Trench, 289, 415  
 Dymond (R.) on forfeits in a barber's shop, 489

E

E pronounced before S, 29, 295  
 Easter at Dumbleton, Gloucestershire, 224  
 Easter Eve, according to the Prayer Book, 227, 275, 318, 458  
 Easter ledges, 47  
 Easter sermon preached by Duppa, 227  
 E. (C.) on rags hung on trees, 37  
 "Ecclesiastical Gallantry," 1778, 107  
 E. (C. J.) on Bablakes, a local name, 428  
 Heraldic query, 23  
 Mountjoy (Wm., Lord), 275  
 St. Nathalan, 15  
 Eclectic on Lally Tollendale, 89  
 Owen and Mytton families, 108, 236  
 Scotch hereditary offices, 338  
 Style and title, 316  
 Tullibardine (Marquis of), 448  
 E. (C. P.) on books on coins, 194  
 Poems, old volume of, 237  
 Ed. on French Coup d'Etat of 1830, 481  
 Shakespeare folio of 1623, 277  
 Shakspeariana, 245  
 Eddleston, tributary of the Tweed, 368  
 Edgar (A.) on Carlyle's essays, 117  
 Edgecumbe (Richard), second Baron Mount Edgecumbe, 350  
 E. (D. O.) on Edward, Duke of York, 228  
 Education, mediæval, 267, 337  
 Edward on heraldic query, 268  
 Edwards (C. P.) on Bath bibliography, 277  
 Edwards (F. A.) on Sheriffs of London and Middlesex, 169  
 Sokotra, Island of, 79  
 Tintoretto (J. R.), his daughter, 434  
 Egypt, camels in, 349, 513  
 Egyptian obelisks, 463  
 E. (K. P. D.) on testamentary burials, 114  
 Heraldic query, 336  
 Spalding Antiquarian Society, 192

- E. (K. P. D.) on Uncia: *Unciata terræ*, 186  
 E. (L.) on the title of Honourable, 272  
     Style and title, 12  
 Electioneering tactics, 1827-30, 62  
 Elgard (E.) on Scotch-Irish Johnstons, 449  
 Elizabeth (Queen), quatrain on the Eucharist, 111 ;  
     monuments to, 406  
 Ellacombe (H. T.) on abbreviated words in music, 48  
 Ellice on Rochdale Library, 113  
     Sacro Bosco (J. de), 139  
 Ellis (G.) on De Bry, the engraver, 149  
 Ellis (R. R. W.) on "Dyed in an oven," 494  
     Hindu grant, missing ancient, 13  
     "Lendas da India," 68  
     Mahratta costume, 174  
     Ogre, its etymology, 196  
     Qâsim, founder of Barid Shâhi dynasty, 408  
     Sati, or widow burning, 308  
     Stepmothers, 394  
 Ellison (Henry), poet, 508  
 Ely farthings, 208, 256  
 Elzeviriana Officina, 121, 192  
 E. (M.) on singular advertisements, 486  
 Emblem as a baptismal name, 149, 215, 278  
 "Embracing the church," curious custom, 38  
 Emperor and king, 105, 295  
 "Encyclopedia Perthensis," 124, 198  
 England, French history of, 27 ; historic sites in, 68,  
     233, 378, 497 ; wolves and red deer in, 237 ; free-  
     holders in, 449  
 Engisches Feld, near Aspern, 308, 416  
 English, its chronology, 311  
 English dialects, 106  
 English history, "Help" to, 9, 97  
 Engravings pasted on walls, 226, 274, 354, 438 ; pre-  
     paration for cleaning, 357  
 Enlilrac on Camden corroborated, 86  
 Epitaph, curious, 6  
 Exempts in the French army, 59  
 Gray's "Elegy," its first publication, 439  
 Maypoles at Ashton-under-Lyne, 26  
 Envable, criticism on the word, 346  
 Epigrams:—  
     Job's Luck, by Coleridge, 367  
     Ritualistic, 166, 234  
     "Your wisdom, London's Council," 85  
 Epitaphs:—  
     American, 40  
     "At threescore winters end I died," 226, 274  
     "Beneath this silent stone is laid," 247  
     Biggs (Mary), at Bromsgrove, 205  
     Catesby (Francis), in Hardmead Church, 288  
     Clark (Capt. H.), in Bideford churchyard, 226  
     "Here lieth he ould," &c., at Welton, 146  
     Isnell (Peter), in Crayford churchyard, 6  
     Johnson (Patience), at St. Paul's, Bedford, 66  
     Johnson (Samuel), dancing master, 8  
     Lucerne, two at, 82  
     Maningley (Thomas), at Bromsgrove, 205  
     "My Uncles name I have," 247  
     Nash (Thomas), at Clent, 207, 253, 316  
 Equire, the title, 348, 511  
 "Essay on Woman," first ed. and reprints, 409  
 Este on the "Crisis" Tracts, 467  
 Este on Henry Nott, 494  
     Oval frames, 518  
 Eucharist, quatrain on, 111  
 Eugene (Prince), his prayer, 7  
 Evensong, not a modern word, 379, 455  
 E. (W.) on arms, but no crest, 170  
     Field mice, 349  
     Sati, rite of, 455  
     Write, its etymology, 333  
 E. (W. S.) on legacy to Milton, 166  
 Εξαστιχον Ιερον, by Robert Whitehall, 107  
 Exempts in the French army, 59  
 Expressions, obscure, 387  
 F  
 F. on Shakspeariana, 144  
 F. (A. A.) on "Run a rig," 237  
 "Facciolati et Forcellini Lexicon," 17  
 Facies, its primary meaning, 8, 178  
 Faerno (Gabriel), translator of his Fables, 89  
 Fairfax (Thomas, third Lord), his character, 147 ; his  
     burial-place, 338  
 Fairs, provincial, 99, 436  
 Falconer (R. W.) on Bath waters, 253  
 Farewell family, 427  
 Farewell (Col. John), Gov. of the Tower in 1690, 463  
 Farnaby family, 267  
 Farrabas, Furbish, &c., 97  
 "Fast and loose," a game, 26  
 Fauquier (Francis), his arms, 427  
 Faustus (Dr.), in English Folk-Lore, 67  
 Fawkes (Mr.), the conjurer, 68, 157  
 F. (Charlotte) on Day Folk-Lore, 424  
 Federer (C. A.) on "Nibelungenlied," 59  
 Feelings, signs of expressing, 405  
 Fen=Prevent, or defend, 58, 98, 178, 218, 313, 495  
 Feste, a surname, 76  
 Fergusson (A.) on all-flower water, 37  
     Balderdash, its etymology, 228  
     Cathedral, i.e. unwieldy, 106  
     Curlamacues: Cocksups, 286  
     Jacobite standards, 22  
     Mountain sounds, 95  
     Oval frames, 368  
     Passages, transverse, 406  
     Scottish ecclesiastical titles, 327  
     "Something like," 345  
     Vails, story of, 84  
 F. (F. W.) on billiard books, 103, 124, 144, 164  
     Books on names, 443, 483, 502  
     Homonyms, 250  
 F. (G. T.) on Minnis, its meaning, 328  
 F. (H.) on Haydon's "Autobiography," 11, 111  
 Fiction, its history, books on, 363  
 Field (O.) on "La Tricoteuse endormie," 368  
 Fig Sunday, i.e. Palm Sunday, 260  
 Fiore (Jacobello del), painter, 368, 396, 473  
 Fish counters, 79  
 Fisher (J.) on What is Death? 518  
     Judges, their fees, 328  
     Shakspeariana, 184  
 Fisher (W. G.) on George Garrow, 194  
 Fisherman, sermon by, 385, 494  
 Fishwick (H.) on the Common Prayer Book, 35  
     Lancashire clergymen, 8



Fishwick (H.) on libraries, provincial circulating, 516  
Oven, town or village, 398  
Rochdale Library, 26  
Waring (Rev. Thomas), 27  
Fitzherbert (Thomas), his works, 203, 295  
Fitzhopskins on Dryden's "Socrates," 273  
Stittle (Rev. John), 148  
Fitzpatrick (W. J.) on Henry R. Addison, 318  
F. (J. C.) on "To catch a crab," 18  
F. (J. S.) on "Outile," 389  
F. (J. T.) on church books of 1493, 393  
Fossils, their popular names, 499  
Jedburgh Abbey seal, 477  
Job xix. 26, 130, 173  
Orange, its divisions, 134  
Patina, origin of the term, 468  
Rags hung on trees, 37  
Tosier (Clement), bell-founder, 15  
Travail: Travel, 305  
Wine of the Bible, 150  
Flanderkin = Flemish, 9  
Flint implements, 447  
Flowers (H. H.) on New Year's Day custom, 189  
F. (O.) on heraldic queries, 175, 353  
Fodderham: Fodder-rum: Foddergang, 37, 479

# Folk-Lore:—

Ash trees and horse-shoes, 368  
Baptism, order of, in boy and girl, 257  
Broad beans in Leap Year, 64  
Candlemas Eve and Day, 66  
Caterpillars poisonous, 53, 237  
Cattle plague, cure for, 423  
Chinese, 163  
Collop Monday, 120  
Day folk-lore, 424  
Drinking water in water, 146  
Drinking while standing, 97, 159  
Flowers, folk-speech of, 45, 234  
French, 163, 284  
Good Friday, sowing on, 227  
Horses, white-stocked, 64, 158, 290  
House foundations, 163, 284  
Irish, 86, 284  
Luck money, 488  
Mayor, village, 424  
Merry meal, 69  
New Year's Day, 26, 189  
Niam-Niam, 2  
Nottinghamshire burial custom, 344  
Peacocks' feathers, 508  
Pitchering lovers, 336  
Rags hung on trees at wells, 37  
Rain, sign of, 53, 136  
Raven for naughty children, 148  
Roman, 343  
Rushbearings, 319, 459  
St. Andrew's Day, 29  
St. David's Day, 206  
Satisfaction, signs of, 59, 358, 378, 496  
Shooting stars, 75  
Short-day money, 66  
Shrove Tuesday, 120  
Shin-eater, 14  
Stars, falling, 164

# Folk-Lore:—

Superstition, curious, 163  
Swedish, 423  
Washing, when it should not be done, 283  
Washing day, 108, 139, 378  
Weather sayings, 344  
West Highland, 163, 416  
Yorkshire saying, 108, 139, 378  
Folk-Lore Society, 77, 375, 497  
Folk-speech of flowers, 45, 234  
Forman (H. B.) on "Fragments of Margaret Nicholson," 299  
"Heir of Mondolfo," 357  
Metaphors, collections of, 397  
Shelley (P. B.), his "Scenes from Calderon," 458  
Fossil bones, early noticed, 327, 456  
Fossils, popular names of, 15, 56, 116, 252, 378, 499  
Foster (F. W.) on papyrus at Herculaneum, 466  
Foster (P. Le Neve) on "Fiddler's money," 138  
Vessels propelled by horses on board, 59  
Foster (W. E.) on Spalding and its Antiquarian Society, 231  
Fowler families, 368, 493  
Fowler (J. A.) on Papal tiara, 506  
F. (R.) on St. Pancras, 409  
Frank (Father) on Fowler families, 493  
Oval frames, 518  
Peers family, 267  
White (Gilbert), his writings, 338  
Franks or Day (Anne), Lady Fenhoulet, 350, 438, 497  
Fraxinus on Geo. Garrow: Mrs. Upton, 88, 256  
Opera on the rod, 357  
Pauwels (F. Josephus), 169  
Solms (Madame de), 350, 417  
Freeholders in England, 449  
Freelove (W.) on "Fiddler's money," 138  
"Manchester al Mondo," 456  
Portraiture, verses on, 38, 213, 317  
Song-book, old, 158  
Freemasonry and Bektashgees, 323, 398, 435, 472, 516  
Freemasons, their rivals the Gormagons, 152  
French Coup d'Etat of 1830, 481  
French folk lore, 163, 284  
French history of England, 27  
Frere (G. E.) on "Rodneys," 163  
Froppish, its derivation, 36  
Fruizeannah, a Christian name, 86  
F. (R. W.) on Easter ledges, 47  
Jones (John), "phibition," 69  
Fulham, Lammis rights at, 400  
Fullers, companies and seals of the craft, 134  
Fulton (Robert) and Coleridge, 161, 217  
Furbish, Farrabas, &c., 97  
Furnivall (F. J.) on Beatrice Cenci, 236  
English dialects, 106  
Shakspeariana, 143  
F. (W. G.) on "Crimes of the Clergy," 74  
F. (W. G. D.) on Cradock of Richmond, 248  
Fynmore family, 208  
Fynmore (R. J.) on Fynmore family, 208

# G

G. on heraldic query, 288  
Rotherham (Abp.), his burial-place, 37c  
G., F.S.A., on Archbishop Rotherham, 511

- G. (A. G.) on celebrated waterfalls, 88  
 Galton (J. C.) on blushing in the dark, 145  
   Trinkspruch, or drinking proverb, 146  
 Gambadoes, or spatterdashes, 214, 377, 418  
 Gantillon (P. J. F.) on Fruizeannah, a Christian  
   name, 86  
   Gloucestershire provincialisms, 126  
   Pliny's doves, 329  
 Garrick (David), place of his marriage, 248  
 Garrow (George), Indian judge, 88, 194  
 Gascoign family, its strange descent, 20  
 Gascoigne (Sir Bernard), his biography, 15  
 Gatty (A. S.) on Scott family, 139, 292  
 Gausseron (H.) on *Biographia Dramatica*, 4  
   Camels in Egypt, 513  
   Courts of Love, books on, 473  
   French folk-lore, 163  
   Old Testament, 221  
   Passion of Christ, 309  
   Premonstratensian Abbeys, 234  
   Water-marks, 137  
 G. (C.) on Church Registers, 132  
 G. (E. E.) on portrait of an officer, 208  
 Genealogist on Bradshaw the regicide, 129  
 "Geologia," by Erasmus Warren, 226, 356  
 George, as the sign of an inn, 188, 314  
 Gerard (Marc), painter. See *Gheerads*.  
 "German Ballads," translated and original, 14, 118,  
   297  
 German-English etymological dictionaries, 28  
 German mythology, popular books on, 362  
 German parish registers, 69  
 Gete on an old song book, 8  
 G. (G. C.) on "Charm of birds," 207  
 G. (G. L.) on "Between you and I," 375  
   Christian names, 206  
   C. (P.), painter, 429  
   De Bures family, 435  
   Stepmothers, 394  
 Gheerads (Marc), portrait painter, 133  
 Gib, the house of, 271  
 Gibbon (E.), his library at Lausanne, 234, 296, 414;  
   and Whitaker, 444, 489  
 Gibbs (H. H.) on words wanted, 296  
 Gibbs (V.) on Jedburgh Abbey seal, 477  
 Gibson (Edmund), blunder in his "Camden," 85, 393  
 Gibson (Seafoul), 96  
 Gilbert (Anne), authoress, 67, 100  
 Gilliam family, 8  
 Gillot or Jillot, its meaning and derivation, 248  
 Girdeller of London, 149, 336  
 Glacier, human body found in, 428, 515  
 Gladstone (Rt. Hon. W. E.) and Macaulay, 21, 420  
 Gladys, the Christian name, 428, 514  
 Glamorgan (Prince of), 1150, his arms, 268  
 Glanirvon on Wales called Letamia, 177  
   Words wanted, 156  
 Glastonbury and Celtic romance, 326  
 "Gleanings in England," by S. J. Pratt, 99  
 Gloucestershire provincialisms, 126  
 Glwysydd on Alexander I. of Russia, 134  
 G. (M. N.) on Gilbert White, 157  
   Yankee, its derivation, 337  
 Gog and Magog, in the Bible, 306  
 Gold thread work, unravelling, 219  
 Golda, its meaning, 94, 315  
 Golding (C.) on Devonshire Knights in the Tower, 33  
   St. Mary's, Newington, 126  
 Goldsmith (Oliver), two original letters of, 101; and  
   Dryden, 226  
 Gomme (G. L.) on English surnames, 344  
   Thou, use of the word, 426  
   Words wanted, 235  
   "Words and Places," 405  
 Gormagons, the rivals of the Freemasons, 152  
 G. (R.) on Henry R. Addison, 249  
   "Englisches Feld," 308  
 Grammar, current blunders in, 137, 210, 254, 355,  
   375, 419, 459  
 Gray (Thomas), proposed addition to "The Elegy,"  
   46, 114; its first publication, 142, 252, 439, 469  
   "Awaits," 166, 274, 439  
 Green Thursday, *i. e.* Maundy Thursday, 96  
 Green (E.) on Ritherdon family, 105  
 Greenfield (B. W.) on Bonville family, 231  
 Greenstreet (J.) on Fourth Nobility Roll of Arms, 284  
   Londoners, curious lists of, 23  
   Rotherham (Abp.), 341, 470, 490  
 Gregory (A.) on Folk-Lore, 424  
 Greuze (J. B.), "La Tricoteuse endormie," 363  
 Greysteil on Dishington of Ardross, 249  
   St. Paul and Seneca, 449  
   St. Peter's wife: St. Paul's sister, 107  
   Virgin's wedding-ring, 250  
 Griffin on a Ritualistic epigram, 166  
 Grimston (Lord), "The Lawyer's Fortune," 27, 93,  
   155, 301  
 Groves (T. B.) on "Catalogue of Books," 367  
   Corporal, an ancient, 133  
   Fen=Defend, or prevent, 178  
*Gryphæa incurva*, local names for, 15, 56  
 Guff on curious anagrams, 26  
 Gun, inscribed, 366  
 Guy (R.) on homonyms, 394  
   Scott (Sir W.), his novels, 76  
   Shakspeare (W.) and the Bible, 135  
 G. (W.) on Christian names, 344  
   "Queers," in churches, 306  
 Gyro, Cephalonia, mill near Argostoli, 448
- H
- H, misapplication of the letter, 107, 336  
 H. on calls to the Bar, 468  
   Esquire, title of, 348  
   Freeholders in England, 449  
   George, as an inn sign, 188, 314  
   Honourable, the title, 153, 413  
   Speke family, 428  
 Hair darkened by tea, 328  
 H. (A. J.) on the Admirable Crichton, 106  
 Halévy, etymology of name, 117, 215, 253, 298, 495  
 Halkett (S.), "Dict. of Anonymous Literature," 74  
 Halsham family, 407  
 Hamelin, Pied Piper of, 19  
 Hamilton (J.) on the Gormagons, 152  
 Hamilton (Lady) and Graham, 368, 493  
 Hamilton (Lady Anne), her "Secret History," 410  
 Hamilton (W.) on a song on the "Amperzand," 345  
 Hampden (John), jun., pseudonym, 446  
 Hamst (O.) on anonymous works, 119, 169, 299, 429



- Hamst (O.) on Bath bibliography, 141  
Books, special collections of, 153  
Buss (R. W.), 138  
Church Registers, 239  
"Criticism on the Bar," 167  
Cuthbertson (Kitty), 78  
"Gleanings in England," 99  
"Handbook of Fictitious Names," 112  
"Heroine, The," 159  
"Histoire des Troubles de Hongrie," 74  
Hodgson (William), 98, 450  
Stories, popular, 267  
Surr (T. Skinner), 174, 339  
"Vision of the Western Railways," 114, 315  
Hancock (F.) on St. Dubricius, 389  
Hancock (L.) on Lakyn of Polesworth, 247  
"Handbook of Fictitious Names," 112  
Handel (G. F.), "The Harmonious Blacksmith," 229,  
338, 376; his organ at Little Stanmore, 340  
Harcourt (Lord), Lord-Lieut. of Ireland, 249  
Hardman (Laurence), a Lancashire Cavalier, 148  
Hariestudle (Sir John), 1645, 449  
Harington (E. C.) on Bonnyville family, 52  
Church books of 1493, 393  
Fen=Prevent or defend, 98  
New Year's Eve, 318  
Harlowe (S. H.) on Oliver Goldsmith, 101  
Johnson (Dr.), 101  
Harris family of Cornworthy Court, Devon, 178, 319  
Harris (C. S.) on Thomas Harris, 88  
Harris (Thomas), lessee of Covent Garden Theatre, 88  
Harrison (Gen. Thomas), portraits of, 248  
Hart (Alex.), author of "Alexto and Angelica," 329  
Hartley (Mr.), his invention, 38  
Haskins (D. G.), jun., on heraldic query, 248  
Hastings Castle, dungeon in, 127  
Hatcher (Lady Elizabeth), 267, 297, 458  
Hawe, in Chaucer, 245  
Hawker (J. M.) on "Quid hoc ad Iphicli boves?" 308  
Hawker (Rev. R. S.), his ballads, 13, 118  
Haydon (B. R.), his "Autobiography," 11, 111; note  
on his "Correspondence," 65  
Haydon (F. S.) on the Cockney *W* and *V*, 217  
Haydon (G. H.) on Tasmanian aborigines, 83  
Hayes (Attiwell), father of Sir H. Hayes, 153  
Hayes (Sir Henry), his trial and pardon, 153  
H. (C.) on Stephen, King of England, 488  
H. (C. G.) on heraldic query, 8  
Style and Title, 12  
H. (C. R.) on Duchesse of Devonshire, 137, 413  
Epigram, ritualistic, 234  
Sirr (Thomas Charles), 174  
Heane (W. C.) on Sternhold: Hopkins, 396  
Hearse, private, 268  
Hedges (John), his rhymed will, 64  
Hemming (R.) on provincial circulating libraries, 452  
"Lilli-burlero-bullen-a-lah," 428  
Mammalia, 477  
Sicily, arms of, 454  
Sinople, in heraldry, 392  
"Thropp's wife," 35  
Hems (H.) on coloured alabaster, 169  
Christian names, 317  
H. (E. N.) on Christian heroism, 310  
Hen-brass, its meaning, 56  
Hendriks (F.) on Cheapside, 181, 201  
Signatures of Peers, 312  
Temple Bar, 492  
Hennell (Henry), his death and remains, 505  
Henning: "Theat' Genealo. Henning," 250, 395  
Henrietta, daughter of Charles I., and Boileau, 47  
Henry V., portraits of, at Oxford, 234  
Henry (J.) on bookbinding, 169  
Folk-Lore Society, 497  
Hen-silver, its meaning, 56  
Henson (T. W.) on Rev. John Norris, 116  
Heraldic: Chevron between three mullets, on a bend  
three owls, 8, 175, 278, 297, 353, 478; 1 and 4,  
Ermine, on fess sable, three crosses patée or, 28, 76,  
100; Gules, a fess chequy, az. and or, 248, 394;  
English royal quarterings, 268, 335, 356, 495;  
Gules, charged with a chevron arg., &c., 288; Quar-  
terly, 1 and 4, in chief a helmet, in base a fillet  
fesswise, 289; Cross engrailed, surmounted by a  
bend, 308, 456; Quarterly, 1 and 4, Or, a bend  
betw. three griffins' heads erased gu., &c., 309  
Heraldic bibliography, foreign, 308  
Heraldic book-plates, 28, 36, 76, 233, 435, 515  
Heraldic query, 219  
Heraldry: Unicorn in British royal arms, 25, 113;  
colours and bearings adapted to household liveries,  
68, 195, 234; arms and family banners, 68, 196;  
arms borne by descendants of royal houses, 68, 196;  
sixteen quarterings, 74; Brazilian heralds, 248;  
Sinople in, 307, 392  
Herb John, meaning of the phrase, 57, 215  
Heretics, their execution by burning, 368, 493  
Hermetrude on Thomas à Becket's parentage, 297  
Blood relations, 198  
Blushing in the dark, 295  
Cecil, the Christian name, 56  
Church Registers, 11  
"Fine day," 208  
Glady's, the name, 514  
Orleans family, 350  
Poynings (Hugh de), 491  
Words, their misuse, 272  
Words wanted, 297  
H. (E. S.) on words wanted, 235  
H. (E. W.) on Holbein's Whitehall Gate, 238  
Heylyn (P.), "Help to English History," 9, 97  
H. (F. D.) on the title of Honourable, 373  
H. (F. S.) on Wellington at Waterloo, 487  
H. (G. H.) on "Margaret Nicholson," 519  
H. (H.) on Anne Donne, 148  
Hibernicus on the Moravians, 135  
Hic et Ubique on Christian names, 273  
Evensong, not a modern word, 455  
Grammar, blunders in, 419  
Kemb=Comb, 314  
Higham Ferrers, its ancient seal, 428  
H. (I. I.) on heraldic book-plates, 515  
Hill (Lady), co. Northumberland, 267, 297  
Hills (E.) on Augustus and Herod, 293  
Dodd (Dr.), his wife, 225  
"Everitt domum" for "Everitt domum," 493  
Hindu grant, missing ancient, 13  
Hingston (F. C.) on Scaven family, 308  
Hirondelle on book-plates, 36, 76  
Booth (Robert), 397

Hirondelle on Miss Bowes, 238  
     Brazilian heralds, 248  
     Burial custom, 246  
     England, historic sites in, 497  
     Fairs, provincial, 437  
     Heraldic queries, 234, 456  
     Place-names, 393  
     Quonians Lane, Lichfield, 393  
     Rodney, its meaning, 254  
     Titles proclaimed at the altar, 15  
     Villana (Eugenia), 98  
 Hitch, v.a., its definition, 344, 457  
 H. (M. A.) on Oy, Scotch word, 33  
     Provision, literary, 157  
     Tynte family, 319  
 Hobson (W. F.) on Common Prayer Book, 35  
 Hodgkin (J. E.) on autograph notes by Melancthon, 469  
 Hodgson (W.), his "Life of Napoleon," 98 ; his biography, 450  
 Hogarth (Geo.) on William Hogarth, 294  
 Hogarth (William), his relations and surname, 108, 256, 294, 459, 515  
 Hoggerston Manor, its parish, 149, 419  
 Holbein (Hans), remains of Whitehall Gate, 288  
 Holland (R.) on *Gryphæa incurva*, 56  
 Holles (Denzill), his quarrel with Ireton, 109  
 Hollings (H. De B.) on Acts ii. 47, 24, 55  
 Holt family, 410  
 Homer (Dr.), "Bibliotheca Americana Universalis," 18  
 Homonyms, works on, 250, 394  
 Homonymy, errors caused by, 229, 497  
 Honourable, the title of, 56, 153, 239, 272, 373, 413  
 Hook (Dr.), on the worship of the saints, 282, 350 ; projected Lives of Archbishops of York, 467  
 Hooley (John), author of "Love's Pilgrim," 29, 117  
 Hope (W. H. S. J.) on cross keys above church windows, 356  
 Horace, Swedish emendated edit. of, 505  
 Hosier (Adm.), his burial-place, 249, 396  
 Hospitium, its meaning, 46, 114, 209, 377  
 Houlbrooke family, 168  
 Houses divided into parts, 328  
 "How do ye do?" 286, 396  
 Howell (J.), terms in his "Familiar Letters," 148, 211, 314, 516  
 Howlett (W. E.) on the "Round Preacher," 450  
 H. (S.) on Christian names, 273  
 H. (S. de) on Rev. W. J. Jay, 399  
 H. (T. A.) on H. E. Reyntjens, artist, 228  
 Huguenot on arms, but no crest, 437  
 Humbug, its etymology, 32, 194  
 Hunt (Leigh), contributions to the "New Monthly," 265  
 Hutchins (Col.), monument by Chantrey, 204  
 Hyatt (W. T.) on anonymous works, 509  
     Balderdash, its derivation, 274  
     Beef-eater, its etymology, 109  
     Chess among the Malays, 179, 251  
     Dakin family motto, 366  
     "Fast and loose," a game, 26  
     Johnson (S.), epitaph, 8  
     "Maudlin Flood," 47  
     Month's mind, 192

Hyatt (W. T.) on Notley Abbey, 68  
     Palls, ancient, 59  
     Umbrellas, 158  
     Whimbrel, 250  
 Hymnology : "Oh, the hour when this material," 320

## I

Idol, ancient Devonian, 127  
 Idonea on records of long service, 18  
 Ignatieff, its pronunciation, 340  
 Ignatius on poems on towns and countries, 148  
 Imp, its derivation, 146, 276  
 Implement, old legal word, 37  
 India, archaic sculpturings in, 41  
 Indian peoples, their Northern origin, 227  
 Indian thaumaturgy, instance of, 326  
 Indian titles, 48  
 "Infants in hell," &c. See *Quotations*.  
 Inferior, use of the word, 8, 96  
 Ingles (Rev. Henry), Head Master of Rugby, 14, 99  
 Inglis (R.) on Cambridge authors, 49  
     Schomberg (Rev. A. C.), 54  
 Ink, black, 77, 155, 252  
 Inkenig=Inwitty=Conscious, 307  
 Inmate, or undersettle, its meaning, 55, 212  
 Inn signs painted by eminent artists, 218  
 Innes (B.) on style and title, 12  
 Inns, for Inn, 107  
 Inquirer on Romanes surname, 69  
 Inscription, curious, 506  
 Instant, use of the word, 446  
 Insurance literature, collection of, 294, 437, 476  
 Inventors, grants to so called, 38  
 Ireland (A.) on Miss Martineau's Essays, 516  
     "Recreative Review": Douce, 367  
 Ireland (W. H.), miniature portraits of, 410  
 Ireton (Henry), his quarrel with Holles, 109  
 Irish coins before the Conquest, 288, 397, 517  
 Irish Folk-Lore, 284  
 Irish hedge schools in 1814, 105, 319, 417  
 "Irish Magazine," edited by Watty Cox, 46  
 Irish timber, 145  
 Isolda, the Christian name, 428, 514  
 Italian novels, 267, 337, 417  
 Italian works on climate, 449

## J

J. on mysterious mountain sounds, 95  
 J. (A.) on Crusade ballad, 288  
 Jabez on Acumen : Orator, 253  
     Carlyle (Thomas), passage emended, 266  
     Death, what is it? 392  
     "Diary of a late Physician," 367  
     Dunchurch firs, 389  
     Grammar, blunders in, 254  
     Humbug, its etymology, 32  
     Ireland (W. H.), portraits of, 410  
     Jonson (Ben), editions of, 276  
     Lemur, its translation, 78  
     Lilt, its meaning, 428  
     Mammalia, 255  
     Milton (John), passages in "Paradise Lost," 325 ; MS. letters, 493 ; "The grim feature," 497



- Jabez on Shakspeare (W.), and Bacon, 55; Folios, 455  
 Shakspeariana, 83, 143, 184, 185, 223, 245, 283, 325, 384, 465  
 "Think to it," 217  
 "To catch a crab," 136  
 Words wanted, 235  
 Jackson (W. F. M.) on the name Gladys, 514  
 Jacob (G. L.) on Sarawak, 498  
 Jacobite standards, 22, 95  
 Jacobites in Lancashire in 1715, 446  
 James (R. N.) on Edward Collier, 35  
 "Dutch drawn to the Life," 61  
 Freemasons and Bektashgees, 398, 473  
 Henrietta, daughter of Charles I., and Boileau, 47  
 Leeds, &c., trade at, 1746, 86  
 Unicorn in the Royal arms, 113  
 Walpole (Sir R.) and Mr. Stockwell, 321  
 Water-marks, 137  
 Jay, called yaupin-girl, 66  
 Jay (Rev. W. J.), Rector of Elveden, 308, 399  
 Jaybeedee on Byron's bust by Thorwaldsen, 9  
 Somersetshire barrows, 447  
 Jaydee on Chaucer's versification, 346  
 J. (C.) on Gillot or Jillot, 248  
 Jeanville (G. de) on John Owen, 298  
 Jedburgh Abbey, its Chapter seal, 368, 477, 498  
 Jeremiah (J.) on the Curtain Theatre, 232  
 Jerram (C. S.) on epitaphs, 205, 226, 247  
 Ogre, its etymology, 354  
 Shakspeariana, 22  
 Stepmothers, 474  
 Swift (Dean) and Bp. Burnet, 315  
 Than as a preposition, 516  
 Jessopp (A.) on Briggs family pedigree, 507  
 Church Registers, 131, 291  
 Fitzherbert (Thomas), 295  
 Sacro Bosco (Joannes de), 112  
 Topcliffe (Richard), 270  
 Jevons (J. W.) on beating the bounds, 517  
 Jewish authors, 221, 269, 351, 479  
 Jewish names, 53, 117, 439  
 J. (H. A.) on Capt. Cook's death, 389  
 J. (J. C.) on a wooden spoon, 329  
 J. (J. J.) on William Hogarth, 256  
 Sheep led by the shepherd, 345  
 Sign of rain, 53  
 Wale (Samuel), 72  
 J. (K. J.) on Christ Church Cathedral, Dublin, 307  
 J. (M.) on St. Stephen, 274  
 "Jockey Club," bibliography of, 147  
 Johnson (Gerard), modeller, 93  
 Johnson (Dr. Samuel), four original letters of, 101, 173, 255; his residences in London, 140; definitions in his "Dictionary," 195; unpublished letters, 381; and Mrs. Hannah More, 485  
 Johnson (Samuel), dancing master, 8  
 Johnstons, Scotch-Irish, 449  
 Jones (John), M.D., 69, 193, 236  
 Jones (Sir William), his distich, 52  
 Jonson (Ben), folio edits., 1631-41, 168, 276, 318  
 Jonson (Cornelius), father and son, painters, 94, 133, 499  
 Joule (B. St. J. B.) on Linley family, 58  
 Joyce (Col.) and the execution of Charles I., 188  
 Joye's "Isaye" (Isaiah), 289  
 J. (S.) on To-year=This year, 515  
 Judges, fees to, 328, 415  
 Julienne (Mr.), dealer or collector, at Paris, 108  
 June 11, the "long eleventh," 466
- K
- K. (A. O.) on Sir Francis Chantrey, 204  
 Karkeek (P. Q.) on "Archæological Library," 149  
 "White-stockinged horses," 299  
 K. (C.) on lines on Beaulieu Abbey, 389  
 K. (C. S.) on the title Honourable, 239  
 K. (E.) on Anne Donne, 216  
 Heraldic query, 308  
 Keats (John), "The two and thirty palaces," 219; sonnet on picture of Leander, 410  
 Keelivine pen, 275, 334  
 Keening=Wailing, 29, 178, 237, 278  
 Keith (J.) on Wm. Alex., Earl of Stirling, 412, 453  
 Kemb=To comb, 208, 314  
 Kemeys-Tynte (St. D. M.) on Tynte family, 319  
 Kendrick (Miss). See Mrs. Child.  
 Kennedy (H. A.) on Bp. Burnet and Swift, 244  
 Chess among the Malays, 58  
 "D'Israeli," an erroneous prediction, 166  
 Ink, black, 77  
 Keening=Wailing, 178  
 Suwarrow's "Discourse under the Trigger," 506  
 Yorkshire for "To play," 258  
 Kennett (Basill), in Folkestone reg., 1664, 411  
 Kenyon (J.), autograph of, 285  
 Ker (P.), author of "The Map of Man's Misery," 113, 299  
 Key as an emblem, 409  
 K. (G. R.) on "Charm of birds," 257  
 King's Cock Crower, his duties, 349  
 Kingston on curious anagrams, 214  
 Cables, submarine, 299  
 Charles II.'s "drops," 35  
 Murray (Lindley), invocation to, 210  
 Kirjath-Jearim, in Scott's "Ivanhoe," 250  
 K. (J.) on "Things in General," 488  
 K. (K.) on province of Ostensis, 248  
 Knight (J.) on Massinger and De Musset, 81  
 Knipe family, 267  
 Knostrophe, or Knowsthorp, its old hall, 29  
 Knox family, 17  
 Knox (Alexander), his biography, 369, 493  
 Krebs (H.) on Italian novels, 337, 418  
 Krummacher (F. A.), translation of his "Moss Rose," 329  
 Kylevine pen. See Keelivine.  
 Kyteller (Dame Alice) tried for witchcraft, 169
- L
- Lake=Play, in Yorkshire, 166, 258, 439  
 Lake dwellings, modern, 100  
 Lakyn family of Polesworth, 247  
 Lally Tollandale pedigree, 89, 249, 455  
 Lamb (Charles and Mary), their "Poetry for Children," 486  
 Lambeth Library, old sermons in, 401, 465  
 Lammam rights at Fulham, 400  
 Lancashire Cavalier, 148

- Lancashire clergymen, 8  
 "Lancashire Memorials," 389, 494  
 Langford (J. A.) on provincial circulating libraries, 452  
 La Noue (Jean Sauvé), "La Coquette Corrigée," 17  
 Lapine on long-tailed titmouse, 73, 317  
   Whimbrell, 395  
*Lapis Lyncurius*, a mysterious stone, 329, 457, 497  
 L. (A. R.) on Duchess of Devonshire, 179  
 Latting (J. J.) on Letten and other families, 267  
 Lavater (J. G. C.) on Mr. Fox, 46  
 Lavender, stains removed by, 389, 515  
 "Lawyer's Fortune," by Lord Grimston, 27, 93, 155, 301  
 Lawyers, their bags, 357  
 Laycauma on "Man loaded with Mischief," 36  
 Leadam (J. S.) on Wales called "Letamia," 7  
 Lean (V. S.) on expressions in Brome's plays, 238  
   "Leap in the dark," 252  
   "Next the heart," 238  
   "On tick," 254  
   Yorkshire for "To play," 439  
 Lee (S. L.) on Officina Elzeviriana, 121  
 Leeds, trade at, in 1746, 86  
 Lees (E.) on Folk-Lore, 283  
 "Legend of the Crossbill," old version, 504  
 Legis (R. H.) on Shakspeariana, 83, 183, 184, 224, 244, 261, 283, 384  
 Leigh parish church, 188  
 Lely (Sir Peter), his portraits of Allestree, Fell, and Dolben, 388, 475  
 Lemur, its translation, 78  
 "Lendas da India," by G. Correia, 63  
 Leo (F. A.) on Shakspeariana, 3  
 Leo (William), D.D., sermon quoted, 186  
 Leofric on Gibson's "Camden," 85  
 Leofric (Bp.), his Missals, 387  
 Lepers, Christian heroism among, 147, 310  
 Lercedekne (Matilda), wife of Sir Thomas Lercedekne, 307  
 Letamia, a name for Brittany, 7, 177  
 Lethbridge (J. C.) on the regicides, 65  
 Letten family, 267  
 L. (F.) on Dante as a painter, 115  
   St. Catherine, 289  
 L. (H. B.) on the mammalia, 207  
 "Liberal, The," its contributors, 388  
 Libraries, oldest provincial circulating, 354, 452, 516  
 Light of, or on = Meet with, 366, 493  
 "Lilli-burlero-bullen-a-lah," words of an old song, 428  
 Lilt, its etymology and meaning, 428  
 Lincoln proverb, 216, 257  
 Lincoln (Edmond, Earl of) and Chartley Castle, 122  
 Linen, ancient Egyptian, 75  
 Lingua Franca, 349, 412  
 Linley family, musical composers, 34, 58  
 Literature, what is it? 281  
 Littledale (W. F.) on Edward Whalley, 81  
 Llallawg on John Bradshaw, 350  
 Lloyd (R. R.) on arms of Sicily, 455  
   Jedburgh Abbey seal, 477  
 Lochleven Castle and its keys, 14  
 Lodowick (J. W.) on Church Registers, 9, 290  
 Loggon (Rev. S.), his antiquarian MSS., 329  
 Londinensis on St. Dionis Backchurch, 501  
 London: map published by Bowles, 1719, 250; relic of Roman, 340; works on the City churches, 360, 434; City tolls for vehicles, 489; tomb of Margaret de Gaveston, 500  
 London, Fire of, commemorative sermons, 349  
 London and Middlesex, sheriffs of, 169, 295  
 London (Wm.), bookseller, 468  
 Londoners temp. Elizabeth, curious lists of, 23  
 Longevity. See *Centenarianism*.  
 Longstaffe (S. F.) on Bell's Tracts on Topography, 73  
   Blaxton (Rev. W.), 31  
   Umbrellas, 418  
 Louis XVI., date of his coronation, 149, 255, 316  
 "Love's Pilgrim," by Jno. Hooley, 29, 117  
 L. (R. R.) on Edward Walpole, 34  
 Lucas (Sir Charles), his Life privately printed, 67, 99, 375  
 Lucerne, epitaphs at, 82  
 L. (W.) on an account of sonnets, 306  
 L. (W. S.) on vessels propelled by horses, 99  
 Lytton (Edward Bulwer, Lord), prediction of his career, 205  
   M  
 M. on Folk-Lore, 146  
   Polygamy, 496  
 M. (A.) on Higham Ferrers seal, 428  
 Ma. (Ch. El.) on Mrs. Browning, 168  
 Mab on "The Spectator," 415  
 Macaulay (T. B., Lord), and Mr. Gladstone, 21, 420;  
   on Sir Wm. Jones's distich, 52  
 Macaulay-Graham (Mrs.), authoress, 76  
 MacCabe (W. B.) on Carausius, British sovereign and Emperor, 361, 382, 403, 422  
 MacCarthy (D. F.) on Richard I., his heart, 353  
   Shelley (P. B.), his "Scenes from Calderon," 421  
   Spanish legends, 49  
 MacCarthy (F. E.) on Dryden and Goldsmith, 226  
   Lally ToHendale, 455  
 MacCarthy (J.) on the Ansariah and the English, 105  
   St. Peter, his wife, 432  
   Semitic alphabet, 445  
 McFarlane (Bp.), his biography and genealogy, 429  
 Macgowan (Rev. John), "Dialogues of Devils," 75  
 McGregor (A. B.) on site of Calvary, 72  
 Machine=Conveyance, 236  
 Mc. (J.) on Dr. Alex. Tilloch, 206  
 Mackay (C.) on Ogre, its etymology, 197  
 Maclean (Sir J.) on arms, but no crest, 170  
   Bonvyle family, 52  
   Carminow (Alice), 67  
   Champion of England, 401  
   Church Registers, 10  
   Clergy and patrons, 274  
   Heraldic query, 176,  
   Lercedekne (Matilda), 307  
   Peers family, 395  
   Prideaux family, 198  
   Sternhold (Thomas), 476  
 McMorran (A.) on women buried in St. Peter's, Rome, 16  
 Macray (J.) on Anjuman-i-Punjab, 134  
   Chaucer (Geoffrey), 134  
   China, works on, 342  
   Hawker (Rev. R. S.), 118  
   Homer (Dr.), his "Bibliotheca Americana," 18



- Magistrates, clerical, 28  
Maharatta costume, missing, 174  
M. (A. J.) on John Bingham, 15  
"Book-Hunter," 214  
Fisherman's sermon, 385  
Shakspeariana, 144  
Temora, Yorkshire word, 426  
"Think to it," 217  
Wemble, provincial word, 216  
Malays, chess among, 58, 179, 251; "The Diversities of Mates," 251  
Malcolm (E. H.) on Indian thaumaturgy, 326  
Malines in 1612, its Governor, 507  
Malone (Edmond), his letters to Bp. Percy, 333  
Mammalia, their fœtus, 207, 236, 255, 477  
Man, Isle of, arms, 309, 454  
"Man-a-lost," an owl legend, 18  
"Man loaded with Mischief," 86, 117  
Manchester, trade at, in 1746, 86  
"Manchester al Mondo," 307, 456  
Manning (C. R.) on Anne Donne, 215  
Manuel (J.) on Beatrice Cenci, 436  
Christmas Day on Monday, 97  
Knox and Welsh families, 17  
Roxburghshire churchyards, 425  
Maple on Scott family, 89  
March earldom, 329  
Marlborough (Sarah, Duchess of), unpublished letters, 301  
Marlow (Christopher), opening lines of "Faustus," 388, 493  
Marsh (J. F.) on "Canidia; or, the Witches," 399  
Shakspeare's measures, 482  
Marshall (E.) on Acts ii. 47, 73  
Augustus and Herod, 336  
Becket (Thomas à), his parentage, 94  
Blood relations, 231  
Bunyan (John), his "Den," 245  
"Christian Economy," 89, 239  
Church Registers, 430  
Church window, 139, 278  
Devotional works, 391  
"Experto crede Roberto," 403  
Flint implements, 447  
Fossil bones, 327  
Hastings Castle, 127  
Heretics, burning, 493  
"In Jesum cruci affixum," 59  
Νῆϋον ἀνομήματα, 372  
"Noscitur e sociis," 445  
Nottingham, its etymology, 218  
Philip of Macedon, 14  
St. Peter, his wife and daughter, 212  
"Satum pomorum," 253  
Martin (J. E.) on Sir Charles Lucas, 99  
Martineau (Miss), her "Essays," 468, 516  
Martyn on Miss Bowes, 498  
Marvell (Andrew), a botanist, 467  
Marx (T.) on Shakspeariana, 183  
Mary, Blessed Virgin, her wedding ring, 250  
Mary, Queen of Scots, her journey to Fotheringay, 50  
Maryland Point, 57, 256  
Mason (C.) on Richard Edgcombe, 350  
Mason (J.) on Italian novels, 337  
Massinger (Philip) and De Musset, 81, 158, 160  
Maason (G.) on Halévy, 253  
Matches, previous to lucifer matches, 469  
Matfelon, its meaning, 225, 314  
Mathews (C.E.) on Dr. Johnson and Hannah More, 485  
St. Paul and Tyndale, 343  
Ships of the old navigators, 196  
Matter, its creation, 207, 258  
Matthews (J. B.) on the smallest books, 253  
Books, special collections of, 154  
French Folk-Lore, 284  
Keening = Wailing, 278  
"Punch and Judy," bibliography of, 87  
Maudlin Flood, in Cumberland, 47, 114  
Mauleverer, its etymology, 344, 478  
Mauley (Peter Lord), his sister Constance, 38  
Mayer (S. R. T.) on "Bentley Ballads," 348  
Hunt (Leigh) and the "New Monthly," 265  
Lytton (Lord), prediction of, 205  
Richard I., his heart, 162  
"Session of the Poets," 367  
"The Liberal," 388  
"Westminster Abbey," 48  
York (Abps. of), promised Lives of, 467  
Mayflower, as a ship's name, 446  
Mayhew (A. L.) on Caimé, its meaning, 29  
Glastonbury and Celtic romance, 326  
Gog and Magog, 306  
Indian titles, 48  
Job xix. 26, 131  
Keats (John), "The two and thirty palaces," 219  
Keening, to keen, 29  
Nottingham, its etymology, 68  
Philistine, its slang meaning, 257  
Russia in the Bible, 306  
Schiba, its etymology, 396  
Shooting stars, 75  
"Spit of his father," 86  
Tear, the White, 25  
Mayor (J. E. B.) on authorities on "Derange," 25  
May-poles, ancient, 26, 346, 434  
M. (C. W.) on "Man laden with Mischief," 117  
Meals in ancestral times, 349, 413, 438  
Meanor, its meaning, 208, 258  
Meaux, Bart., French descent, 48  
Medallic artists, 87  
Medals, Gormagon, 152  
Medicus on Bath waters, 75  
Meeting, public, the first, 2  
M. (E. G.) on French History of England, 27  
Meguser, origin of the name, 154  
Melanchthon (Philip), books with autograph notes by, 469  
Melrose Abbey, its "queers" and "east oriel," 306, 574  
Mendham, and the Mendham family, 169  
Merchant Taylors' School, its "illustrious" scholars, 347, 457  
Mercia on wine of the Bible, 151  
Mercian (A) on hair and tea, 328  
Metaphors, collections of, 289, 397  
Mews Gate, old-book shop in London, 47, 112  
Meyerbeer (Giacomo), his surname, 215, 258, 298  
Mice, field, their swarming, 349, 493  
Middle Templar on expressions in Brome's plays, 316

- Middle Templar on Esquire, the title, 511  
 George, as the sign of an inn, 314  
 Honourable, the title, 373  
 Lawyers' bags, 357  
 "Martyr of Erromanga," 116  
 "Not my parish," 410  
 Opera, comic, on the rod, 329  
 Polygamy, 57  
 Portraiture, verses on, 316  
 Prosecutor, public, 359  
 Scriptures and the law of England, 476  
 Unravelling gold thread work, 219  
 Voltaire (F. M. A.) on Racine, 18  
 Warens (Madame de), "Mémoires," 433  
 Middleton (A. B.) on Philip of Macedon, 14  
 "Visions of the Western Railways," 258  
 Milesius on heraldic queries, 68  
 Miller (J.) on wine of the Bible, 151  
 Miller (Thomas), author of "Rural Sketches," 169,  
 277, 436  
 Millers, their eminent sons, 9  
 Milton (John), legacy left him, 166; simile in  
 "Samson Agonistes," 186, 296, 437; three passages  
 in "Paradise Lost," 325, 391; scenery of  
 "L'Allegro," 369, 434; MS. letters at Vallom-  
 brosa, 493; "The grim feature," 497  
 Minnis, its derivation, 328, 374, 418, 499  
 Mirabeau (Comte de), passage in Carlyle's essay on,  
 268  
 "Miscellanies and Memorable Things," MS. vol. by  
 S. A., 188, 393  
 Missal, anthem in the Mozarabic, 38  
 Missals, Leofric's, 387  
 M. (J. C.) on errors caused by homonymy, 497  
 Wine of the Bible, 151  
 M. (J. F.) on burning heretics, 368  
 Dancing, "the poetry of motion," 358  
 Gladys, the name, 514  
 Stittle (Rev. John), 376  
 Whitsunday, 488  
 M. (J. T.) on "Nine holes," 514  
 Walrond (Henry), 69  
 Moir (J.) on Phonetics: To write, 378  
 Molière (J. B. P. de), his "Le Tartuffe," 346  
 Montagnon (L. W.) on "Fiddler's money," 138  
 Meguser, origin of the word, 154  
 Moore (C. T. J.) on Roe or Row family, 74  
 Moore (Thomas), verses written in his fourteenth  
 year, 23, 135  
 Moravians, their alleged profligacy, 47, 135  
 More (Hannah) and Dr. Johnson, 485  
 Morgan (Edward), a centenarian, 425  
 Morison (J.) on "Encyclopædia Perthensis," 198  
 Morony (E. J.) on Knostrope, or Knowsthorpe, 29  
 Morphyn (H.) on Christian names, 206, 215  
 Reading (Rev. W.), 79  
 Morrin (J.) on Theud: Hospitium, 46, 209  
 Witchcraft, 169  
 Morris (F. O.) on the long-tailed titmouse, 34, 73  
 Morton (J.), Chief Justice of Chester, 305, 328, 427  
 Moss on lavender, 515  
 Moth on "Burnt child dreads the fire," 186  
 Carlyle (Thomas), his Essays, 68  
 Dispeace, a new word, 148  
 Humbug, its etymology, 194  
 Moth on Massinger (P.) and De Musset, 158  
 Tennysonian, 265  
 Mother-in-law for Stepmother, 411, 519  
 Mottoes: Royal and family, 249; Dakin family, 366;  
 on book plates, 427  
 Mounsey (A. C.) on Ratch: Wise, 492  
 Seal of the Chapter of Jedburgh Abbey, 368  
 Mountain sounds, mysterious, 95, 293  
 Mount Cashel (Viscounts), their motto and sup-  
 porters, 367  
 Mountjoy (Wm., Lord), his death and burial, 228,  
 275  
 Mourning, duration of a widow's, 47  
 Move to=Bow to, 217, 273  
 Mowbray family, its strange descent, 206  
 M. (T. J.) on Chartley Castle, 122  
 Nash (Thomas), 316  
 Mungo (A.) on Fen=Defend, or prevent, 218  
 Murrain, early examples of the word, 33  
 Murray (Lindley), invocation to, 137, 210, 254, 355,  
 375, 419, 459  
 Music, old, abbreviated words in, 48  
 "Musical critic," a corrupt phrase, 446  
 Musical scale, its history, 248, 315  
 Musset (Alfred de) and Massinger, 81, 158, 160  
 M. (W. M.) on Oriental customs, 28  
 Sicily, arms of, 309  
 Words wanted, 236  
 M. (W. T.) on American dollar mark, 495  
 E before S, 295  
 H, its misapplication, 336  
 Hen-silver, its meaning, 56  
 "Herb John," 57  
 Inn signs painted by eminent artists, 218  
 "Paddington spectacles," 314  
 Than as a preposition, 495  
 West Highland superstition, 416  
 Mythology, Scandinavian, 17, 116  
 Mytton family of Halston, Shropshire, 103, 197, 236
- N
- N. on the long-tailed titmouse, 115  
 "N. or M.," in Church services, 80  
 N. (A. B. D.) on House of Gib, 271  
 Names, ending in -is and -es, 69; etymologies of  
 proper, 344; curious, 336, 515; books on, 443,  
 483, 502  
 Napier (G. W.) on the "Booke of Resolucon," 374  
 Napoleon I. See Bonaparte.  
 Napoleon the Grand, 486  
 Nash (R. W. H.) on the smallest books, 79  
 "Incident in Scyllam," &c., 478  
 Milton (John), simile, 186  
 Moore (Thomas), verses by, 23  
 "Over the hills," 213  
 Spendthrifts, admonition to, 306  
 Wine of the Bible, 150  
 Woman, the word, 378  
 Nash (Dr. T. R.), his account of siege of Worcester,  
 67  
 Nash (Thomas), his epitaph, 207, 253, 316  
 Nattali (B.) on Jacobello del Fiore, 396  
 Raphael's "Hours," 318  
 Reyntjens (H. E.), 275  
 Natural History, Society for Promoting, 1786, 167



Naturalization of foreigners in England, 88, 156  
 Navigators, the old, their ships, 196  
 N. (C. O.) on a silver coin, 207  
 N. (D. C.) on "Scottish Gallery," 107  
 Negus family, 255  
 Nevil (John), of Tamworth, 107  
 Newington, Surrey, monuments at St. Mary's, 126  
 Newton (A.) on birds in Drayton's "Polyolbion," 12  
 "Legend of the Crossbill," 504  
 Natural History Society, 167  
 Nine-murder=Butcher-bird, 133  
 White (Gilbert), 241, 264, 471  
 Newton (Sir Isaac), on Daniel, 25; on the creation of  
 matter, 207, 258  
 New Year's Day superstitions and custom, 26, 189  
 New Year's Eve, in Prayer Book, 227, 275, 318, 458  
 N. (H.) on emblematic tombstones, 215  
 Niam-Niam folk-lore, 2  
 Nicholson (B.) on Bursill surname, 267  
 Nicholson (J.) on the whimbrel, 395  
 "Nibelungenlied, The," 59  
 Nighton (V.) on kylevine pen, 275  
 Nine holes, the game, 466, 514  
 Nine men's morrice, the game, 466  
 Nine-murder=Butcher-bird, 69, 133, 238, 253, 298  
 Νίξον ἀνομήματα, palindrome, 372  
 Nobility Roll of Arms, the Fourth, 284  
 "Nocturnal Remembrancer," patented invention, 48  
 Nodal (J. S.) on Coleridge in Manchester, 161  
 Literature, what is it? 281  
 Nomenclature, English local, 246; curious local, 486  
 Norbrith Manor, Surrey, 87  
 Norcross (J. E.) on American dollar mark, 317  
 Cosies for teapots, 373  
 Norman Cross Barracks, 108, 216, 312  
 Norris (Rev. John), Wiltshire bard, 116, 377, 472  
 North (C.) on body found in a glacier, 515  
 North (T.) on Ely farthings, 256  
 May-pole, 346, 424  
 St. Andrew's Day, 29  
 Shakspeariana, 22  
 York (Duke of), his bones, 146  
 Northern families, notices of, 425  
 Nose, golden, "eminent man" with, 258  
 "Not my parish," original of the story, 410  
 "Notes and Queries," story of, 1, 222, 303  
 Notley Abbey, Bucks, 68, 177, 255  
 Nott (H.), missionary to Otaheite, 389, 494  
 Nottingham, its etymology, 68, 193, 218  
 Novice's outfit. See *Benedictine*.  
 N. (S.) on arms, but no crest, 170  
 "Borough Boy," 114  
 Ely farthings, 208  
 Pinder, its meaning, 89  
 N. (T.) on St. Mary Matfelon, 314  
 Numis on Joseph Barton, 129  
 "Nuremberg Chronicle," references to Dürer in, 308  
 Nursery rhymes, classified collection of, 54

O

O. on church window, 139  
 Elizabeth (Queen), monuments to, 406  
 Isolda: Gladys, 428  
 Oakley (J. H. I.), his death, 60  
 O. (E. C.) on "Parliament of Roses" 329

O. (G.) on provincial fairs, 437  
 Fawkes the conjurer, 68  
 Saints in the Middle Ages, 228  
 Ogre, its etymology, 7, 196, 354  
 O. (H. W.) on "St. Pawle's and St. Pawle's e'en,"  
 236  
 O. (J.) on anonymous works, 330  
 Books, the smallest, 293  
 Budget, as a parliamentary word, 352  
 "Christian Economy," 270  
 Devonshire (Duchess of), 6  
 Hart (Alexander), 329  
 Hogarth (William), 515  
 "Lawyer's Fortune," 93  
 "Margaret Nicholson," 339  
 "Miscellanies and Memorable Things," 393  
 Philip of Macedon, 14  
 Printing at Calcutta, 484  
 Stuart (Charles), 517  
 O. (J. D.) on John Reynolds, Salop, 350  
 O'Meara (Barry E.), author, 409, 499  
 O'Neill on Irish coins, 517  
 Opera, comic, on the road, 329, 357  
 Orange, names for its divisions, 134, 297, 437  
 Orator, its pronunciation, 140, 253  
 Oriental customs, 28  
 Orleans family, coffins removed from Weybridge, 350,  
 416  
 Ostensis, province of, 248, 393, 493  
 Otto on Schomberg-Bocholtz, 229  
 Outlie, its meaning and derivation, 389  
 Oval frames, how made, 368, 518  
 Oven, town or village, 268, 393  
 Owen family of Woodhouse, Shropshire, 108  
 Owen (Sir David), his descendants, 89, 155, 252, 455  
 Owen (H.) on mysterious sounds, 95  
 Wale (Samuel), 72  
 Owen (John), noticed, 59, 99, 155, 298  
 Owen (Robert) and Coleridge, at Manchester, 161  
 Owl legend, "Man-a-lost," 18  
 Owned=Recognized, 66, 393  
 Oxenstjerna (Count Axel), his saying, 78, 117  
 Oy, Scotch word, 33

P

P. on camels in Egypt, 513  
 Mauley (Lord), his sister, 38  
 Pack (Geo.) the actor, engraving of, 180  
 Page (W. H.) on "Sleep of death," 188  
 Paget (J.) on "Philistine," 203  
 "Pompadour (Madame de) and the Courtiers," 448  
 Warens: Doppet, 309  
 Pale gates, 36, 416  
 Palls, ancient, 59  
 Palmer (A. S.) on an amusing bull, 396  
 "Carpet Knight," 213  
 Caterpillars poisonous, 53  
 Clipper=Fast sailing vessel, 118  
 Cosy, its etymology, 473  
 Drayton (M.), birds in his "Polyolbion," 12  
 Evensong, the word, 379  
 "How do ye do?" 236  
 Irish timber, 145  
 Job xix. 26, 130  
 Keening=Wailing, 173

- Palmer (A. S.) on Nine-murder=Butcher-bird, 69, 253  
 Phonetics : "To write," 125, 332  
 Spurring=Publication of banns, 31  
 Whittower, its meaning, 99  
 Woman, the word, 233
- Palmer (C. J.) on vessels propelled by horses, 276
- Pancake Tuesday, its jocular derivation, 165, 335, 452
- Pantacle, its meaning, 5
- P. (A. O. V.) on "Carpet Knight," 128  
 Lucas (Sir Charles), 67  
 "Nine days' wonder," 128  
 "Nocturnal Remembrancer," 48  
 Nomenclature, local, 486  
 Phoenix family name, 186  
 Tick, not modern slang, 46  
 Unicorn in the royal arms, 25
- Papal infallibility, 199
- Papal tiara, 506
- Papworth (W.) on black ink, 155  
 Whittlesea Mere, 89
- Papyrus, mythological, at Herculaneum, 466
- Parallel passages, 26, 406
- Parfitt (E.) on Chinese and Egyptian Zodiac, 393  
 Idol, an ancient, 127  
 Indian peoples, their Northern origin, 227
- Parkin (J.) on Addison : Dent, 118  
 Girdeller of London, 335  
 Howell's Letters, 516  
 Kemb, old Border word, 208  
 Notley Abbey, Bucks, 177  
 Nottingham, its etymology, 218  
 Ogre, its etymology, 197  
 Rame, in Essex, 55  
 Roe or Row family, 372
- Parkyns (Sir Thomas), his tomb, 125
- Parliament of Bats, 248
- Parliament of Roses, 329
- Parnell (Thomas), original of his "Hermit," 485
- Parochus on camels in Egypt, 349  
 "Vie de Saint Auban," 366
- Parson (R.), his "Booke of Resolucon," 374
- Party, in the sense of a person, 39, 254
- Passages, transverse, 406  
 "Passion of Christ," 227, 309
- Paterson (A.) on Spurring=Publication of banns, 31
- Patina, origin of the term, 463
- Patrick (Samuel), noticed, 199
- Patrick (Simon), Bp. of Ely, 199
- Patterson (W. H.) on Island of Barataria, 6  
 Irish Folk-Lore, 284  
 Irish hedge schools, 105  
 June 11th, the "long eleventh," 466  
 Runrig, system of farming, 175
- Pauwels (F. Josephus), ecclesiastical writer, 169
- Payne (Thomas), bookseller at Mews Gate, 47, 112
- Peacock of chivalry, its origin, 28
- Peacock (E.) on ash trees and horse-shoes, 368  
 Berney family, 434  
 Book-plates, earliest, 76  
 Dishington (Sir Thomas), 47  
 Engravings pasted on walls, 274  
 Gascoigne (Sir Bernard), 15  
 Hamelin, Pied Piper of, 19  
 Harrison (Gen. Thomas), 248  
 Nash (Dr. T. R.) on siege of Worcester, 67
- Peacock (E.) on Barry E. O'Meara, 499  
 Spanish legend, 135  
 Vermuyden (Sir Cornelius), 429
- Peacock (Mabel) on Richard Topcliffe, 332  
 Wise : Ratch, 492
- Peacock (M. G. W.) on Mother-in-law for Step-mother, 519
- Peas, customs concerning, 329, 415
- Peckitt (H.) on heraldic book-plates, 435
- Pedigree tracing, 424
- Peeress, its French equivalent, 49
- Peers, their historic precedence, 234 ; their signa-tures, 249, 312
- Peers family, 267, 395
- Puirpoint (W.), Arm., his papers, 106, 271
- Penderel-Brodhurst (J.) on "Rodneys," 436
- Pengelly (W.) on burial custom in Notts, 457  
 "Fiddler's money," 138  
 Owned=Recognized, 63  
 "Pale gate," 26  
 Satisfaction, signs of, 496
- Penneck (Rev. Richard), his biography, 102, 293
- Pepys (Samuel), a libel upon, 42, 369, 496
- Percy Cross, Walham Green, 135
- Perratt (G.) on Boughten, i.e. not home-made, 115  
 Chronogrammes, 306  
 Shakspeariana, 385
- P. (E. F.) on "On tick," 157
- P. (H.) on book-plates, 36
- Philip of Macedon and his page, 14
- Phillistine, its slang meaning, 208, 240, 257, 496
- Phillips (J.) on Merchant Taylors' School, 457  
 Rotherham (Abp.), his arms, 471  
 Spalding and its Antiquarian Society, 378
- Phillips (W.) on Englisches Feld, 416  
 Hoggerston Manor, 419  
 Marlow (C.), his "Faustus," 493  
 Tombstones, emblematic, 215  
 York (Edward, Duke of), 274
- Philo-Judeus on Halcévy, 495  
 Jewish names, 439
- "Philothea and Pamela," a painting, 389
- Phipps (Sir W.), memorial to, 410
- Phoenix family name, 186
- Phonetics : "To write," 125, 170, 332, 378
- Pickford (J.) on Jocky Bell, 496  
 Bonaparte (N.), his heart, 57  
 Borlase : "High Borlase," 468  
 Castley (Thomas), 365  
 Cat-gallas, its derivation, 435  
 Christian names, 376  
 Dawson (John), of Sedbergh, 197  
 "Day after to-morrow," 209  
 Devil overlooking Lincoln, 216  
 Fairfax (Thomas, 3rd Lord), 338  
 Gambadoes, or spatterdashes, 214  
 Gilbert (Anne), 67  
 Harry of Monmouth, 234  
 Ingles (Henry), 99  
 Iely (Sir P.), his portraits of Allestree, &c., 388  
 "Light to" or "on," 493  
 Peas, custom concerning, 415  
 Pinder, its meaning, 376  
 Rodney (George, Lord), 85  
 St. Alkeld, 17



Pickford (J.) on "Self-Formation," 89  
 Shakspeare (Wm.) and his family, 333, 475  
 Shakspeariana: "Estridges," 458  
 Topcliffe (Richard), 332  
 Umbrellas, 158  
 Picton (J. A.) on keelvine pen, 334  
 Libraries, provincial circulating, 354  
 Phonetics: To write, 170  
 Spurring=Publication of banns, 30  
 Travail: Travel, 411  
 Pierson (Sir Matthew), his sons, 248  
 Piesse (H. W. D.) on coloured alabaster, 295  
 Piggot (J.) on Carter's "Relation" of Siege of Colchester, 147  
 England, wild animals in, 237  
 Wills: Month's mind, 29  
 Pigott (W. J.) on heraldic query, 76  
 Pilgrim family, 8  
 Pinder, its meaning, 89, 176, 376, 497  
 Pinfold, or pound, 400  
 Pink (W. D.) on descendants of the eminent, 366  
 Owen (Sir David), 455  
 Tobacco, 306  
 Victoria (Queen) and Victor Emmanuel, 376  
 "Pitchering" lovers, 336  
 Pius V. (Pope), his Bull on balsam of Peru, 306  
 P. (J.) on Dusner: Dozener, 137  
 "Fodderham," 37  
 Golda, its meaning, 94  
 P. (J. B.) on Fullers and Dyers' Company, 134  
 P. (J. J.) on Shakspeare and his family, 519  
 P. (J. L.) on Papal infallibility, 199  
 Place-names ending in -Jington, 208, 393  
 Platt (W.) on caimé, Turkish paper money, 96  
 Wordsworth (W.), his originality, 39  
 Play: Yorkshire for "To play," 166, 258, 439  
 Pliny, his doves, 329  
 P. (J.L.D.) on baptism of boy and girl, 257  
 Irish hedge schools, 319  
 Irish superstition, 284  
 Kemb=Comb, 314  
 "Pitchering" lovers, 336  
 P. (M.) on Fen (or fend?), 313  
 Fodderham: Foddergang, 479  
 Kirjath-Jearim, 250  
 Rushbearings, 319  
 Shakspearian query, 488  
 P. (O.) on Tennyson's allusions, 167  
 Poems, old volume of, 237  
 "Poems on Affairs of State," index to, 20; Fourth  
 Collection of, 98, 139  
 Poems on towns and countries, 148  
 Polygamy among Christians and Jews, 57, 359, 496  
 Pompadour (Madame de), her china service, 103  
 "Pompadour (Madame de) and the Courtiers," a picture, 448, 519  
 Pontigny (V. de) on women buried in St. Peter's, Rome, 16  
 Poole (Edward Richard), Cambridge author, 49, 252  
 Pope (Alexander), Wesley in "The Dunciad," 5  
 Porter family, 128, 313  
 Porter (J. S.) on oval frames, 518  
 Portrait of an officer of the Pope's Guard, 203  
 Portraiture, verses on its inadequate powers, 38, 136, 213, 316

Portsmouth (Duchess of), lampoon on, 369, 417  
 Potts (W. J.) on Farrabas: Furbish, 97  
 "Infants in hell," 19  
 Ustickie (Stephen), 494  
 Voltaire (F. M. A.), his portraits, 77  
 "Powder pimperlompimp," its meaning, 369, 392, 418  
 Poynings (Hugh de), his marriage, 448, 491  
 P. (P.) on Beef-eater, its etymology, 152  
 Christian heroism, 311  
 Emblem as a Christian name, 278  
 Engravings pasted on walls, 354  
 Esquire, the title, 512  
 Hearse, private, 268  
 Heraldic queries, 195  
 "Infants in hell," 19  
 "Martyr of Erromanga," 375  
 Peas, customs concerning, 415  
 Pinder, its meaning, 497  
 Titles proclaimed at the altar, 15  
 Pratt (S. J.), "Gleanings in England," 99  
 Prayer Books, dots on their covers, 229, 358  
 Prediction, literary, 205  
 Premonstratensian Abbeys, 234, 297, 390, 516  
 Presley (J. T.) on centenarianism, 446  
 Inscription, curious, 506  
 "Powder pimperlompimp," 369  
 Than as a preposition, 454  
 Utopias, bibliography of, 458  
 Preston Bissett, Bucks, its archaeology, 373, 476  
 Prevision, poetical and literary, 24, 157  
 Prideaux family, 129, 198  
 Prideaux (W. F.) on the Island of Socotra, 292  
 Prince, the title, 410  
 Print, damaged, 428  
 Printing, early Calcutta, 484  
 Prints, preparation for cleaning, 357  
 Prophetic author, 246  
 Prosecutor, appointment of a public, 20, 117, 359

# Proverbs and Phrases:—

Borlase: High Borlase, 468  
 Carpet knight, 128, 213, 257  
 Cocks' brains, 169  
 Crab: To catch a crab, 18, 38, 136  
 Der Kranke trinkt, dass er gesunde, 146  
 Desultory reading, 134  
 Devil overlooking Lincoln, 216, 257  
 Experto crede Roberto, 408, 436  
 Faint heart never won fair lady, 263, 318, 353  
 Fiddler's money, 133  
 Fine day, 208, 393  
 Heart: Next the heart, 238, 417  
 If Peter's keys will not serve, &c., 389  
 Incidit in Scyllam, qui vult vitare Charybdim, 77, 478  
 Ja cōiàd n'aura belle amie, 358  
 Leap in the dark, 252, 358  
 Loch Awe: It's a far cry to Loch Awe, 208, 260  
 Month's mind, 29, 192  
 Muscular Christianity, 69, 159  
 Nine days' wonder, 128  
 Nine tailors make a man, 164  
 Noscitur e sociis, 445  
 Paddington spectacles, 314

## Proverbs and Phrases:—

- Præstat nulla quam pauca de Carthagine dicere, 308, 456  
 Quid hoc ad Iphicli boves? 308  
 Run a rig, 237  
 St. Pawsle's and St. Pawsle's e'ens, 120, 236  
 Scripture "part and parcel of the law" of England, 349, 476  
 Short-day money, 66  
 Spit of his father, 86  
 Tempora mutantur, nos et mutamur in illis, 140  
 Think to it, 126, 217  
 Thropp's wife, 35  
 Toad with an R, 268  
 Warloch doctor, 289  
 Proverbs and slang, 466  
 Psalter in Scottish Prayer Book, 128  
 P. (S. T.) on centenarians in the Augustan age, 86  
 Chivalry, its pronunciation, 306  
 Cicero, "Ep. ad At.," xii. 29, 366  
 "Facciolati et Forcellini Lexicon," 17  
 Imp, its derivation, 146  
 Names, etymologies of proper, 344  
 Ulster words, 326, 386, 406  
 Pudsey family of Bolton-in-Bolland, 489  
 Punch and Joan, 157, 337  
 "Punch and Judy," bibliography of, 37  
 P. (W. D.) on Abp. Bancroft's birthplace, 84  
 Owen (Sir David), 252  
 P. (W. F.) on polygamy among Jews, 359  
 P. (W. H.) on "Inns," for Inn, 107  
 St. George's Day, 289  
 P. (W. P. W.) on Oliver Twist, 446

## Q

- Q. on Henning: "Theatr. Genealo. Henning," 250  
 Qâsim, founder of Barid Shâhi dynasty, 408  
 Quaille (E.) on heraldic query, 335, 495  
 Julianne (Mr.) at Paris, 108  
 Quarterings, sixteen, 74  
 "Queeres," in churches, 306, 374  
 Quivis on "Enviably," 346  
 Quo Fata Vocant on St. George's Day, 416  
 Quonians Lane, Lichfield, 393

## Quotations:—

- A bard there was in sad quandary, 489, 519  
 A nameless grace, 189  
 A sacred spring, at God's command, 389  
 Affecting all equality with God, 260  
 Ah, Peregot, my lad, why stand you here? 89, 119  
 Ah! surely nothing dies but something mourns, 330, 359  
 Alcohol, the Devil in solution, 149, 259  
 And here and there some stern old patriot stood, 289, 379  
 As dull as grammar on the eve of holiday, 60  
 At the end of a long and dirty street, 450  
 Baby, baby, naughty baby, 49, 79, 279  
 Be the day weary or be the day long, 229, 259, 300  
 Byzantine boast that on the clod, 209, 239, 259, 279  
 Children we are all of one great Father, 299  
 De gustibus non est disputandum, 330

## Quotations:—

- Dum Thraces ubique pugno, 169  
 Earth's remotest regions lie, 149, 319  
 Et tu, Brute! 67  
 Ev'ry husband remembers th' original plan, 209, 259, 279  
 Exultet mater Oriel in imis penetralibus, 89, 119  
 Forgive his crimes; forgive his virtues too, 209, 259  
 Great men have no continuance, 429  
 He liveth long who liveth well, 129, 160  
 He who for love has undergone, 108, 140  
 Honour is but an itch in youthful blood, 20  
 How can I sink with such a prop? 330, 359  
 How gracefully Maria leads the dance! 189, 339  
 I have found a gift for my fair, 489  
 I have sought for rest everywhere, 269  
 I know naught but that heart's faith, 89  
 I live for those who love me, 129, 179  
 I must, I will have gin! 69  
 I see them—they come on the wing of the night, 209  
 If I should die to-night, 29  
 In Jesum cruci affixum, 59, 99, 155, 298  
 Infants in hell but a span long, 19, 214, 512  
 It is better to be sitting than standing, 269, 459  
 It is not easy to be bad or good, 289  
 Litera scripta manet, 19, 39  
 Long years have passed, old friend, 49, 79  
 Lupus est homini homo, 509  
 Man flattering man not always can prevail, 189, 299  
 Me, though blind, 289, 359  
 O Ale, *ab alendo*, thou liquor of life, 49, 99  
 Of thine unspoken word, 19  
 Oh! what avails to understand, 450, 479, 499  
 Oh woman, not for thee the living tomb, 189, 259  
 Old prophecies foretell our fall at hand, 89  
 One never rises so high, 189, 219  
 Over the hills and far away, 213  
 Philosophy consists not, 229, 259  
 Pour oil on troubled waters, 89  
 Primus Hebræas Moses exaravit literas, 250  
 Queris Alcideæ parem? 160  
 Scipiadæ Pœnos, suos et vicit amores, 169  
 Sleep, Death's ally, oblivion of tears, 200  
 Such were the builders of the olden days, 309  
 Sweetness and light, 250, 279  
 Tempora mutantur, nos et mutamur in illis, 140  
 That wise poet of Florence, lighte Dante, 189, 219  
 The angel of the flowers one day, 329  
 The cause for which Hampden fell, 108, 159  
 The common sense of all, 209, 259  
 The good old times, 289  
 There is no goose so grey, 389, 419  
 There's on earth a yet auguster thing, 219  
 Too wise to err, 129  
 Tramite quo tendis majoraque viribus audes, 330, 359  
 Urbs augusta, potens, nulli cessura, 330  
 Vi et armis, 330, 359, 379  
 Vox et præterea nihil, 330, 359, 399  
 We think our fathers fools, 129, 160  
 What is it, after all, the people get? 209, 259  
 When death puts out our flame, 29



Quotations:—

- When he surnamed of Africa dismissed, 169
- When Old Nick in his clutches, 69
- When the morning riseth red, 429
- Which sate beside the laurels day by day, 239
- While many a merry lay, 209

R

- R. on Shakspeariana, 184
- R. & — on Jewish names, 53, 439
  - Rodney, its meaning, 254
  - Shakspeariana, 4, 183, 184, 324
  - Yorkshire saying, 378
- R. (A.) on John Jones, M.D., 236
  - Mytton of Halston, 197
  - Rodney (George, Lord), 154
  - Vails, rules for abolishing, 159
  - Wadsley tombstone, 66.
- R. (Alice) on Mirabeau, 268
- Ramage (C. T.) on Douglas family of Dornock, 243
  - "Hamlet," Act i. sc. 2, 327
  - Oxenstjerna (Axel), his saying, 78
  - Stewarts of Appin, 70
- Rame in Essex, its identity, 55, 117, 139
- Randolph (H.) on Minnie, its derivation, 499
  - Titmouse, the long-tailed, 195
- Ranking (B. M.) on ballad literature, 387, 495
- Raphael (S.), his "Hours," 288, 318
- Ratch, a Lincolnshire word, 366, 492
- Ratcliffe (T.) on Folk-Lore, 64
  - Light of=Met with, 366
  - Owned=Recognized, 393
  - Rain, sign of, 54
  - Satisfaction, signs of, 358
- R. (E.) on Hook's "Lives of Archbishops of Canterbury," 282
- Reading, desultory, 134
- Reading (Dr. John), noticed, 79
- Reading (Rev. W.), Vicar of Southoe, Hunts, 79
  - "Recreative Review," 367
- Regicides, their descendants, 47, 196, 253, 276, 379, 479; post-mortem decapitation of, 65, 238
- Regiment, the 62nd, 395
- Relations by blood, 149, 193, 231
- Remington (Sir Thomas), Knt., of Lund, 217
- Rendle (W.) on ancient palls, 59
- Rennell (Rev. T.), D.D., Vicar of Kensington, 204
- Reynolds (John), Salop, iron-master and banker, 350
- Reynolds (Sir Joshua), his autographs, 18, 176
- Reyntjens (H. E.), artist, 228, 275
- Rhodes (W. B.), author, 48, 174
- Rhodian artist, in "The Pleasures of Hope," 327, 456
- Rhys ab Madoc ab David, his arms, 263
- Richard I., his heart, 162, 353
- Richardson family, 267
- Richborough Castle, cross at, 129, 214
- Riddell (G. T.) on Ridland, Readlan, or Readland, 389
  - Ridley portraits, 449
- Ridland, Readlan, or Readland family, 389
- Ridley family portraits, 449
- Rigaud (G.) on Cricklade church, 508
  - Regiment, the 62nd, 395
- Ririd ab Cynfrig Efell, his arms, 249, 414
- Ritherdon family of Somersetshire, 105
- Rivett-Carnac (H.) on archaic sculpturings in India, 41

- Rivett-Carnac (H.) on Aryan rites, 442
- Rivus on Fen=Prevent, 58
  - Right of way, 6
- R. (J.) on great waterfalls, 499
  - Words, misuse of, 149
- R. (L. C.) on folk-speech of flowers, 234
- R. (M.) on "Ernest; or, Political Regeneration," 509
- R. (M. H.) on the name Gladys, 514
  - Italian novels, 337, 417
- Roberts (R. P. H.) on Barataria, 115
  - Chivalry, its pronunciation, 438
  - "Crimes of the Clergy," 74
  - Dispeace, a new word, 214
  - Gibson (Seafoul), 96
  - Names, curious, 386
  - Philistine, its meaning, 496
  - Prayer Book, old, 364
  - St. David's Day custom, 206
  - Shakspeare (W.) and Bacon, 234
  - Sign of rain, 136
  - Weather sayings, 344
- Robinson (C. J.) on Church Registers, 290
  - Merchant Taylors' School, 347
- Robinson (W. H.) on Anne's Lane and Sir Roger de Coverley, 185
- Rochdale Library, 26, 113
- Rodney (George, Lord), memorial pillar, 85, 154
- Rodneys, a local word, 168, 254, 436
- Rogers (C.) on Bower families, 194
  - Christie family, 427
  - Church Registers, 92
  - Coutts family and Sir Walter Scott, 286
  - Dishington (Sir Thomas), 176
  - Runrig, system of farming, 174
- Rolfe (W. J.) on Gray's "Elegy," 142
- "Roma Vetus ac Recens," 7
- Romanes, the surname, its origin, 69
- Rome, females buried in St. Peter's, 16
- Rose (J.) on prophetic author, 246
  - Derby (James, Earl of), 146
  - Fossils, their popular names, 116
  - "Geologia," 226
  - Lancashire Cavalier, 143
  - "Lancashire Memorials," 494
  - Leigh parish church, 188
- Roseberry (John), a centenarian, 446
- Ross (C.) on "Awaits" in Gray's "Elegy," 274
  - Scott (Sir W.), "paucæ maculæ," 76
  - W and V, the Cockney, 75
- Ross (G.) on J. Callot, etcher, 508
- Rotherham (Abp.), his parentage, 139, 153, 292, 330, 375, 416, 470, 490, 509; his arms, 341, 471; his burial-place, 331, 375
- Rousham, Oxfordshire, its annals, 328
- Row or Roe family and arms, 74, 372
- Rowdon (E.) on the title of Esquire, 512
- Roxburghshire, its churchyards, 425
- Royal George, sailing master on board, 489
- Royse on heraldic query, 289
  - Preston Bissett, Bucks, 476
  - Sinople, in heraldry, 307
- R. (R.) on "Carpet Knight," 257
  - Clam, its meaning, 375
  - "Harmonious Blacksmith," 338
  - "Herb John," 215

- R. (R.) on John Milton, simile by, 437  
Shakspeariana, 283  
R. (R. G.) on "Calf-taker," 168  
R. (T. F.) on an ancient corporal, 48  
St. Catherine, 337  
St. Nathalan, 15  
R. (T. W.) on prices of stock, &c., in 1680, 266  
"To catch a crab," 38  
Rubens (Peter Paul), portraits of his father, 427  
Rudge family, 267  
Rugbeian on Henry Ingles, 14  
Rule (F.) on letters of Dr. Johnson, 173  
Richborough Castle, 214  
Shakspeariana, 45  
Run-rig, old mode of farming, 47, 174, 377  
Russell (Thomas), of Barningham Hall, *cir.* 1720, 369  
Russia in the Bible, 306  
Rust (J. C.) on children and language, 328  
Job xix. 26, 181  
Magistrates, clerical, 28  
R. (W.) on Shakspeariana, 44  
R. (W. F.) on Boileau surname, 435  
Christian names, 376  
R. (W. H.) on "Love's Pilgrim," 29  
R. (W. R. S.) on ballad literature, 436  
Ryland (R. H.) on unpublished letters, 381  
Rylands (J. P.) on Church Registers, 92  
Drury (Charles), of Nottingham, 67  
Rylands (W. H.) on Chinese and Egyptian Zodiac, 398  
"Nuremberg Chronicle," 308
- S
- S. on Thomas Davidson, 63  
Sacro Bosco (Johannes de), author, 77, 112, 139  
St. Agnes le Claire Baths, Shore-ditch, 420  
St. Alban's Cathedral, its history, 480  
St. Alkeld, or Alkelda, 17  
St. Andrew's Day, custom on, 29, 76  
St. Auban, Vie de, 366  
St. Catherine, letters on her tomb, 289, 337  
St. Dionis Backchurch, bells of, 501  
St. Dubricius, British saint, 389, 432  
St. George's Day as a national festival, 289, 313, 416  
St. Leger (Sir Thomas), his arms, 229, 355  
St. Mary Matfelon, Whitechapel, 225, 314  
St. Nathalan, Bishop of Aberdeen, 15, 179  
St. Pancras, his association with perjury, 409  
St. Paul, his sister, 107; and Tyndale, a parallel, 343; his correspondence with Seneca, 449  
St. Paul's Cathedral, Stone's sermon at, 401, 450; iron railings round, 445  
St. Paul's School feast, 465  
St. Peter, his wife and daughter, 107, 212, 432  
St. Petersburg, its Imperial Academy, 368  
St. Rattle Doll Fair, at Crowland, 166  
St. Stephen, site of his martyrdom, 107, 274  
St. Swithin on beating the bounds, 517  
Cat-gallas, its meaning, 237  
Cecil, the Christian name, 56  
"Charm" of birds, 278  
Church window, 139  
Crescent, the Turkish emblem, 347  
Folk-Lore Society, 77  
Imp, its derivation, 276
- St. Swithin on Lindley Murray, invocation to, 210  
Nottingham, its etymology, 218  
Nursery rhymes, 54  
Satisfaction, signs of, 59  
Spurring=Publication of banns, 31  
Wine of the Bible, 149  
Yorkshire saying, 139  
Saints, their cultus in the Middle Ages, 228; mediæval worship of, 282, 350  
Sala (G. A.) on "Experto crede Roberto," 436  
Temple Bar, 466  
Salisbury, order for mediæval brass at, 486  
S. (A. M.) on Blanckley family, 427  
Christian names, 273  
Jacobites in Lancashire, 446  
Sandars (H.) on libel upon Pepys, 369  
Sapp or Soppe family, 489  
Sarawak, official accounts of, 389, 498  
Sargent (W. M.) on Christian names, 376  
Satchell (T.) on Niam-Niam Folk-Lore, 2  
Sati, or widow burning, 308, 455  
Satire, poetical anonymous, 35, 117  
"Satum pomorum," 208, 253, 316  
Sawyer (F. E.) on C. Drury, of Nottingham, 295  
Fossils, their popular names, 378  
Hospitium, its meaning, 377  
Houses divided into parts, 328  
Twitten, its meaning, 348  
S. (C.) on the phrase, "Dare not," 138, 339  
Inmate, or undersettle, 55  
Murray (Lindley), invocation to, 138, 355  
Scandinavian mythology, 17, 116  
Scawen family of St. Germans, Cornwall, 308  
S. (C. E.) on Stewarts of Appin, 70  
Scharf (G.) on Jonson van Ceulen, 133  
Schiba, its etymology, 396  
Schomberg-Bocholtz pedigree, 229, 415  
Schomberg (Rev. A. C.), his writings, 54  
Schomberg (Meyer), M.D., 208  
Schou (N. C.) on Green Thursday, 96  
Hospitium, its translation, 114  
Inmate, its meaning, 212  
Keening, its meaning, 237  
Meanor, its meaning, 258  
"Move to," 273  
Oxenstjerna (Axel), 78  
Runrig husbandry, 377  
Scandinavian mythology, 17  
Ulster words, 456  
Schrumpf (G. A.) on Austria, 255  
Froppish, its derivation, 36  
Green Thursday, 96  
Lingua Franca, 412  
Nine-murder=Butcher-bird, 238  
Powder pimperlump, 418  
Ventadour (Bernard de), 359  
"Vertragus acer," 426  
"Vieux Noël," 415  
Scot: Scotland: Scotia, 16  
Scotch hereditary offices, 338, 496  
Scoto-Americus on "Boughten," 375  
Dyke=Ditch, 289  
Scots linen, burying in, 364  
Scott family, 89, 139, 158, 292, 330, 416, 470, 490, 509  
Scott (E. E.) on atmospheric refraction, 228



Scott (J. R.) on Scott family, 158, 330  
 Scott (Sir S.) on style and title, 12  
 Scott (Sir Walter), "pauca macula" in his novels,  
 76; Kirjath-Jearim in "Ivanhoe," 250; and the  
 Coutts family, 286  
 Scottish ecclesiastical titles, 327, 457  
 "Scottish Gallery" of portraits, 107  
 Scottish Prayer Book, Psalter in, 128  
 Sculpturings, archaic, in India, 41  
 Sculthorpe family, 468  
 Sea Policy Office, London, 28  
 Seafoul as a surname, 96  
 Seals, Jedburgh Abbey, 368, 477, 498; Higham  
 Ferrers, 428  
 Sebastian on Beef-eater, its derivation, 272  
 S. (E. M.) on arms wanted, 229  
 Emblem as a baptismal name, 149  
 Seneca and St. Paul, correspondence between, 449  
 Serres (John Thomas), jun., marine painter, 55  
 Service, records of long, 18  
 Sewell (W. H.) on corpse chest, 410  
 S. (F.) on Thomas à Becket, 156  
 "Muscular Christianity," 159  
 S. (F. G.) on social position of the clergy, 446  
 Engravings pasted on walls, 438  
 S. (H.) on Yorkshire saying, 108  
 Shakespeare (William), and the Bible, 14, 135; new  
 readings suggested by Prof. Wilson, 44, 184, 283,  
 384; and Bacon, 55, 234; on agriculture and  
 pastoral pursuits, 68; Sonnet lxxxvi., 244,  
 283, 384, 465; two copies of 1623 Folio, 247, 277,  
 455; Sonnet cxxvi., 261; a theory of the  
 Sonnets, 261, 324; possible sources of information  
 about him and his family, 287, 333, 475, 519;  
 measures of length and space, 482; alleged auto-  
 graph play by, 486; "Dub," in Halliwell's "Glos-  
 sary," 468  
 Shakspearian illustration, 247  
 Shakspeariana:—  
 Antony and Cleopatra, Act i. sc. 4: "Boys...  
 mature in knowledge," 464  
 Hamlet, Act i. sc. 2: "As if increase of appe-  
 tite," &c., 327; sc. 3: "The chariest maid," 22,  
 143, 183; Act iii. sc. 2: "For O, the  
 hobby horse is forgot," 143  
 Henry IV. Part I. Act i. sc. 2: "I know you  
 all," &c., 423; Act iv. sc. 1: "Estridges that  
 with the wind," 326, 385, 458  
 Henry IV. Part II. Act ii. sc. 4: "Old utis,"  
 423, 465, 503  
 King Lear, Act ii. sc. 2: "Thy slayer," 3, 45  
 Macbeth, Act i. sc. 5: "Blanket of the dark,"  
 325  
 Merchant of Venice, Act iii. sc. 4: "Do  
 withal," 4, 283; Act v. sc. 1: "Such har-  
 mony," &c., 83, 184, 245  
 Midsummer Night's Dream, readings suggested  
 by D. Wilson, 44, 184  
 Much Ado about Nothing, Act ii. sc. 1: "I had  
 rather lie in the woollen," 22  
 Othello, Act iv. sc. 2: "Patience," 83; Act v.  
 sc. 1: "Daily beauty," 83  
 Tempest, readings suggested by D. Wilson, 44,  
 184, 283, 284; Act i. sc. 2: "Having unto

Shakspeariana:—  
 truth," 143, 184, 324, 385; Act ii. sc. 1: "She  
 that—from whom?" 143, 184, 324, 504; Act  
 iii. sc. 1: "Most busie leat," 3, 44, 83, 143,  
 223, 224, 260  
 Troilus and Cressida, Act iv. sc. 2: "Sleep kill  
 those pretty eyes," 144, 185, 245  
 Twelfth Night, Act iii. sc. 1: "Than music from  
 the spheres," 186  
 Winter's Tale, Act iv. sc. 3: "Skill," 22, 144  
 Shaw family of Mosshead, co. Ayr, 27  
 Shaw family of Sauchie, Scotland, 267  
 Shaw (Dr.), circa 1790, 329  
 Shaw (S.) on "Archæological Library," 337  
 Bridgwater M.P.s, 356  
 England, historic sites in, 378  
 George, as a tavern sign, 314  
 Richborough Castle, 214  
 Sheep led by the shepherd, 345, 477  
 Shelley (Mrs.), "The Heir of Mondolfo," 357  
 Shelley (Percy Bysshe), MS. of "Œdipus," 39, 78;  
 his place in English literature, 189; "Margaret  
 Nicholson," 269, 299, 339, 459; his "Scenes from  
 Calderon," 421, 458  
 Shem on arms of Ririd ap Cynfrig Efell, 414  
 Heraldic book-plate, 28  
 Sheridan (R. B.), his Begum speech, 18  
 Ships of the old navigators, 196  
 Shoetgenius, author, 409, 455  
 Sicily, arms of, 309, 454  
 Siddons (Sarah), her first appearance in a playbill, 277,  
 334  
 Sidney (Sir Philip), poem attributed to, 48  
 "Siege of Belgrade," Greek version, 64  
 Signatures of Peers, 249, 312  
 Sikes (J. C.) on "How do ye do?" 396  
 Mammalia, 236  
 "Nine tailors make a man," 164  
 Orange, its divisions, 437  
 Stars, falling, 164  
 Simpson (W. S.) on Emperor and King, 105  
 Eucharist, quatrain on, 111  
 Lambeth Library, old sermons in, 401, 465  
 Novice's outfit, 383  
 Peirpoint (W.), Arm., 106  
 St. Paul's Cathedral railings, 445  
 Stone (Samuel?), sermon by, 401  
 Sinople, in heraldry, 307, 392  
 Sion religious houses or churches, 508  
 Sirr (Thomas Charles), novelist, 48, 174, 339  
 S. (J.) on heraldic query, 278  
 Shakspeariana, 324  
 Skeat (W. W.) on Beef-eater, its etymology, 64  
 "Charm" of birds, 278  
 Chaucer (G.), his versification, 416, 453  
 "Dare not," 173, 371  
 Minnis, its etymology, 374  
 Phonetics: To write, 171  
 "Tretys," in Chaucer's "Prologue," 291  
 Skinner family of Dewlish, co. Devon, 329, 417  
 Skinner to Queen Elizabeth, 97  
 Slang and proverbs, 466  
 Slaves, baptizing, 508  
 S. (L. B.) on poisonous caterpillars, 58  
 Dorsetshire provincialisms, 146

S. (L. B.) on Axel Oxenstjerna 117  
 "Sleep of death," 188  
 S. (M.) on heraldic query, 297  
 Smith (E.) on Cobbett and the court-martial, 68  
 Smith (H.) on Dr. Allestree, 475  
 Smith (W. J. B.) on coloured alabaster, 295  
   Banks and his horse Morocco, 375  
   Fossils, their vulgar names, 252  
   Gambadoes, 377  
   *Gryphæa incurva*, 15  
   Gun, inscribed, 366  
   "Pompador (Madame de) and the Courtiers," 519  
   Rodney, its meaning, 254  
   Satisfaction, signs of, 496  
   Scott (Sir W.), "pauca maculæ," 76  
   Shakspearian illustration, 247  
   Walls, vitrified coating for, 54  
 S. (M. Y.) on Bradshaw the regicide, 25  
 Snail telegraphs, 415  
 Snuff spoons, 428  
 Sokotra, the Island of, 79, 292, 315  
 Solly (E.) on Beef-eater, its etymology, 151, 335  
   Budget, as a parliamentary word, 174, 353  
   Caraccioli (Prince F.), 507  
   Charing Cross Mews, 16  
   Charles I., his diamond seal, 65  
   Davies (Mrs. Christian), 92  
   Devonshire knights in the Tower, 34  
   Doppet (General), 337  
   Gray's "Elegy," 252  
   Hennell (Henry), 505  
   Hitch, *v.a.*, its definition, 344  
   Holles *v.* Ireton, 109  
   "Hudibras," illustrated, 71  
   Johnson (Dr.), original letters of, 255  
   Jones (John), M.D., 193  
   "Lawyer's Fortune," 27, 155  
   Marlborough (Duchess of), 301  
   Mary, Queen of Scots, 51  
   Milton (John), simile by, 296  
   Newton (Sir J.) on Daniel, 25  
   Norris (Rev. John), 472  
   O'Meara (Barry E.), 499  
   Pedigree tracing, 424  
   Peirpoint (W.), 271  
   St. Ann's Lane, 238  
   Sicily, arms of, 454  
   Slang and proverbs, 466  
   Snuff spoons, 428  
   Spanish minister in 1786, 113  
   State Poems, 139  
   Stirling (William Alex., Earl of), 412  
   Stone's sermon at St. Paul's, 450  
   Tintoretto (J. R.), his daughter, 433  
   Tullibardine (Marquis of), 519  
   Varia, 316  
   Ventadour (Bernard de), 273  
   Warren (E.), his "Geologia," 356  
   Wesley (Sam.) in "The Dunciad," 5  
   Wyttenbach (Daniel), 356  
   York (Edward, Duke of), 294  
 Solms (Madame de), memoir, 350, 417  
 Somersetshire barrows, 447  
 "Something like," accentuation of the phrase, 345

Song book, old, 8, 158

### Songs and Ballads:—

Amperzand, 345, 400  
 Berkshire Lady, 262  
 Cold blows the wind o'er my true love, 387, 436, 495  
 Ex-Ale-tation of Ale, 49, 99  
 His bernie bright was dinted sair, 387  
 Johnnie Barbour, 387  
 Jug of Punch, 489  
 Mother McGrah and her son Ted, 489  
 Oriel Grace-cup, 89, 119  
 Over the hills and far away, 213  
 The World's a Tennice-Court, 113, 299  
 War songs, 392  
 Sonnets, articles on, in "Dublin Review," 306  
 Sounds, mysterious, 95, 293  
 Sousa (D. A.) on the title of Prince, 410  
 Sp. on the peacock of chivalry, 28  
 "Spalato's Shiftings in Religion," 308  
 Spalding and its Antiquarian Society, 48, 190, 230, 378  
 Spanish legends, 49, 135  
 Spanish minister to England in 1786, 47, 113  
 Sparvel-Bayly (J. A.) on Algerine corsairs, 394  
   Billericay, 435  
 "Spawe, The," a painting, 389  
 "Spectator," No. 66, passage in, 289, 415  
 Speke family, 428  
 Spence (R. M.) on Augustus and Herod, 479  
   Byron (Lord), his bust by Thorwaldsen, 75  
   Dryden (John), 338  
   Job xix. 26, 131  
   Murray (Lindley), invocation to, 210, 459  
   Shakspeariana, 83, 143, 183, 184, 283, 324, 385  
   Than, as a preposition, 454  
 Spendthrifts, admonition to, 306  
 Spenser (Edmund), "Fairy Queen," bk. ii. c. ix. st. 22, 509  
 Spiers (R. P.) on City churches, 434  
 Spirits, food provided for, 147  
 Spits, old household, why esteemed, 249  
 Spoon, wooden carved, 329  
 Spurring—Publication of banns, 30  
 S. (R.) on "Speculum" of Vincent of Beauvais, 429  
 S. (R. B.) on editions of Ben Jonson, 318  
 S. (R. F.) on Nottinghamshire burial custom, 344  
 S. (R. H.) on a poetical satire, 35  
 S. (T. A. S.) on a church window, 107  
 "State Poems," index to, 20; fourth collection of, 98, 139  
 Steevens family, 168  
 Stephen (King) and his descendants, 488  
 Stephens (F. G.) on books on special subjects, 110, 276  
   Jacobite standards, 95  
 Stephens (G.) on Gibson's "Camden," 393  
 Stephens (Mrs.), her nostrum for stone, 38  
 Stepmothers, prejudice against, 250, 394, 474  
 Sternhold (Thomas), his birthplace and family, 268, 396, 476  
 Stevenson (W.) on Nottingham, its etymology, 193  
 Stewart family of Appin, 70  
 Stirling (Wm. Alex., first Earl of), 328, 412, 453  
 Stittle (Rev. John), stories of, 148, 338, 376



Stock, crops, &c., their prices in 1680, 266  
Stockwell (R.) and Sir Robert Walpole, 321  
Stone (Samuel ?), sermon at St. Paul's, 1661, 401, 450  
Stories, collections of popular, 267  
Story (A. T.) on curious use of words, 468  
Story (Admiral), 449  
Strangways (Sir Henry), his arms, 229, 355  
"Strip-me-naked, or Royal Gin for Ever," 69  
Strong (A.) on Jacobello del Fiore, 396  
Stuart (Charles), dramatic writer, 189, 417, 453, 517  
Stuart (Charles Edward) proclaimed at Aberdeen, 168  
Stubbe (Philip ?), author of "Fraus Honesta," 289, 356  
Stubbs (H.) on historic sites in England, 233  
Heraldic queries, 234, 309  
Merchant Taylors' School, 457  
Regicides, their descendants, 196  
Stubbe (P. ?), author of "Fraus Honesta," 289  
Stubbs (Philip), 87, 495  
Wylls family, 168  
Stubbs (Philip), author, 87, 289, 356, 495  
S. (T. W. W.) on *Lapis Lyncuricus*, 497  
Tosear (Clement), 39  
Style and title, 12, 316, 508  
Suffolk (Henry Grey, Duke of), his head, 509  
Superior, use of the word, 8, 96  
Surnames, curious, 36 ; changed without patent, 206 ;  
English, 344  
Surr (Thomas Skinner), novelist, 174, 255, 339  
Sutton (C. W.) on Roger Brierley, 38  
Macgowan (John), 76  
Suwarrow (A.), his "Discourse under the Trigger," 506  
S. (W.) on a Latin Bible, 309  
Sweeting (W. D.) on Norman Cross Hospital, 216  
Pinder, its meaning, 177  
Spalding Antiquarian Society, 192  
Swift (Dean Jonathan) on Bp. Burnet, 244, 315  
Sywl on Geoffrey Aguilun, 449  
Covert (Lady Jane), 34  
Girdellers of London, 149  
Halsham family, 407  
Owen (Sir David), 155  
Scott family, 331

T

T. on Lady Hamilton's "Secret History," 410  
"Tableaux des Mœurs," by J. Le R. de la Popelinière, 449  
Tancock (O. W.), on Chaucer's "Prologue," 204  
"Dare not," 173  
Dromedary, its etymology, 16  
English, its chronology, 311  
"In Jesum cruci affixum," 99  
Tartt (W. M.) on "English Bards and Scotch Reviewers," 296  
Tasmanian aborigines in 1844, 83  
Tavern signs: The Borough Boy, 28, 114 ; Man loaded with Mischief, 36, 117 ; The George, 188, 314 ; painted by eminent artists, 218  
Tax collectors, query for, 268  
Taylor (J.) on Drydeniana, 386  
Taylor (John), water poet, tracts by, 410  
Taylor (Robert), the "Devil's chaplain," 54, 212, 497  
T. (D. C.) on Shakspeariana, 423, 503  
Ulster perversions, 456

T. (D. K.) on arms, but no crest, 28  
Tea, effect of its consumption on the hair, 328  
Tedder (H. R.) on great waterfalls, 254  
"Te Deum," a hymn, not a creed, 98, 172  
Tegg (W.) on Shakspeare and the Bible, 14  
Telegraphic curiosities, 84  
Temorn, Yorkshire word, 426  
Templar on the title Honourable, 153  
Temple Bar, suggestion by Ireland, 466 ; pasquinade by Williams, 492  
Tennyson (Alfred), allusions in "Maud," 167 ; poem resembling "To the Queen," 205 ; parallel passages, 265  
Teuton on German parish registers, 69  
T. (E. W.) on heraldic query, 335  
Tew (E.) on burial by torchlight, 438  
Facies, its primary meaning, 178  
Golda, its meaning, 94  
Hook (Dr.), "Lives of Archbishops of Canterbury," 350  
Hospitium, its meaning, 210  
Jedburgh Abbey seal, 477  
Ostensis, province of, 493  
T. (G.) on Duchess of Devonshire, 414  
Pale gate, 416  
T. (G. D.) on Angus Earls, 37  
Arms wanted, 355  
Devonshire (Duchess of), 137  
Schomberg-Boholtz, 415  
York (Duke of), his arms, 275  
T. (G. P.) on divisions of an orange, 134  
Pilgrim family, 8  
Than, as a preposition, 308, 454, 494, 516  
Theosophic library, Mr. Walton's, 360  
Theta on Facies=Statue, figure, 8  
Theud, its meaning, 46  
Thierry (Augustin), memoir in English, 249  
Thomas (F.) on Gibbon's library, 296  
Thomas (L.) on dialect song, 289  
Thomas (Moy) on "Hudibras," 8  
Thomas (R.) on snail telegraphs, 415  
Thompson (J.) on Premonstratensian Abbeys, 390  
Thompson (J. W.) on an amusing bull, 171  
Thoms (W. J.) on centenarianism, 425  
Clerkenwell printer, 268  
"Notes and Queries," 1, 222, 303  
Westminster, old, 461  
Thomson (James), "Hymn to the Creator," 9  
Thomson (John), of Husborne-Crawley, 107, 156  
Thorne (J. R.) on submarine cables, 254, 318  
Thornton (Robert), his library, 6  
Thou, peculiar use of the word, 426  
Thurston (Mr.), the actor, 29, 98  
Tick, not a modern slang word, 46, 114, 157, 254  
Tilloch (Dr. Alex.), "On the Opening of the Sealed Book," 206  
Tims (H.) on Church Registers, 239  
Tintoretto (J. R.), his daughter, 308, 433  
Title and style, 12, 316, 508  
Titles, proclaimed at the altar, 15, 390 ; Indian, 43 ; Honourable, 56, 153, 239, 272, 373, 413 ; Scottish ecclesiastical, 327, 457 ; Esquire, 343, 511 ; Prince, 410  
Titmouse, the long-tailed, 34, 73, 115, 195, 317  
T. (J. E.) on "Borough Boy," 114

T. (J. E.) on St. Peter's Church, Cambridge, 88  
 Sheep led by the shepherd, 477  
 Stittle (Rev. John), 338  
 "Warloch doctor," 289  
 Tobacco, what our forefathers thought of it, 306  
 Tombs (J.) on surname changed without patent, 206  
 Tombstones, emblematic, 66, 125, 194, 215; their  
 original use, 147  
 Tomlinson (G. D.) on Francis Fauquier, 427  
 Tomlinson (G. W.) on Premonstratensian Abbeys, 234  
 Sculthorpe family, 468  
 Subscription of Peers, 249  
 Tomlinson (Rev. Robert), D.D., of Newcastle, 266  
 Topcliffe (Richard), the pursuivant, 207, 270, 331,  
 357, 417  
 Tosier (Clement), bell-founder, 15, 39  
 T. (O. W.) on Ogre, its etymology, 7, 354  
 Orange, its divisions, 297  
 Than, as a preposition, 494  
 Tower of London, Devonshire Knights in, 33  
 Town, meaning London, 156  
 Townsend (Henry), his MSS., 67, 156  
 To-year=This year, 426, 515  
 Travail: Travel, in English Bibles, 305, 411, 514  
 Traveller, provincial term, 147  
 Trentham Priory, its chartulary, 27  
 Trevelyan (Sir W. C.) on autographs of Wordsworth  
 and Kenyon, 285  
 Trimmer (K.) on Golda, its meaning, 94  
 Trinkspruch, or drinking proverb, 146  
 Tsar, the White, origin of the designation, 25  
 T. (S. W.) on Bianchi and Albati, 303  
 T. (T. W.) on cleaning prints, 357  
 Tuckett (J.) on Garrick's marriage, 248  
 Tullibardine (Wm., Marquis of), his descendants, 448,  
 519  
 Turks described in 1676, 84  
 Turner (J. H.) on Robert Booth, 397  
 Tusser (Thomas), "Hath a toad with an R," 268  
 Tuttle (C. W.) on "Help to English History," 9  
 Tuttle (G. F.) on descendants of the Regicides, 379  
 Twitten, its meaning and derivation, 348, 518  
 T. (W. J.) on "Jockey Club," 147  
 Tyndale (Wm.) and St. Paul, a parallel between, 343  
 Tynte family, 178, 319

## U

Udal (J. S.) on Dorset folk-speech of flowers, 45  
 U. (J.) on Candlemas Eve and Day, 66  
 Ulster perversion of words, 406, 456  
 Ulster words, 326, 386, 456  
 Umbrella, early use of the word, 19, 418; Isaac  
 D'Israeli on, 158  
 Uncia, old land measure, 186  
 Underhill (W.) on Alban Butler, 35  
 Coats surname, 275  
 Easter at Dumbleton, 224  
 Tick: "On Tick," 114  
 Uneda on Fen=Prevent, 58  
 Regicides, their descendants, 253, 479  
 Vessels propelled by horses, 276  
 Unicorn in the British royal arms, 25, 113  
 Unravelling gold thread work, 219  
 Uppingham on Folk-Lore, 163  
 Upton (Mrs. Selina), inquired after, 88, 256

Usticke (Stephen), his ancestors and descendants, 494  
 Utis, in Shakspeare, 423, 465, 503  
 Utopias, bibliography of, 458

## V

V and W, the Cockney, 28, 58, 75, 217, 297  
 Vaccinator, the first, 440  
 Vails, story of, 84; rules for abolishing, 159  
 Vane (H. M.) on Miss Bowes, 418  
 Varangians, chess among the, 58  
 Variant, misused for Variation, 254  
 Ventadour (Bernard de), troubadour poet, 148, 273,  
 359  
 Venus as a Christian name, 206, 317, 376  
 Venus de' Medici, statue of, 168, 254  
 Veritas on Miss Martineau's Essays, 468  
 Vermuyden (Sir Cornelius), Dutch engineer, 429  
 "Vertragus acer," its interpretation, 426  
 Vessels propelled by horses on board, 59, 99, 276  
 V. (F. J.) on Pantacle, its meaning, 5  
 Victor Emmanuel, King of Italy, his descent, 376  
 Victoria (Queen), her descent, 376  
 "Vieux Noëls," introductory remarks to, 308, 415  
 Vigilans on Church Registers, 132  
 Vignon on Church Registers, 11  
 Nash (Thomas), 207  
 Premonstratensian Abbeys, 297  
 Words wanted, 234  
 Villana (Eugenia), 98  
 Vincent of Beauvais, his "Speculum," 429  
 Vincent (J. A. C.) on Scott family, 292, 509  
 Topcliffe (Richard), 357  
 Virgil, translation of the *certamina classis* of the  
 "Æneid," 220  
 Vivian (C.) on Jacobello del Fiore, 478  
 Willan's sermons, 519  
 V. (M.) on Premonstratensian Abbeys, 516  
 Rome, women buried in St. Peter's, 16  
 Scott family, 491  
 Sheep led by the shepherd, 478  
 Voltaire (F. M. A.) upon Racine, 18; his portraits,  
 77  
 V. (V. H. I. L. I. C. I.) on "The World's a Tennice-  
 Court," 113

## W

W and V, the Cockney, 28, 58, 75, 217, 297  
 W and Y and the Greek digamma, 43  
 Wadsley tombstone, 66, 125, 194  
 Walcott (M. E. C.) on a Benedictine outfit, 431  
 Breedon (Simon de), his will, 404  
 Nine men's morrice, 466  
 Salisbury brass, 486  
 Wills of bishops and others, 441  
 Wale (Samuel), R.A., designer of book-plates, 72  
 Wales called Letamia, 7, 177  
 Walford (C.) on the Fire of London, 349  
 Insurance literature, 294, 476  
 Oven, town or village, 398.  
 Sea Policy Office, London, 28  
 Walham Green, Percy Cross at, 135  
 Walker (E. T. M.) on arms, but no crest, 170  
 Devil overlooking Lincoln, 258  
 Hogarth (William), 108, 459  
 Parallel passages, 26



- Walker (E. T. M.) on tombstones, emblematic, 215  
 Wallace (R. H.) on *E* before *S*, 29  
 Shakespeare (W.) on agriculture, 68  
 Walls, vitrified coating for, 54; engravings pasted on, 226, 274, 354, 438  
 Walpole (Edward), poet, letters on his tomb, 34  
 Walpole (Sir Robert) and Mr. R. Stockwell, 321  
 Walrond (Henry) of Walronds Park, Somerset, 69  
 Walter (D. A.) on an epitaph, 146  
 Walter (John Abel) of Busbridge, his arms, 89  
 Walton (T.) on Nottingham, its etymology, 218  
 War songs, 392  
 Ward (C. A.) on Bailey's "Dictionary," 447  
   Blushing in the dark, 437  
   Books, specialists upon, 4  
   "Fine day," 393  
   Flanderkin, for Flemish, 9  
   "Job's Luck," 367  
   Johnson (Gerard), 93  
   Lavender, 389  
   "Man loaded with Mischief," 36  
   Mews Gate, 47  
   Millers' sons, 9  
   Parnell's "Hermite," 485  
   "Passion of Christ," 227  
   Percy Cross, Walham Green, 135  
   St. Anne's Lane, 374  
   Serres (J. T.), jun., 55  
   Shakespeareana, 324  
   Stubbe (Philip), 356  
   Town, meaning London, 156  
   Ventadour (Bernard de), 148  
   "Vieux Noël," 308  
   Wine of the Bible, 151  
 Ward (E. M.) on armour last worn, 318, 357  
 Ward (L.) on "The Harmonious Blacksmith," 229  
 Warens (Madame de), "Mémoires," 309, 337, 433  
 Waring (Rev. Thomas), Vicar of Garstang, 27  
 "Warloch doctor," meaning of the phrase, 289  
 Warned, its legal meaning, 136  
 Warren (C. F. S.) on Addison's hymns by Marvell, 88  
   Blood relations, 231  
   "Commonplace Book," 356  
   Cromwell (Oliver), jun., 158  
   Dots on Prayer Book covers, 358  
   Ely farthings, 256  
   Fen=Defend, or prevent, 178  
   "Fine day," 394  
   "Help to English History," 97  
   Henning, work by, 395  
   Honourable, the title, 56, 239  
   Hosier (Admiral), 396  
   *Lapis Lynceus*, 457  
   Names, curious, 515  
   New Year's Eve, 318  
   Nine-murder=Butcher-bird, 298  
   Orleans family, 416  
   Ostensis, province of, 393  
   Owen (Sir David), 155  
   Passion of Christ, 310  
   Ratch: Wise, 492  
   Satisfaction, signs of, 497  
   Scott (Sir W.), "pauce macule," 76  
   Scottish ecclesiastical titles, 457  
 Warren (C. F. S.) on titles proclaimed at the altar, 15  
   Variant, for Variation, 254  
 Warren (Erasmus), his "Geologia," 226, 356  
 Warren (J. Leicester) on Byron's "English Bards and Scotch Reviewers," 145, 203, 355  
   Christian names, 267  
   "Paint heart ne'er won fair lady," 358  
   "Fragments of Margaret Nicholson," 299  
   Gray's "Elegy," 469  
   Keats (J.), sonnet on picture of Leander, 410  
   Lamb (C. and M.), their "Poetry for Children," 486  
   Peacocks' feathers, 508  
   Signs of satisfaction, 378  
 Warren (Samuel), "Diary of a late Physician," 367, 438  
 Waterfalls, celebrated, 88, 254, 499  
 Waterloo, battle of, first news of the victory, 11, 111  
 Water-marks on old drawings, 137  
 Watson (A.) on "Le Tartuffe" of Molière, 346  
 Watson (G. E.) on Shakespeare and the Bible, 135  
 Way, right of, under a church, 6  
 W. (D.) on "Desultory reading," 134  
 W. (D. A.) on Walter arms, 89  
 Weaklin (F.) on Gilbert White, 49  
 Weather sayings. See *Folk-Lore*.  
 Webb (Mr.) of Düsseldorf, painter, 288  
 Webb (T. W.) on mysterious sounds, 95  
 Wedgwood (H.) on American dollar mark, 155, 355  
   Authari (King), his wooing, 483  
   Beef-eater, its etymology, 108  
   Cat-gallas, its meaning, 237  
   Howell's Letters, 211  
   Minnis, its etymology, 418  
   Shakespeareana, 83  
   "The Deuce," 202  
   Wemble, provincial word, 216  
 Weldon (C.) on City tolls, 489  
 Wellington (Arthur, Duke of), his "state of stupor" at Waterloo, 487  
 Welsh family, 17  
 W. (E. M.) on misapplication of the letter *H*, 107  
 Wemble, a provincial term, 148, 216, 377  
 Wentworth family, 389  
 Wesley (Sam.) in "The Dunciad," 5  
 Westminster, Anne's Lane in, 185, 238, 374; old, 461  
 "Westminster Abbey," a monthly magazine, 43  
 Weston (J.) on Addison's step-son, 55  
   Schoetgenius, author, 455  
 Westwood (T.) on *Officina Elzeviriana*, 192  
 W. (E. T. M.) on query for tax collectors, 263  
 W. (G. W.) on Gascoigne and Mowbray descent, 206  
 W. (H.) on Addison: Dent, 118  
   Asheton family, 68  
   Becket (Thomas à), 28  
   Bradshaw (John), the regicide, 275  
   Catesby epitaph, 288  
   Christian names, 236  
   Church Registers, 11, 92  
   Coats surname, 276  
   De Hochepeid family, 313  
   Honourable, the title, 56  
   Pancake Tuesday, 452  
   Poynings (Hugh de), 448  
   Rame, in Essex, 117

- W. (H.) on spits, old household, 249  
Style and title, 12  
Whalley (Edward), two letters by, 81  
W. (H. G.) on curious epitaph, 66  
Ink, black, 77  
W. (H. H.) on the Burials Bill, 406  
Whimbrel, a species of curlew, 250, 395  
Whitaker (Rev. John) and Gibbon, 444, 489  
White (G.) on Chaucer's "Prologue," 75  
Dusner : Dozener, 136  
White (Gilbert), his ordination, 49, 157, 255 ; his  
published writings, 241, 264, 296, 338, 471  
White (J. E.) on Sir Thomas Remington, 217  
White (R.) on "Dyed in an oven," 328  
White (W.) on Spalding and its Antiquarian Society,  
230  
Whitefield (George), his bust by Bacon, 368  
Whitehall (R.), his Εἰσαγγελία ἱερὰ, 107  
Whitsunday assigned to May 15, 488  
Whittlesea Mere, map printed on satin, 89, 140  
Whittow, its meaning, 99  
Whyte (D.) on burying in Scots linen, 364  
"Critical History of England," 97  
Gibbon (Edward) and Whitaker, 444  
Jewish authors, 269  
Sacro Bosco (Joannes de), 77  
Taylor (Rev. Robert), 212  
Wicks, its meanings, 37  
Wilkinson (H. E.) on Gibbon's library at Lausanne, 414  
Regicides, their descendants, 253  
Wilkinson (J. H.) on Yorkshire for "To play," 166  
Wilks (John), newspaper writer, 180  
Will, rhymed, 64  
Willan (Ro.), his sermons, 1622-9, 427, 519  
Williams (Rev. J.), "Martyr of Erromanga," 57,  
116, 375  
Williams (W.) on St. Dubricius, 432  
Wills, curious, 29, 192 ; old, 178, 319 ; of bishops,  
&c., 441  
Wilson (J.) on armorial china, 108  
Wine of the Bible, 86, 149  
Wing (W.) on Bowles pedigree, 373  
"Hudibras," illustrated, 72  
Morton (Judge), 305, 427  
Rousham, Oxfordshire, 328  
Winters (W.) on Sir John Cheke's New Testament  
translation, 325  
Standing while drinking, 159  
Winton on Meanor, its meaning, 208  
Wise, a provincialism, 366, 492  
Witchcraft, Alice Kyteller's trial for, 169  
Wizard, Isle of France, 228  
W. (J.) on Gilbert White's writings, 296, 472  
W. (J. W.) on "Awaits," in Gray's "Elegy," 439  
Coleridge (S. T.) at Manchester, 376  
Milton (John), scene of "L'Allegro," 434  
Than, as a preposition, 308  
W. (M.) on Job xix. 26, 131  
W. (O.) on Dusner : Dozener, 137  
Wolsey (Card.), presents to, 225  
Woman, the word, 43, 233, 378  
Wood engravings, ancient Biblical, 340  
Woodward (J.) on Christian names, 317  
Reynolds (Sir J.), his autographs, 18  
Rome, female burials in St. Peter's, 16  
Woolcombe (H.) on Leofric's Missals, 387  
Worcester, Mr. Townsend's account of its siege, 67,  
156  
Words, their misuse, 149, 272, 436 ; wanted in  
English, 156, 234, 296 ; old with new meanings,  
424 ; curious use of, 468  
"Words and Places," notes on, 405  
Wordsworth (William), his originality, 39 ; autograph  
of, 285  
Wotherspoon (D.) on Shakspeariana, 4  
Write, its etymology, 125, 170, 332, 378  
Written characters, their origin, 246  
W. (T.) on heraldic query, 478  
Wylie (C.) on meals in ancestral times, 413  
Shakspeare Folio of 1623, 277  
Shaw (Dr.), circa 1790, 329  
Wylls family, 168  
Wytttenbach (Daniel), Swiss philologist, 208, 356
- X
- X. on Meaux, Bart., 48  
Spanish minister to England, 47
- Y
- Y and W and the Greek digamma, 43  
Yankee, its etymology, 126, 337  
Yardley (E.) on Than, as a preposition, 516  
Yates (E. T.) on Church Registers, 459  
Year, The, books on, 182, 254  
Y. (E. T.) on Church Registers, 431  
York in the Talmud, 506  
York (Archbishops of), promised Lives of, 467  
York (Edward, Duke of), his death, 228, 274, 294  
York (Richard, Duke of), his bones, 146 ; his arms,  
229, 275, 355  
Yorkshire saying, 108, 139, 378  
Youlgreave registers, Christian names in, 126  
Young (H.) on American constitutional history, 248  
Youty, a Christian name, 76  
Y. (R. O.) on mediæval education, 337
- Z
- Z. (F. B.) on St. Stephen, 107  
Zodiac, its Chinese and Egyptian signs, 263, 398  
Z. (Z.) on Dr. Faustus, 67  
Good Friday custom, 227  
Murray (Lindley), invocation to, 138  
Z. (Z. L.) on Anne Franks or Day, 438















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